

# *The* WITNESS

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MARCH 20, 1947

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IS AN AUTHORITY  
ON ATOMIC BOMB

## The Moral Meaning of the Bomb



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.  
Open daily 7 A.M. to 6 P.M.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

**THE HEAVENLY REST, NEW YORK**  
Fifth Avenue at 90th Street  
*Rev. Henry Darlington, D.D.*  
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

**ST. JAMES' CHURCH**  
Madison Ave. at 71st St., New York  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 A.M. Holy Communion.  
9:30 A.M. Church School.  
11:00 A.M. Morning Service and Sermon.  
4:00 P.M. Evening Prayer and Sermon.  
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

**THE CHURCH OF THE EPIPHANY**  
1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
*Rev. Roeliff H. Brooks, S.T.D., Rector*  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
*The Rev. Roscoe Thornton Foust, Rector*  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open 11 day and all night.

**ST. PAUL'S CATHEDRAL**  
Buffalo, New York  
Shelton Square  
*The Very Rev. Edward R. Welles, M.A., Dean*  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A.M.—Holy Communion.  
Wednesday: 11:00 A.M.—Holy Communion.

**ST. LUKE'S CHURCH**  
Atlanta, Georgia  
435 Peachtree Street  
*The Rev. J. Milton Richardson, Rector*  
9:00 A.M. Holy Communion.  
10:45 A.M. Sunday School.  
11:00 A.M. Morning Prayer and Sermon.  
6:00 P.M. Young People's Meetings.

## THE WITNESS

For Christ and His Church

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### Clergy Notes

GREENE, ALBERT F., recently ordained deacon, becomes minister in charge of St. John's, Wilkesonville, Mass., on May 1.  
HARVEY, T. H., recent graduate of the Virginia Seminary, is now rector of St. Matthew's, Charleston, W. Va.  
KING, HANFORD L. JR., was ordained priest on March 1 by Bishop Lawrence at All Saints', Worcester, Mass. He is doing graduate work at Union Seminary.  
MARTIN, GILBERT D., formerly vicar of Holy Trinity, Hollidaysburg, Pa., and St. Peter's, Altoona is now assistant rector of St. Mark's, Mount Kisco, N. Y.  
MAY, CHARLES W., was ordained priest on February 17 by Bishop Creighton at St. Columba's, Detroit. He is curate at St. Paul's, Flint, Mich.  
MURDOCH, ELDRED D., was ordained priest on February 28 by Bishop Atwill at Christ Church, Mandan, N. D., where he is in charge.  
PARKER, LOUIS A., formerly connected with the U.S.O., Richmond, Va., is now rector of All Saints', San Benito, Texas, effective Easter Sunday.  
PARSLEY, HENRY N., formerly chaplain at Duke University, is now assistant at St. John's, Memphis, Tenn.  
ROACH, WILFRED E. 2ND, was installed as rector of Grace Church, Radford, Va., by Bishop Phillips on February 26. He is now to devote full time to this congregation which he has been serving for the past five years.  
ROBERTS, H. R., was ordained priest on February 25 at Calvary Cathedral, Sioux Falls, S. D., by Bishop Roberts. He is in charge of St. Peter's, Sioux Falls, in addition to being canon at the cathedral.  
STEPHENS, ALBERT E. JR., was ordained deacon by Bishop Ingley on March 8 at St. Andrew's, Denver, where he is assistant.

### Who will pray for the repose of your soul? THE GUILD OF ALL SOULS

is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and to promote the celebration of Requiem Masses with proper ceremonial and vestments.  
For further information, address the Superior General

THE REV. FRANKLIN JOINER, D.D.  
2013 Apple Tree St. Philadelphia 3, Pa.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

**CHRIST CHURCH**  
Cambridge  
REV. GARDINER M. DAY, Rector  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.  
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

**TRINITY CHURCH**  
Miami  
*Rev. G. Irvine Hiller, S.T.D., Rector*  
Sunday Services 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL**  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for prayer.

**ST. PAUL'S CHURCH**  
Montecito and Bay Place  
OAKLAND, CALIFORNIA  
*Rev. Calvin Barkow, D.D., Rector*  
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.  
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

**GRACE CHURCH**  
Corner Church and Davis Streets  
ELMIRA, N. Y.  
*Rev. Frederick T. Henstridge, Rector*  
Sundays: 8 and 11 A.M.; 4:30 P.M.  
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.  
Other Services Announced

**CHRIST CHURCH**  
Nashville, Tennessee  
*Rev. Peyton Randolph Williams*  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion, 10 A.M.

**CHRIST CHURCH, BALTIMORE**  
St. Paul and Chase Streets  
*Rev. H. Fairfield Butt, III, Rector*  
8:00 A.M. Holy Communion  
9:30 A.M. Radio Broadcast—WCBM  
10:00 A.M. Bible Class  
11:00 A.M. Sunday School  
11:00 A.M. Morning Service and Sermon  
Thursday, 10:30 A.M. Holy Communion.

**CHRIST CHURCH IN PHILADELPHIA**  
Second Street above Market  
Cathedral of Democracy  
Founded 1695  
*Rev. E. Felix Klonan, S.T.D., Rector*  
*Rev. Peter M. Sturtevant, Associate Rector*  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 noon.  
This Church is Open Every Day

**CALVARY CHURCH**  
Shady & Walnut Aves.  
Pittsburgh  
*The Rev. Lauriston L. Scaife, S.T.D., Rector*  
Sundays 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 a.m.  
Fridays at 7:30 a.m.  
Holy Days and Fridays 10:30 a.m.



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## Ministers Affirm Their Faith In Moscow Conference

*Hit at H. D. Gideonse Who Stated That He  
Hoped the Conference Would Not Succeed*

By Rita Ruben

**Brooklyn:**—A group of prominent local clergymen issued a public statement on the eve of General Marshall's departure for the Moscow Conference, in which they expressed their faith "that the conference can be a success and will make a contribution to world peace as our delegates seek honest and reasonable agreements with the delegates of the other great powers."

The statement was released in protest against an address delivered by the president of Brooklyn College, Harry D. Gideonse, on February 26 in Upper Montclair, N. J., and reported in national newspapers, in which he made a plea for a stalemate at Moscow and the immediate establishment under American leadership of a western European bloc.

"We feel this statement," declared the clergymen, "to be highly irresponsible and contrary to our American aspiration towards a worthy international order. We deprecate such thinking as expressed by the president of Brooklyn College as unrepresentative of our community, and we trust that public opinion will register its quick reaction."

Expressing their own confidence in the conference method of reaching agreements among the great powers, the clergymen in their statement called Gideonse's position "an expression of moral cynicism" and "a fundamental repudiation of the United States' solemn commitment to the United Nations, for the U. N. Charter presupposes the coexistence of the different member-nations, whatever their varying political and economic systems, in a permanent collaboration for peace."

"It seems to us," said a spokesman of the group, "that Dr. Gideonse has allowed his personal antagonism to the Soviet Union to warp his entire

outlook. Whatever the differences and the difficulties between the United States and the Soviet Union, the road to peace does not lie through the creation of blocs and reliance upon coercion but through the reaching of working agreements. We, who signed this letter, regret greatly that such a statement as Dr. Gideonse made, should come from a man who is at present the president of Freedom House, an institution founded by public subscription raised in memory of Wendell Willkie, whose faith in 'One World' so stirred the hearts and minds of men. It seems so inconsistent with the whole outlook of 'One World'."

The full text of the declaration of the Brooklyn clergyman is as follows:

"To us it is a matter of painful regret that the president of Brooklyn College, Dr. Harry D. Gideonse, should publicly voice the hope that the forthcoming Moscow Conference will end in failure, and that, in anticipation of a deadlock, he should advocate the immediate establishment of a western European bloc directed against the Soviet Union.

"Does Dr. Gideonse propose that General Marshall simply go through the motions of peace-making? Does he solemnly suggest that our negotiators at Moscow sit down to write the peace treaties for Austria and Germany with their tongues in their cheeks?

"We feel this statement to be highly irresponsible. It borders on the immoral in that it advises our delegation to the peace conference to use deliberate double-talk, and it is contrary to our American aspiration towards a worthy international order.

"Not only do we see in Dr. Gideonse's proposal an expression of moral cynicism but it means a funda-

mental repudiation also of the United States' solemn commitment to the United Nations, for the United Nations Charter presupposes the coexistence of the different member-nations, whatever their varying political and economic systems, in a permanent collaboration for peace.

"We deprecate such thinking as expressed by the president of Brooklyn College as unrepresentative of our community, and we trust that public opinion will register its quick reaction.

"For ourselves, and in the name of the Brooklyn community, we wish to affirm our faith in the genuineness of the will for peace with which our delegates go to Moscow. We believe that this Conference can be a success and will make a contribution to world peace as our delegates seek honest and reasonable agreements with the delegates of the other great powers."

There were twenty signers to the statement, fourteen of whom were Episcopalians: Alger L. Adams of St. Philip's; John M. Coleman of St. Philip's; Egbert A. Craig of St. Martin's; C. C. S. England of St. Augustine's; John H. Fitzgerald of Christ Church, Bay Ridge, who is also the secretary of the House of Bishops; Guy H. Frazier of St. Gabriel's; Duncan M. Genns of St. Thomas'; Gordon C. Graham of St. Simon's; George H. MacMurray of St. Philip's, Dyker Heights; John H. Melish of Holy Trinity; William H. Melish of Holy Trinity; Harold C. Swezy of Holy Apostles; James Williams of the Holy Cross; John L. Zacker of St. John Baptist.

### STUDY GROUPS

\*\*\*The next article in the series for discussion groups, based upon chapters in *Christianity Takes A Stand* will be on Minorities. Those who have not received copies of the book upon which the present series is based may receive them by sending 30c in coins or stamps to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

We also take the opportunity to remind readers that the subscription price for THE WITNESS is now \$4 and it will be greatly appreciated if that amount is sent when renewing subscriptions.



## CHURCHMEN APPEAL FOR DP'S

*Los Angeles (RNS):*—Brotherhood Week took a practical turn here when religious leaders asked Californians to aid the movement to free thousands of displaced persons now in European camps. The churchmen urged citizens to write their Congressmen to support a bill now before Congress to liberalize present immigration laws.

Signers of the statement were Archbishop John J. Cantwell, of the Archdiocese of Los Angeles, Rabbi Edgar Magnin, president of the Southern California Board of Rabbis, Bishop William B. Stevens of the Los Angeles (Episcopal) Diocese, and Dr. E. C. Farnham, executive secretary of the local Church Federation.

"Nowhere is brotherhood more needed than in the European camps in which more than 800,000 men, women, and children are confined," the statement declared. "About 400,000 of them are Catholics, 200,000 Protestants and 200,000 Jews. Let us open our doors to some of those unfortunates.

"During the war only 10,000 immigrants per year were admitted to this country, whereas the quota set in 1929 provided for 154,000 a year. If Congress will clear the way for the normal set quota only, this nation will be helping to wipe out a bitterness that threatens to generate new conflicts.

"No immigrant would be a public charge, because his or her financial security would have to be guaranteed by an individual or group in the United States."

## LAURA R. LITTLE IS DEAD

*Boston:*—The death of Laura R. Little on March 2 removes one whose name is honored in missionary circles at home and abroad for the efficiency and sympathetic insight with which she administered the supply bureau of the Massachusetts Church Service League for over twenty years. She gave a major part of her time as a volunteer to this work which she directed with rare skill and devotion, permeated always with a sense of humor.

## STUDENTS CONSIDER CHURCH UNITY

*Boston:*—Speaking to a group of over eighty Presbyterian and Episcopal college students, the Rev. Sher-

man E. Johnson and the Rev. William E. Denney presented the cases of their respective Churches in a discussion of the problem of Episcopal-Presbyterian unity. The meeting was a part of the program of the Canterbury Club of Emmanuel Church.

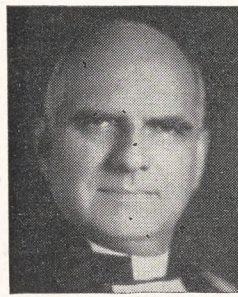
Prof. Johnson, speaking first, stated that the primary reason for unity is that there should be no schism in the body of Christ. Due to the basic purposes of the Westminster Confession and the theological tradition maintained by both Churches, he said, Episcopalians and Presbyterians are well-suited for merger. Mr. Johnson, a professor at Episcopal Theological School and member of the commission for unity, presented the Episcopal objections to unity, and concluded with a plea that we rise above the details that are now hindering us. "There is a definite

pressed in words of our time, is sorely needed. Such an institute, producing a new confession of faith, would not only lead to Episcopal-Presbyterian unity, Denney felt, but also to a union of most non-Roman denominations.

The group then united in a prayer service, conducted by Donald T. Oakes, director of the Emmanuel Church Canterbury Club and student at Episcopal Theological School, and the Rev. Alison Bryan, director of the Boston Westminster Foundation.

## CONFERENCE ON MINISTRY

*Exeter, N. H.:*—The Rev. Clinton L. Morrill, former navy chaplain, is to give the opening address at a conference on the ministry to be held here March 21-23. Other speakers are



*CHURCHMEN IN THE NEWS: The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, leads a conference on religion at Brown University; Bishop Stevens of Los Angeles joins in plea for European displaced persons; Prof. Sherman Johnson, professor at the Episcopal Theological School, leads in a discussion of unity with Presbyterians*

lack of zeal for union in the Episcopal Church . . . there is a lack of education." He stressed the necessity of working together, this cooperation to take the form of exchange professorships, inter-association of students, joint worship.

The Rev. Mr. Denney, pastor of the Presbyterian Church of the Covenant, stressed the "remarkable orthodox solidarity" of the Presbyterian Church, stating that had the General Convention voted favorably on the unity overtures, the General Assembly would, of a certainty, have voted it down. The basis of unity, Denney said, is to break down the distinction that now exists between prophet and priest; the solution lies not in the paths now taken, but, first of all, in keeping the doors open, and, secondly, in both Churches promoting an ecumenical world institute, which has on it men representing all the parties in both Churches, to deal with doctrinal issues. A new confession of faith, ex-

the Rev. Shunji F. Nishi, assistant chaplain at Columbia University; the Rev. W. B. Spofford Jr., secretary of the CLID; the Rev. Howard P. Kellert, social service secretary of Massachusetts; the Rev. George L. Cadigan, rector at Salem, Mass.; the Rev. Sherman E. Johnson of the Episcopal Theological School and the Rev. William Brewster, head of St. Mark's School.

## DIVINITY SCHOOL CONVOCATION

*Philadelphia:*—A special convocation of the Philadelphia Divinity School is to be held on March 28 when honorary doctorates will be conferred upon Presiding Bishop Sherrill, Bishop Banyard, suffragan of New Jersey, Bishop Wilner, suffragan of the Philippines (in absentia) and Bishop John Z. Jasinski of the Buffalo diocese of the Polish National Catholic Church. Bishop Sherrill will be the preacher.



# A School For Blind Children Is Opened in China

*Evangelistic Services Are Held for Ten Day Period with the Hope of Doubling Membership*

By Kimber H. K. Den

*Nanchang, China:*—One of the new projects which we opened here, after my return to undertake post-war reconstruction, is a school for blind children. We are keenly aware, as a result of the war, that many hundreds of children are suffering the loss of sight and are in a miserable condition. To do our bit in extending Christian love to this unfortunate group of children we have opened this school here for fifty children, coming from all parts of the country. We hope to be able to expand it as the money is found.

With the consent of Bishop Craig-hill we are now using temporarily a building formerly occupied by a war service agency, but we hope soon to move to more adequate quarters on the outskirts of this city which was originally designed for a school for the blind. It is now used by the military officers' training camp.

For the current support of this work the local board of directors, consisting of leaders of different missions and organizations, are now undertaking to raise twenty million dollars (Chinese currency). It of course sounds like a lot to Americans but it will have very little purchasing power as a result of the terrible inflation. In view of the widespread interest manifested by all classes of people, irrespective of their religious faith, we feel sure that it won't take very long before the goal of our financial campaign can be reached.

As has been the usual practice at St. Matthew's Church here during the pre-war period, we utilized the old China New Year (January 28-February 6) for holding evangelical meetings every day for ten days. These meetings were held every afternoon in the homes of members of our vestry and other members, where a family altar was established as a center of worship. Because of travelling difficulties and the heavy expenses involved, we were not able to secure a special preacher for these services and meetings. I therefore preached at all of them throughout the campaign. The general theme

was "Spiritual rehabilitation and home evangelism" and each member of the parish was urged to bring along one or more friends, for whom he would be held responsible to lead to Christ as the objective of his Christian endeavor for the year. In this way it is hoped that the membership of the parish will be doubled, as it will be if each mem-



*The Rev. Kimber H. K. Den who announces the opening of a school for blind children. This is a recent snapshot taken following a severe illness from which he has entirely recovered*

ber keeps his pledge in Christian faith and loyalty.

I am aware of course that we are nearer Easter than we are Christmas, and yet my American friends, even at this late date, may be interested in our Christmas celebration here at St. Matthew's. In spite of our constant worries due to the uncertainty of the days ahead, and the sorrows for the tragic sufferings all around us, we allowed nothing to interfere with the full flow of our Christmas joys. I was especially glad, as priest in charge, to get back only two days before Christmas after a long visit in Shanghai for the biennial con-

ference of the National Christian Council. There I was assigned the task of writing an article on the social reconstruction work at Kiangsi for the missions study course. This I will send you in a few days since many readers of THE WITNESS, who have been so generous in supporting this work with Chinese refugees and orphans, may be interested in the report.

Of course everything was well arranged and planned by our vestry and staff members for the celebration of the holy feast of Christmas before I returned. It meant a great deal to me to be back in time for Christmas and to share with my people the great joys of the holy season. It was also a great joy to us to have Miss Muriel Lester of England and Miss Owen from India as our guests for Christmas.

After our carol service on Christmas eve, during which a Christmas pageant was presented, we had a large social party in our parish hall for all members of the church. The hall was packed to the doors in spite of the cold and rain. Everyone, whether young or old, was asked to bring a small Christmas gift which was turned over to Santa Claus for distribution. The first hour of the party was devoted to carols and the telling of Christmas stories. Then followed a short play and a few games by the members of the young people's fellowship. The whole party lasted over two hours during which we enjoyed our fellowship in our highest spirits. Then at midnight on Christmas eve, through the courtesy of our UNRRA friends, our young people were taken around in their bus for carol singing at different mission stations, hospitals and homes of Christian friends. This lasted for the whole night.

The high light of our Christmas joys was the presentation of a class of twenty persons for catechumen and nine adults and eleven children presented for baptism at our celebration on Christmas morning.

My friends may also be interested to learn that I also was called to Nanking to serve as the advisor of the Kiangsi provincial delegation to China's first National People's Congress. Because of the non-participation of the communists this Congress could hardly do anything other than adopt in principle the national constitution.

How I wish that editors of THE WITNESS, my very good friends,



could be with us and see everything here with their own eyes. Let us keep up our hope and look for such a day.

Readers who care to make contributions to the work Mr. Den is doing in China should make checks payable to "Treasurer, C.L.I.D.," and mail to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

## UNION PLAN COMPLETE

*New York (RNS):*—Final draft of the proposed basis of union between the Congregational Christian Churches and the Evangelical and Reformed Church has been completed and will be submitted to both bodies within the next few months, it was learned here.

At its April meeting the executive committee of the general council of the Congregational Christian Churches will be requested to transmit the plan to its churches, conferences and associations for study and action. If 75% of the bodies vote approval, the proposed basis of union will then be presented to the meeting of the general council in June 1948, for final action.

The proposed plan will be submitted in July to the triennial meeting of the general synod of the Evangelical and Reformed Church, and if adopted by a two-thirds vote will be sent to the 34 synods of the Church. Final adoption by the general synod requires a two-thirds affirmative vote by the local synods.

Following approval by both denominations, a special joint meeting will be called to complete plans for the merger.

According to the proposed basis of union the unit of organization for the new United Church will be the congregation. Men and women will have the same rights and privileges in the Church, and it is recommended that at least one-third of the members of national administrative bodies be women.

The proposed plan also provides for freedom of worship and education as now enjoyed by congregations of the negotiating denominations.

## DISCUSS RELIGION AT BROWN

*Providence, R. I.:*—The annual religious embassy was held at Brown and Pembroke Colleges, March 3-6. The leader at Brown was the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, and the leader at

Pembroke was another Episcopalian, Mrs. John G. Magee of New Haven, who was for a year a missionary in China. Other Episcopalians on the program were the Rev. Paul Van K. Thomson; the Rev. William Berndt; the Rev. Raymond S. Hall; the Rev. Shirley B. Goodwin; the Rev. John R. Wyatt; the Rev. L. H. Flicher; the Rev. Robert S. Beecher; the Rev. J. A. McNulty; the Rev. Henry P. Krusen and Miss Barbara E. Arnold, head of college work in New England. The chairmen of the committee sponsoring the conference



*The Rev. Charles H. Cadigan, chairman of the board of the Church Society for College Work, has secured a three month leave of absence from his parish at Bloomfield Hills, Michigan, to present the claims of the ministry to college students. He will be assisted by the Rev. Hugh C. White, a recent graduate of Virginia Seminary*

were also both Episcopalians; Richard M. Morris of Brown and Mary E. McNulty of Pembroke.

## PUBLIC NEGLECT OF YOUTH

*Boston:*—Bishop Norman B. Nash declared here last week that the state legislature had remained deaf to the need of correctional institutions for youth, with increasing sex crimes the result. The statement followed the murder of a young girl by a mentally defective boy who had recently been released from an institution even though his parents has stated that he should not be released.

"The deplorable lack of adequate educational and psychiatric pro-

grams in the commonwealth's institutions for young offenders against the law has long been known," Bishop Nash said, "but the public reliance upon mere detention as a corrective, and the public unwillingness to meet the cost of expert psychiatric study of individuals and the expense of proper education and training in the institutions have been enough to thwart the repeated efforts of trustees, administrators and penologists to secure the necessary funds. The legislature has remained deaf."

Declaring sex offenders must be studied and educated, the bishop said "such a program will cost money, but I hope Massachusetts will need no more tragedies to convince us that we must institute such a program for the sake of our young people. They are not expendable."

## BRITISH EDITORS ARE ANGRY

*London (wireless to RNS):*—Religious weeklies here, suspended for two weeks in the interest of power and fuel conservation, reappeared last week with editorials sharply criticizing the government's action as morally and legally unjustifiable. The Recorder, Methodist, said that it showed "indifference if not hostility to religion," whereas the Christian World asserted that it would be willing "to have accepted equality of sacrifice but what we complain of is arbitrary discrimination." Other weeklies commented along the same line.

## TWO BEQUESTS TO KENYON

*Gambier, O.:*—Kenyon College has received from the estate of Florence E. Lewis Rauh of Elyria, Ohio, a bequest of \$50,000 for a scholarship fund and another of about \$273,000, part or all of which is for a new building. The trustees have assigned the latter for the construction of a freshman dormitory.

## URGE SEMINARY BE CLOSED

*Chapel Hill, N. C.:*—The following resolution was passed at the annual state conference of Episcopal college students, meeting here: "We strongly recommend that the Bishop Payne Divinity School at Petersburg, Va., be abolished and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church." Further details of the reasons for the stand taken will appear in THE WITNESS for March 27.



## EDITORIALS

### *The Meaning of Greece*

IN AN editorial on International Policy (Dec. 12, 1946) we stated that "We will oppose, with every resource at our command, those who loosely talk about war with Russia and who would increase our military establishment for such a contingency." The editorial also declared that "it will be our constant endeavor to make our readers deeply conscious of the fact that we face times of great international change and readjustment and to endeavor to guide that change by reference to the one form of world policy that offers the only hope—the Christian gospel of brotherhood."

To deal with such subjects, we are fully aware, brings charges that we are pro-Soviet even when we state, as this editorial did, that we believe Russia has a long way to go before political democracy is realized. But more than that, we are of the opinion, as Bishop Johnson was always saying, that it is far more profitable and healthy to confess our own sins than those of the other fellow. The fact that we do not join the swelling anti-Russian chorus, which is rapidly conditioning the American people to accept war, does not mean that we are blind to Russia's faults. It is simply that we are sure we have plenty of our own that need attention if we are to have the Christian brotherhood we talk about.

Food for starving peoples, which of course all decent people are for, was until recently the moral pretense behind which our foreign policy was concealed. But there is no pretense about Greece or Turkey. Our government now tells us bluntly that we are to save "Western civilization" and "democracy" even though to do so means military support for anti-democratic governments. We are waging an undeclared war of nerves, preparations, food and financial pressures, allegedly against communism and the Soviet Union but actually against the development of economic democracy.

The policy, we believe, is doomed in the end to defeat. We are trying to put the peoples of the earth into the mold of the old economy but it is too late for that. A page of history has been turned, as Sumner Welles pointed out last week,

and once that is done no power can turn it back. The failure of the old order is written all over Europe and a large part of Asia. The socialist era of history has begun, with nations all over the world, by their own routes, moving in that direction. In trying to stop it we are endeavoring to halt the course of history. That is something that cannot be done for long.

The tragedy of our effort is not merely that history will push us aside if we persist. It lies in the fact that for the first time in the history of man there has emerged a possibility of society moving to a stronger economic base without destroying much of the gains of the past in devastating revolutionary wars. All over the world the leftists have recognized this new historic situation and have declared their willingness to join

in the attempt. But our present policies of supporting such anti-democratic governments as Greece, Turkey and China, will make it impossible to overcome the difficulties involved in the undertaking.

If we persist the moving finger that writes the record of man will put us down as bearing the heaviest responsibility for making the transition the most costly of the great upward steps that mankind has taken in its slow and devious course across the centuries.

### "QUOTES"

I APPREHEND for the next hundred years an ultimate, colossal, cosmic collapse; but not on any of the old lines. My belief is that science is to wreck us, and that we are like monkeys monkeying with a loaded shell; we don't in the least know or care where these practically infinite energies come from or will bring us to.

—Henry Adams  
Written in 1902

### *Worthy of Their Hire*

THE nation has a new headache—strikes of public school teachers, who apparently have discovered that they are workers instead of professional people.

There are few communities where teachers are paid an adequate wage and it is a disgraceful thing that we have not recognized, in financial return, those whom we so largely depend upon to educate our children and young people. Teachers themselves are now doing something about the matter and Church people ought to back them.

The Church has had to think about strikes for only a short period of its history. It has only been in the recent decades of our rapidly developing industrial society that workers have withheld their labor to win what they considered just demands. But there is ample justification in biblical and



Church teaching to warrant vigorous support of school teachers in their demands. The Old Testament prophets said that God demanded of his people that they "do justly"; our Lord insisted that "the laborer is worthy of his hire."

Our Church, along with most others, has recognized this basic principle in resolutions unanimously approved by General Conventions, particularly in recent years. Thus in 1933 the Pastoral of the House of Bishops declared that "The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life; that approximately one-third of our population is below the poverty level; that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produces these ills then obviously it has departed from the right principles enunciated by Christ. No mere establishment of an old economic order will suffice. Christ demands a new order in which

there shall be a more equitable distribution of material wealth; more certain assurance of security for the unemployed and aged, and, above all else an order which shall substitute the motive of service for the motive of gain."

Pope Leo XIII also issued a pronouncement on the subject which is official teaching of the Church of Rome. "Remuneration," he said, "ought to be sufficient to support the wage earner in reasonable comfort. If the workman accepts harder conditions, because an employer will afford him no better, he is made a victim of force and injustice." The Church goes on to say that if a just contract has been made with an employer then the natural right to strike is suspended, but contracts cease to bind when they are unjust.

In the last election the governors of a number of states promised that something would be done about the low pay of teachers. They admitted the injustice when they wanted votes. But having done nothing to fulfill their promises they are now faced with strikes. The ethics of the situation is clear. The teachers are morally right. We as Christians are morally bound to support their effort to correct the injustice.

# Moral Meaning of the Bomb

by Louis N. Ridenour

Professor at the University of Pennsylvania

**E**VEN today, a year and a half after the first use of atomic explosives in warfare, our thinking on the important matter of atomic energy and the atomic bomb is muddled and confused. As this is written, a number of the country's Senators, including such leaders as Taft, are attacking the appointment of David Lilienthal on the grounds that he favors public ownership of public utilities, when it has not been many months since the Senate unanimously passed the McMahon Bill, which patently and in so many words provides for the socialization of atomic energy.

As this is written, there is a strong disposition, on the part of many people, to develop a Maginot philosophy with regard to atomic energy. There is a tendency to entrust our "national security" to our present monopoly of what is called "the secret of the atomic bomb" or "the know-how" of its manufacture. Senator McKellar has said—and this sounds to me, and to many others, like blasphemy—Senator McKellar has said: "I pray God we will never have an international agreement

for the control of atomic energy." The Russo-phobes are taking this position, despite the clear fact that, if Russia is determined on uncompromising nationalist expansion, this policy is exactly what she would hope for from us. For, if Russia really is a threat, then it follows that she is determined never to join in a workable and reasonable plan for the control of atomic energy. To unmask this supposed Soviet plot requires only that we present a scheme for the control of atomic weapons so fair, so practical, so sane, that abstention by the Russians would be clear proof of evil intent. So long as the McKellars must pass on our treaties, we shall never learn whether Russia is determined to attack us, or is simply and honestly wary of a plan that seems to her ungenerous.

Our thinking is confused. Therefore what I say

Louis N. Ridenour is professor of physics at the University of Pennsylvania. Although his specialty is nuclear physics, his wartime work was in the field of radar. From 1941 to 1946, he was a staff member of the radiation laboratory of the Massachusetts Institute of Technology, serving as assistant director of that laboratory, and later as consultant on radar to the Army Air Forces in the European and Pacific Theaters. He contributed the chapter "There is No Defense" in the book *One World or None* which is a report to the public on the full meaning of the atomic bomb by America's outstanding scientists.



about the moral meaning of the atomic bomb may be superficial and unwise. But I have thought deeply about these matters since Hiroshima, and I find myself commencing to attain a stable point of view.

There are those who say that our use of the atomic bomb on Japanese cities was inhumane and wrong. I do not agree. War is inhumane and wrong, no doubt; but, given war, the yardsticks of inhumanity do not apply. Was the atomic bomb inhumane because it killed tens of thousands? More were killed in a single fire raid on Tokyo than died from blast or radiation in either Hiroshima or Nagasaki. Was our use of the bomb unjust because of lack of warning? We did not make a practice of announcing in advance the mass raids of B-29s that were equally damaging to Japan.

The unique thing about the atomic bomb was not the total destruction and death that it caused, but the fact that all this demolition and killing could be visited on the enemy by one aircraft and a dozen men. The logistic and strategic difference between an atomic-bomb raid and a mass fire raid is thus profound; but the moral difference escapes me altogether.

Man has engaged in moral discourse from the beginning of recorded history, and he has had his life shaped by advancing technology for three centuries and a half. While the level of individual or group morality has risen and fallen by small degrees through the millenia of which we have accounts, the level of technical accomplishment has been rising steadily, at an ever-increasing rate. Among other applications of technology, we find it applied to war. Technology has transformed war from the orderly clash of mercenaries to a holocaust in which no one is safe. Meanwhile, morality has been deploring war all along, but has never developed strength enough to prevent its frequent recurrence.

There are those who say that progress in science and technology should be halted to permit man's growth in moral stature, to the point where man is fitted to control the forces that the modern world puts into his hands. I do not agree. The record seems to show that man's moral stature has changed little in a period ten times that encompassing the entire growth of modern science. How optimistic one must be to suppose that ethical behavior could overtake material progress, even if the latter were halted entirely!

It seems to me that the atomic bomb, whose concentration of energy—whether for destruction or for good—surpasses by a millionfold anything we knew before, means this: It is a symbol of what

war can become if wars continue. Conflict between organized groups of men has become so frightful, so terribly destructive, that the good which victory might serve is now clearly submerged in the evil of the means of gaining victory. No matter whether attention is focused on atomic energy, or biological warfare, or long-range guided missiles, the conclusion is the same. We must never have another war.

**H**OW can another war be avoided? The men who favor war are hard to find, in times like these. Can we avoid a war by following the teachings of religion? Certainly we can, in principle, but the record seems to show that attempts to accomplish this have always failed, and we must look for a surer way. It seems to me that the problem of avoiding war is, in the present state of world organization, mainly one of politics. The sovereignty of our present sovereign nations permits no solution of a basic conflict between two of them short of war. This is a defect of political organization, which can be repaired by the development of a world law, written by a world assembly, administered by a world executive, and interpreted by a world judiciary. We have made a faint beginning toward such a political arrangement, by the creation of the United Nations. There is a long way to go before a genuinely working and workable world government can arise, and we live in the difficult transition period that precedes its coming. It will not be easy to bridge the interval between our many sovereign nations of the present and the one world that the future must hold.

What is the place of morals, of organized religion, in this problem? There are those who say that uncompromising individual pacifism is the best route to the goal of peace. I do not agree. Forgetting for the moment that it is impossible to be an uncompromising pacifist, since there is no useful human activity that does not contribute to the prosecution of total war in time of war, and since the mere payment of taxes contributes to the maintenance of a military establishment in time of peace, let us examine the pacifist case. We are faced by a period in which suspicious nations (we are not the least suspicious of nations) must lay down their national arms one by one, must surrender their sovereignty bit by bit, and must at last join in a single government of the world. Instant unilateral disarmament, which is the pacifist ideal, will contribute to the goal only if all other nations are honest and well-disposed, which we hope for but cannot know.

In my opinion, the contribution that religion and morals can make to the present problem—which is not only that of the atomic bomb, but rather that of modern war—is to stress that the current sit-



uation is not qualitatively new. Long ago God specified that to kill was evil. It has sometimes been thought that the ends for which murder was committed justified the act of murder; it has sometimes been thought that there were holy wars. The perfection of our modern weapons has now made it clear that, even in a righteous war for a worthy cause, the desolation, death, and destruction make the wisdom of a war most dubious. If to these practical considerations is added a strong religious affirmation that war is evil in itself, man may at last awake. Freedom from war is to be sought in political organization, not in the growth of morals to the point where war cannot begin; but the moral argument against war, coupled with the practical evidence of war's new destructive potential, can be sufficient to force the creation of the required political organization. This is clearly difficult, when the countries of the world are governed by McKellars, but even so it can be done.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### FASTING COMMUNION

THE question never fails to come up. Every time one discusses with a group of clergy the necessity of restoring the Eucharist to its primary place in the common worship of the people, someone is bound to ask whether or not this is practical in view of "the rule of fasting communion." I have hesitated for some time to discuss this custom—for I cannot bring myself to speak of it as a rule—because no matter what I say about it someone may misunderstand me and take offense. Let me say at once that I have no personal objection to the custom whatsoever. I am certain that for many of our people it is a helpful discipline. But I could never bring myself to impose it as a rule for any communicant, for the simple reason that there is nothing in the Prayer Book or in the Canons of the Church which would justify my doing so. The Exhortations of the Holy Communion service (pages 85-88) set forth quite explicitly all that the Church requires of its members in the way of



preparation for communion. In the cure of souls a pastor may make many other recommendations over and beyond those contained in these Exhortations; but I do not see how he can legitimately require any more.

The Prayer Book does not neglect to teach the wholesome discipline of fasting. It contains a table of days of fasting and abstinence, none of which, however, are Sundays. I understand this table to mean that on Ash Wednesday and Good Friday, at the least, fish is proscribed as well as bacon! Also in the case of adults seeking baptism the Prayer Book says that they are to be "exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament." One may argue, I suppose, that what is good preparation for one sacrament is also good for another. But then one is baptized only once, not every Sunday and holy day. As a matter of fact it is not exactly correct to speak of making a communion fasting if all that is meant is the postponement of a meal for an hour or so. To fast is to give up eating entirely as a special devotion. Now if the clergy who are so keen about teaching their people to fast before making their communion would recommend this devotion in connection with an 11 o'clock celebration, instead of an 8 or 9:30 one, they would be coming nearer to what the Prayer Book speaks of as "extraordinary acts and exercises of devotion."

The custom of taking no food before receiving communion goes back to the earliest times, when the Christians had to hold their meetings at the crack of dawn before going to their work. Even so, the custom of such abstinence was not universal in these ancient days, for the puritanical Tertullian (early third century) inveighs against those Christians who refuse to give the kiss of peace at the Eucharist to their non-fasting brethren. Far better, he says, that the fasters obey the Lord's precept to conceal their fastings and be at peace with their fellows in prayer. The earliest rule which I can find about fasting communion is in the *Apostolic Tradition* of St. Hippolytus, a contemporary of Tertullian. But the reason he gives for it strikes us today as nothing short of sheer superstition and magic: "Let every one of the faithful be zealous to partake of the Eucharist before he eats anything else. For if he partakes with faith, even though some deadly thing were given him, after this it cannot hurt him."

It must not be forgotten that however much early Church Fathers pressed the faithful to observe this ancient and godly discipline, the Church did not officially write into her canons any such requirement for the laity until long after they had ceased to communicate very often—usually about once a



year, at most three times. The Reformers of the sixteenth century who sought to revive more frequent communions by the people had no quarrel with the old custom. Indeed the Calvinists even went it one better and tried to enforce fasting for a period *after communion*, as well as before! But no rule about it was written into the Prayer Book. I rather imagine that the Reformers would have agreed with the Caroline poet Robert Herrick that the outward fast is of little moment to God our Father unless accompanied by the inner fast—"from strife, from old debate and hate . . . to starve thy sin, not bin." (See his "To Keep a True Lent.")

## Talking It Over

By  
W. B. SPOFFORD

**F**REEDOM is a word precious to Christians but there is one "freedom" that we give less attention than we should—freedom of the air. It has to be remembered that this channel of communication is publicly owned, with its operation, in theory, in the hands of the people through their government. The radio, by act of Congress, is charged to operate "in the public interest, convenience and necessity" but actually of course radio is big business and operates in the interest of its own balance sheet. There is nothing in law which says that the trustees of our airwaves must make profits, but it is nevertheless a fact that any radio voice who does not serve that end is soon silenced. This has been abundantly demonstrated in recent weeks. As reactionary forces have tightened their hold on the national economy, following the November elections, the radio industry has demonstrated that, instead of being the servant of the people, as it is always maintaining, it is actually the subsidized mouthpiece of business.

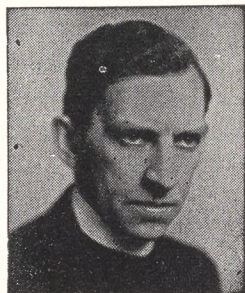
There was a day not so far back when you could hear a news analyst, if you did a bit of searching with the dial, who stood for progress; who was friendly to organized labor; who believed in a high standard of living; who maintained that constitutional liberties should be safeguarded; who was a voice for international goodwill and peace. But you would have a hard time finding such a man today. Quite the reverse: it is anti-labor talk; the anti-Soviet line; preachers of racial

hatred and international discord that you hear these days.

Here are a few of those who have gone: Johannes Steel, Robert St. John, John Vandercook, Quintin Reynolds, Hans Jacob, Orson Welles, Henry Morgenthau Jr., Lisa Sergio, Sidney Walton and many more. Don Hollenbeck, who had a daily spot on NBC is now heard for a few minutes once a week on CBS. Frank Kingdon and Raymond Walsh both have had their time cut drastically and both are threatened to be cut off entirely. On the other hand such fascist-minded commentators as Henry J. Taylor, Fulton Lewis Jr., Upton Close, and such a reactionary as H. V. Kaltenborn, go merrily on their way, handsomely backed with sponsors' cash.

**T**HE fact that liberals are taken off the air is not due primarily to the prejudice of radio stations. It is because their goal is profit and hence are committed to the anti-labor, anti-peace line, just as most newspapers have to sing the tune of the National Association of Manufacturers. Steel is a good example. When he was shown the door by WHN he said that he had no quarrel with the station. In fact they had kept him going for some time after his sponsor had quit. But since his analysis of the news was searching and fearless, and because he did not hesitate to criticize the Vatican's political line, no new sponsor was found. After all a sponsor is in business to make money and he is not going to run the chance of having his product boycotted by the millions of disciplined followers of the Roman Church. So, exit Steel.

What to do? Well, radio is sensitive to public opinion—far more so than newspapers for the very reason that they are the trustees of airwaves which are public property; yours and mine. They have to have popular support. Therefore individual protests; mass protests, can and do get results. Write radio stations, networks and above all sponsors, backing the men you believe are telling the truth; condemning those you think are not. Protest is the most powerful weapon in the hands of the people, and nowhere is this more true than in the radio field. And don't be satisfied with their ready excuses. They will tell you, as they have me, that they are sorry Mr. So-and-So is no longer heard over their station; that they are hoping that he will soon return; that a sponsor is soon to be found. Or they will come up with the necessity for "reshuffling program schedules" and "scarcity of available time." But there is time available for reactionary commentators. Time can be found for liberal ones if the demand is strong enough. And don't forget that the radio is yours, charged by federal law to "operate in the public interest."





# Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

## FOR THE PARISH

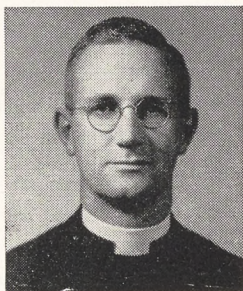
THE Church needs a strategy on programs and bulletins. The National Council, the dioceses and the parishes could and should coordinate their efforts in this field in an attempt to aid one another in reaching as many people as possible with as much Christian propaganda and Church news as possible.

At present, it is pretty much every man for himself. Some parishes publish a monthly or weekly bulletin which is mailed to members; others print or mimeograph a weekly program with the order of service and parish notes; a few do both. Each person responsible for a bulletin or a program is left to his own devices to obtain material. The National Council does offer "the partly printed parish papers," but the task of finding more than an occasional picture that is artistically and intellectually sound is a hopeless one and the message on the back page is too often vague and impersonal.

The Congregational Christian Churches have a much more satisfactory set-up. The missions council of that body issues a partly printed paper. In this case, the two inside pages are filled. A number of short articles and two or three pictures appear in each issue. The local church prints or mimeographs the outside pages. If the paper is to be mailed on a second-class mailing permit, the two pages of "general interest" material are already provided, leaving room for title and space for address as well as local coverage.

My suggestions for a strategy on programs and bulletins are:

1. Establish a uniform size so that everyone would be accustomed to the same space.
2. Publish information as to cost of printing, mailing permits, etc.
3. Urge upon parishes the value of reaching all their members once a week through mailing a bulletin. Three or four parishes can join together in such an enterprise.
4. The National Council provide a bulletin once a month with the two inside pages printed. The articles should be brief and cover news of the Church in the nation and in the world. Each issue should have one to three pictures.



5. The diocese provide a bulletin once a month on the same basis. The cost would be a little more than in the first instance but if enough parishes cooperate, it would still be small.

6. The National Council provide monthly mimeographed sheets of material in helping with other weeks. Good material could be taken from books, articles or from parish bulletins. News items could be added. Special releases could be included.

I am convinced that some such method as outlined here is the only way of reaching all the members of an average parish with news of the Church on the national, diocesan, and local parish levels. Furthermore, it provides an excellent means of educating church people on points of doctrine, Church history, Christian ethics, etc. Finally, it serves as a medium of reaching people with propaganda in the best sense of that word.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

*Revolution and Reason* by Emil Brunner. Westminster Press. \$4.50.

This is a heavy book for serious students of theology who of necessity, if they are to keep up with their jobs, have to read everything that Brunner writes. There is a great deal in the book that is true and important. However most readers of THE WITNESS will want to wait until a briefer and less expensive book, interpreting this one in language they can understand, comes along.

—W. B. S.

\* \* \*

*He Lives* by Austin Pardue, the Bishop of Pittsburgh. Morehouse-Gorham. \$1.50.

One boy came home from the wars to his mother and there was an all night celebration. A messenger came to another door and handed a mother a telegram: "We regret to inform you etc." This second mother, so Bishop Pardue says, "will see her son face to face, and, judging, from the fine start that he had when he was here on earth, she will see her hopes and aspirations and ideals fulfilled." That perhaps gives you an idea of the book which tells us all about paradise, purgatory, hell, heaven, and guardian angels who, the Bishop says, have pulled him out of jams. Thoughtful people, I think, will do better to read Fred Grant's book on the subject, *Can We Believe in Immortality?*

—W. B. S.



# A Plea For Adequate Housing By New York Bishops

*Declare That the Crisis Assumes Disastrous Proportions and Urge Matter Be Dealt With*

**Edited by Sara Dill**

**New York:**—The bishops of the six dioceses in New York state have issued a public statement calling for a referendum on the expenditure of 300 million dollars for housing. The statement, issued on behalf of the newly organized inter-diocesan committee on legislation, declared that the housing shortage is "the most serious problem in the state." It went on to say that "the crisis assumes disastrous proportions from the point of view of family stability, juvenile delinquency, health, and the social and spiritual welfare of hundreds of thousands of our fellow citizens."

## Ingrid Bergman

**New York:**—Ingrid Bergman, screen star, has made a radio transcript for Church World Service which has been distributed to 300 broadcasting stations. Called "Flood Tide" it deals with the resistance of the Dutch people on Walcheren and the reconstruction of their flooded island. The National Council's department of promotion suggests that Church people help assure wide distribution of the program by inquiring about it of their local stations.

## Rector Returns

**Chelmsford, England:**—The Rev. E. L. Andrews, rector of Sandon parish here, has asked the Church Pension Fund to spread the news here in the U. S. that he "was preserved through three and a half years' imprisonment in Singapore" where he was taken prisoner by the Japanese while serving as a captain in the intelligence corps. "Since my return," he writes, "I am finding it increasingly difficult to carry on with my work. Those years of starvation and other hardships have left their mark."

## College Women

**Lincoln, Mass.:**—A vocational conference for college women was held here February 28-March 2. Leaders included Barbara Arnold, secretary of college work in New England; Prof. Adelaide Case of Episcopal Theological School; Ellen Gammack, national personnel secretary of the Auxiliary; Marilyn Jones,

Episcopal Service for Youth, Chicago; Mrs. Gerald O'Grady of Hartford; Mrs. Arthur Sherman, national secretary of the Auxiliary; Helen Turnbull, director of Windham House, New York; Elizabeth Varney, secretary of rural work for Maine; Prof. Eunice Work of Wheaton College and the Rev. John R. Wyatt, rector at Wakefield, R. I.

## Date Is Set

**Seattle:**—It was announced here on March 11th that the consecration of the Rev. Stephen F. Bayne Jr. as Bishop of Olympia will be held here on June 11th. The service will be in St. Mark's Cathedral. Mr. Bayne is at present the chaplain at Columbia University.

## Installation

**New York:**—Bishop Charles K. Gilbert will be installed as Bishop of New York on April 26th it was announced at the Cathedral of St. John the Divine on March 11th. The exact hour for the service, and other details, are to be announced later. Meanwhile the new bishop has moved to the Cathedral Close, occupying the former deanery which has been vacant for some time. Bishop Manning has moved into the former residence of Bishop Gilbert at 8 Washington Mews.

## Jim Crow Law

**Baltimore (RNS):**—Church leaders of all faiths here have appealed to the Maryland house of delegates to repeal the state's Jim Crow law which they say "degrades and destroys human personality by segregating man from man for no reason except the pigmentation of his skin." They also stated that the law, repeal of which has passed the senate and is now before the house, is "as harmful to the majority as to the minority as it produces arrogance, selfishness and false pride in the larger group."

## Brothers Disagree

**Berkeley, Calif. (RNS):**—President Ronald Bridges of the Pacific School of Religion has expressed disagreement with his brother, Senator Bridges of New Hampshire, over the appointment of David E. Lilien-

thal as chairman of the atomic energy commission. The educator last week wired Lilienthal: "As churchman and Republican, I heartily support your nomination and hope that a few more Senators, including my brother, will have the good sense to do so." He also sent similar telegrams to a number of key Senators.

## Elections Scheduled

**Springfield, Ill.:**—The election for a successor to Bishop White of the diocese of Springfield will be held June 9 here.

The diocese of Western New York is to elect a successor to Bishop Davis on May 20th at St. Peter's, Niagara Falls. A nominating committee, headed by Judge Charles B. Sears, has been at work for several months and has eliminated all but



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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four nominees from a list of 38 submitted. Nominations can of course also be made from the floor.

### Priest Honored

*Philadelphia*:—The Rev. Henry L. Phillips, retired archdeacon in the diocese of Pennsylvania and senior Negro priest—maybe of the United States—celebrated his 100th birthday on March 11th. Bishop Hart and many of the clergy held a thanksgiving service which was followed by an informal luncheon.

### Student Center

*New Orleans*:—Plans for a student center at Tulane University and its affiliated Newcomb College, were discussed March 4th at a joint meeting of the men's clubs of the various parishes of the city. The speaker was the Rev. Thomas V. Barrett, head of college work of the National Council. The diocese already has centers at the State University, Southwestern Institute and the Polytechnic School.

### Niemoeller's Visit

*New York*:—Martin Niemoeller is to extend his stay in the United States until after the meeting of the provincial committee of the World Council of Churches, which is to meet April 22-25. He was originally scheduled to return to Germany early in March.

### Methodists Gain

*Chicago* (RNS):—The Methodist Church has gained over a million members in 40,264 churches as the

result of a year of evangelism conducted as a part of its four-year crusade for Christ campaign. The gains are about evenly divided between new members received on confession of faith and those who transferred from other Churches. A total of 894 new and reopened churches was also reported in the statement which covers a sixteen month period.

### Italians Protest

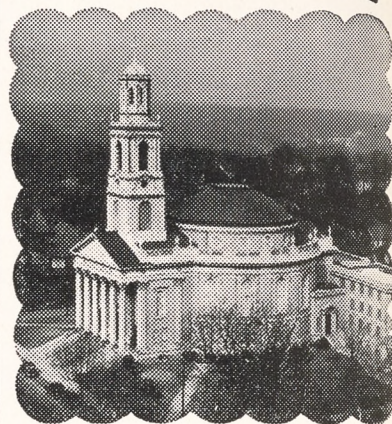
*Rome* (wireless to RNS):—The Evangelical Churches of Italy have filed a protest with the Constituent Assembly against inclusion in the constitution of a statement proclaiming that "the relationships between the state and the Catholic Church are regulated by the Lateran pacts." The protest is based on the ground that such pacts eliminate the equality of all citizens before the law and are in violation of the neutrality of the state toward all religious faiths.

Meanwhile thirty Roman Catholic leaders from several European countries, meeting in Switzerland, passed a resolution declaring that "only when the principles of respect for the human individual and liberty and social progress are realized will Europe, shaken to its foundations, be consolidated and peace among different countries and peoples assured."

### No Discrimination

*Chicago* (RNS):—The International Council of Religious Education has formally adopted a policy of meeting only at hotels and halls which will admit Negro delegates on

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a basis equal to that of white delegates. The policy states that "headquarters, hotels, conference grounds, meeting rooms and eating places shall be approached only with the explicit understanding that there will be no discrimination against, or segregation of, any official participants because of race or color."

"The Christian Church in America is becoming aware, as it has seldom been aware before, of the fundamental unity of all believers in Christ," the policy continues. "It has vigorously opposed the various resurgences of racism and race prejudice in our modern world."

### Bells Installed

**Philadelphia:**—Business men have joined to place more bells in the tower of historic Christ Church here, the house of worship once attended by George Washington, Benjamin Franklin, and other illustrious leaders of early America. The Neighborhood Business Men's Association will present them as a memorial to men and women of the neighborhood who gave their lives during the recent war, also to honor those from the community who served at arms.

For some time Christ Church tower has rung out from an octave of eight original bells installed nearly 200 years ago. Two additional bells will make the set capable of playing nearly all hymns by the addition of two half-note tones. The original bells first rang with the Liberty Bell on July 4, 1776, then were removed from the city when it was occupied by the British.

### Important Decision

**Frankfort, Ky.:**—No law exists or could be validly enforced to prevent whites and Negroes attending the same church and worshipping together, Attorney General Eldon S. Dummit of Kentucky ruled here.

"In Kentucky there is complete separation of church and state," Dummit wrote Willie Combs, Sassa-

fras, Knott County, who inquired whether "Jim Crow" laws prevented such a practice.

"The Church has no power to interfere with the laws and regulations of the state," Dummit stated. "Neither has the state any power to interfere with the Church in its government, rules, regulation and modes of worship of its members, or as to its authority to receive members into its local organization, so long as they do not contravene the penal or criminal statutes of Kentucky."

"If a group of white and colored people desire to worship together, or to belong to the same local church organization, they can do so in the same way and manner that they can and do belong to the same political party."

Dummit quoted from Section One of the Kentucky Constitution the following provision:

"All men are, by nature, free and equal, and have certain and inherent rights, among which may be reckoned: the right to worship Almighty God according to the dictates of their consciences."

He concluded that "neither the Constitution nor the statutes of Kentucky prohibit white and colored persons from attending, worshipping, or belonging to the same local church."

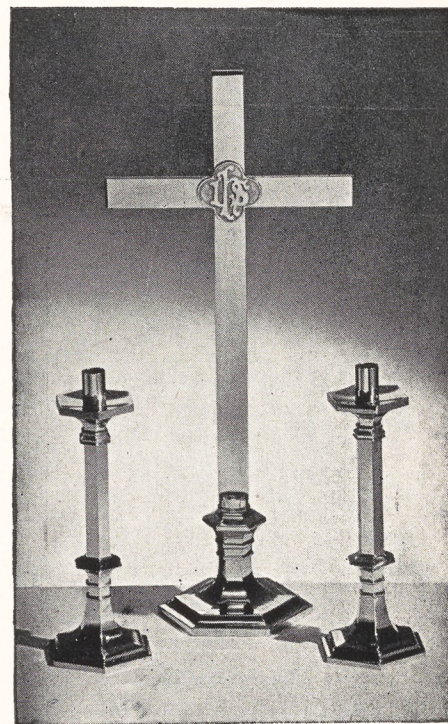
### Study Communism

**New York (RNS):**—Formation of a committee to study the spread of Communism and its effect upon Protestant foreign missions was authorized here by the committee of counsel and reference of the Foreign Missions Conference. The study, which was recommended at the annual meeting of the Foreign Missions Conference in January, will also be concerned with social and

economic conditions which "predispose" people to accept Communist propaganda.

### Read the Bible

**New York:**—This year one million people will receive in the mail a sheet of Bible seals from the American Bible Society, in its promotion of the annual Bible seal campaign. An intensified program has been inaugurated this year necessitated by the need for funds to meet the many calls for Scriptures that



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### Social Security

*Washington (RNS):*—House Bill 1992 has been introduced in Congress by Rep. H. P. Eberharter (D.-Pa.) to give employees of religious, charitable, scientific and other non-profit institutions coverage under the social securities act; the federal unemployment tax act, and the federal insurance contributions act. The last two General Conventions have gone on record as favoring such legislation.

### Sanctity of Home

*Washington:*—The Rev. Hamilton H. Kellogg, rector at Houston, Texas, is one of four ex-chaplains, to sign an appeal to veterans to "win the peace by restoring the sanctity of the American home." The statement declares that "Today broken homes, youthful criminals, rampant social disease, lustful and boldly immoral movies and magazines are but a few of the dangerous threats to the moral strength of the American home—the foundation of America's greatness."

### Asphyxiation

*Arlington, Va.:*—The Rev. and Mrs. William P. Peyton were found

dead in their garage on February 5th. Death was caused by asphyxiation. Apparently Mr. Peyton had been trying to cover the radiator of the car before going out for a service in a neighboring parish and that Mrs. Peyton was helping him.

Mr. Peyton became rector of Epiphany and Grace Churches here in 1944, having served as rector of Our Saviour, Rock Hill, S. C., from 1926.

### Union Plan Approved

*Cincinnati:*—A plan of reunion of the northern and southern Presbyterian Churches was approved here on March 14 by unanimous vote of their separate reunion negotiating groups. The plan will be submitted to the general assembly of each Church in May.

### New Committee Meets

*New York:*—The first meeting of the newly formed standing commit-

tee of the National Council was held on March 13. The function of the committee is to act on matters that arise between Council meetings. A number of small appropriations were made but otherwise the business was purely routine.

### Baptist Clergy Oppose Buses

*Des Moines, Ia. (RNS):*—Iowa Baptist ministers, meeting here, disapproved of transporting parochial school children in public school buses. They voted approval of an Iowa law which permits only public school pupils to be carried in school buses. (The law has been upheld in district court and now is on appeal before the state supreme court.)

The question was presented to the Iowa Baptist Ministers council, by the Rev. T. V. L. Harvey, Fort Dodge, who mentioned a recent U.S. Supreme Court decision allowing New Jersey public school districts to transport parochial school pupils.

"We as Baptists are opposed to

## Lenten Services

### Omaha, Nebraska

#### ALL SAINTS' CHURCH

*The Rev. Fred W. Clayton, Rector*  
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

### Ann Arbor, Michigan

#### ST. ANDREW'S CHURCH

*The Rev. Henry Lewis, Rector*  
*The Rev. John H. Burt, Student Chaplain*  
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.  
Wed and Saints' Days: 7:15 a.m. H. C.

### Providence, Rhode Island

#### GRACE CHURCH

*Mathewson and Westminster Sts.*  
*The Rev. Clarence H. Horner, D.D., Rector*  
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

### University of Illinois

#### Champaign, Ill.

#### CHAPEL OF ST. JOHN THE DIVINE

*The Rev. William Ward, S.T.M., Chaplain*  
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.  
Wednesday and Friday: H. C. 7:15 a.m.

### Millbrook, New York

#### GRACE CHURCH

*The Rev. H. Ross Greer, Rector*  
Sunday: H. C. 8:30 and Service at 11 a.m.  
Lent: Tuesdays at 8 p.m.

### Columbia University

#### New York City

#### ST. PAUL'S CHAPEL

*The Rev. Stephen F. Bayne, Jr., Chaplain*  
Daily (except Sat.) 12 noon.  
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.  
Tuesday and Friday: H. C. 8:20 a.m.

### Carnegie Institute of Technology

#### Pittsburgh, Pa.

#### CHURCH OF THE REDEEMER

*The Rev. Hugh S. Clark, Rector*  
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

### Washington, D. C.

#### ST. AGNES' CHURCH

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Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

### Ridgewood, New Jersey

#### CHRIST CHURCH

*The Rev. A. J. Miller, Rector*  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.

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### Newport News, Va.

#### ST. PAUL'S

*Rev. Theodore V. Morrison, r.*  
Sun., 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35; Wed., 10:30 & 7:30.

### Los Angeles, Calif.

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*Rev. Miles W. Rencar, Ass't.*  
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### St. Francisville, La.

#### GRACE

*Rev. Robert G. Donaldson, B.D.*  
Sunday: 7:30, 9:30, 11 & 7:30; Fri. & HD 10.

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Suggestions for a Junior Church School unit of work based on the Litany in the Book of Common Prayer and containing full records of fourteen class sessions.

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*St. Paul's Church, Great Neck, N. Y.*

### Foreword by

MURIEL STRIEBERT CURTIS  
Author of "Youth and the Bible"

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that," he declared. "In no way should the government foster or pay the upkeep of denominational schools."

In approving a resolution on the bus issues the ministers stated: "This action is based on the belief that any group has the right to educate in its own peculiar doctrines but that such education should not be carried on either in whole or in part by public taxation. We believe that transportation of private or parochial school children in public buses may be a small thing in itself but is an opening wedge in the changing of our national policy of separation of church and state."

### Legislative Seminar

*Albany, N. Y. (RNS):*—Protestant churchmen from all parts of the state gathered here for their first legislative seminar, and heard a plan under which the state's Protestant churches expect to keep the legislature informed of the political opinions of their members. The two-day conference was under the direction of the Rev. Harvey W. Hollis, executive secretary of the federation of Churches in Albany and vicinity.

The Rev. Philip A. Swartz, Poughkeepsie, representing the New York State Council of Churches, outlined the legislative program and emphasized "we will in no sense act as a pressure group."

"Our sole purpose," he said, "will be to inform the Legislature of the free opinion of the church constituency, which heretofore has had no voice in political matters."

Swartz disclosed that the first state-wide poll of church members showed that the majority favored anti-discrimination laws, provision of state funds for the cure of alcoholism, and establishment of a state university.

Also favored was the taking of periodic polls of church opinion to guide legislators, and the removal of law officers negligent in enforcing liquor and gambling laws. Most church members were opposed to granting state funds to religious institutions.

### Catholics Protest

*New York:*—The Catholic War Veterans have issued a protest against Mrs. Eleanor Roosevelt's recent comments in the press in which she objected to the visit to this country of Conrad Cardinal Count von Preysing of Berlin. Mrs. Roosevelt has said in her daily column that both the Cardinal and Pastor Niemöller

"naturally create sympathy for Germany—a country which twice has plunged the world into war."

### Witch Hunts

*New York (RNS):*—A warning that "witch hunts against socially-minded men" may become "the rule and not the exception," in coming years was voiced here by the World Alliance News Letter, organ of the Church Peace Union and the World Alliance for International Friendship Through the Churches. Citing the controversy over appointment of David Lilienthal as chairman of the Atomic Energy Commission as an indication of this trend, the editorial declared that back of this "red-baiting heresy trial" lies the effort of "bigoted men to mold American policy along purely national lines."

The editorial also warned against the danger of isolationists sabotaging the effectiveness of the international trade organization now in process of formation, and declared that "crippling" reservations on American membership would "undermine the entire structure of the organization and ultimately destroy it."

Calling upon churches during the Lenten season to "create in the minds of men and women an honesty of mind and an integrity of spirit," the editorial asserted that "we must throw the light of religion not only on self, but also on the nation and the society of nations."

### The Gallicans

*Paris (RNS):*—One of the most colorful, but least known, religious sects in France is the Gallicans, composed of dissident Roman Catholics organized under the leadership of Patriarch Louis Francois Giraud, 71-year-old former tenor of the Bordeaux opera company. The sect claims a membership of 20,000 in France. It does not recognize the supremacy of the Pope but has retained most Roman Catholic rites and practices. Two outstanding deviations from Roman practice are: the clergy are permitted to marry as in the Oriental Rites, and the Mass is conducted in French.

No collections are made in Gallican churches. When a service is over the priest doffs his vestments and changes to ordinary laymen's clothes.

Next in rank to Patriarch Giraud is Archbishop Gerard Marie Edmond Lescouzeras, who has the right of succession. Father of three children, the archbishop supports his family by running a dry goods store.

About 130 Gallicans have formed a colony in Paris. Their church was burned down recently and they now meet in a small room in the Rue du Temple and hold their services in the Rumanian church in the Rue Jean de Baeuvals.

Each year, Patriarch Giraud, Archbishop Lescouzeras and several bishops, go to Ruschilov in Switzerland, where the Swiss sister Church owns a monastery, to hold a special council at which priests are ordained and new bishops chosen.

### Quakers Plan Camps

*Philadelphia:*—Two international work camps will be part of the 1947 Quaker summer projects, it was announced here by the American Friends Service Committee. The new work camps will be set up in Finland, Italy, and perhaps one other foreign country to repair and rebuild homes and community-facilities in war-ravaged areas. Quakers will continue sponsorship of work camps in the United States which enable young people to live cooperatively in under-privileged areas while they assist in the improvement of community services.

High school work campers will help construct a library and laundry in a Connecticut camp for Negro children, and will help with road and bridge construction in Shannon County, Mo. College-age campers will conduct projects in nine states.

Similar work camps are being planned for Mexico.

### Italian Laws


*New York:*—Protestants in Italy are not satisfied with their status under the new Italian constitution which will be voted on by the new constitutional assembly, according to Mrs. Catharine C. Anderson, secretary of the American Waldensian Aid Society. She told the annual meeting of the organization that the provisions for religious liberty are phrased "too vaguely" and "could easily be misinterpreted." Italian Protestants want specific guarantees of full religious liberty for minorities, she said, without any qualifying clauses that might lead to future misunderstandings.

### Marriage Laws

*Philadelphia (RNS):*—All ministers and stated clerks of presbyteries of the Presbyterian Church were called upon in a letter from the office of the Church's General Assembly here to obey strictly the denomination's laws concerning remarriage of divorced persons. The letter pointed out that the General

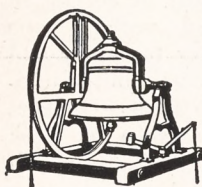


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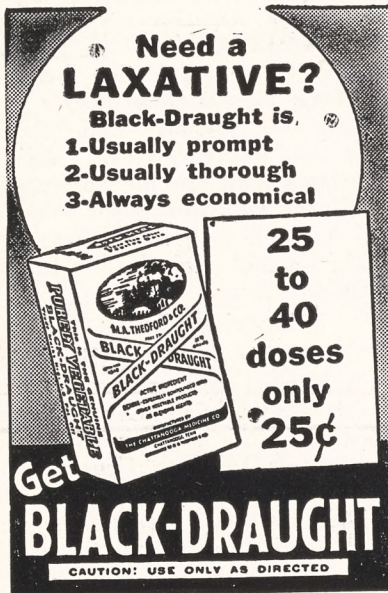


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Assembly, at its meeting last May, demanded that Church rules with regard to marriage and divorce be more scrupulously observed. The Assembly also stated that provisions in the Directory for Worship concerning marriage and divorce should be read publicly at a stated meeting of each presbytery. Action was taken by the General Assembly as a result of complaints that Presbyterian ministers were disregarding Church regulations.

The Directory for Worship requires ministers who are requested to marry divorced persons to exercise great care in complying with such requests. Ministers are permitted to marry the "innocent party to whom a divorce has been granted on Scriptural grounds, providing a year has elapsed since the decision allowing the divorce."

Presbyterian ministers are not allowed to marry any member of another denomination whose remarriage is known to be prohibited by the laws of the denomination of which the person is a member, unless the minister believes that his refusal would be unjust to an innocent person who has been divorced for Scriptural reasons.

#### New Law Proposed

Trenton, N. J.: — All churches which employ one or more persons would be affected under the terms of an unemployment compensation bill which Assemblyman Jacob Friedland of Hudson County has introduced in the New Jersey Legislature. Under present law, only employers of four or more persons come under the terms of the unemployment compensation act. Thus, a church sexton would not be obliged to contribute to the fund nor would he receive benefits under it should he later become unemployed.

A number of New Jersey churches have reported difficulty in recent times in hiring sextons, since the latter were unwilling to take positions which provided neither unemployment benefits nor federal social security old age payments.

Clergymen also would be affected by the Friedland bill, lawyers who have studied the measure declare, as they would come under the classification of employees of church corporations or societies. Thus, should they find themselves without a pastorate, they would be entitled to benefits. Present New Jersey unemployment benefits range from \$9 to \$22 weekly, payable for a maximum period of 22 weeks.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

REV. V. L. LIVINGSTON,  
Rector at Toledo, Oregon

As a small voice crying in the Oregon wilderness I would like to join with others in protesting the sly innuendoes and Red baiting talks of Fulton J. Sheen on the NBC networks (Catholic Hour). If the skirts of Rome were clean from totalitarian practices then I would keep a holy silence. As Brother Sheen moans for the people of Russia let us pray for the poor Christians in Spain who worship in secret. I have written NBC.

\* \* \*

REV. CHARLES A. PARMITER, JR.  
Rector at Framingham, Mass.

In the article by Harold Stassen in the WITNESS for March 6, he stated that the veto must remain in the Charter for the United Nations until "some other voting method is developed which will reflect in some manner the population, the industrial strength and position of the individual members in the organization." This is an indication that, so far as Mr. Stassen represents the thought of the leaders of this country, they are thinking of the United Nations in terms of nationalism, and nationalism of the worst sort: nationalism of the strong, the prosperous, the large nation, against the weak and the undeveloped. This policy we ought to be able to recognize. It is simply the old economic imperialism in new finery. It is what sent troops into backward lands on the guise of "civilizing" them.

"It is hard for the rich man to enter the kingdom of God." If that is true of men, how much the more is it true of nations. Nations operate on a lower standard of ethical behavior than individuals. Perhaps we might paraphrase these words of our Lord for today in this way, "doubly difficult is it for the rich nation to work for the kingdom of God." Mr. Stassen's proposal is nothing less than to legalize voting in the United Nations on the basis of wealth and strength. He claims that that is "reasonable representation" and democratic. When he uses as an illustration the fact that a populous nation might be outvoted by a few smaller nations, he is dragging a "red herring" across the path of the discussion. Would he advocate giving a representation on the United Nations Council to China and India on the basis of population? If so they could outvote most of the rest of the world. It is not population, but wealth and strength that he thinks should be the determining factor.

Furthermore, his statement shows little knowledge or understanding of the history of international negotiation. In the past most of the really constructive ideas have been put forward by the representatives of the smaller nations. The reason for this is obvious, they have fewer world economic interests that can be affected by progressive international programs. Their leaders are, therefore, able to consider the fundamental issues with greater impartiality, to say nothing about their freedom from political repercussions at home.

While to allow the smaller nations equal vote in the United Nations will not, in itself, bring about a heaven on earth, the

record shows that their influence will be for world unity and against selfish economic imperialism. How can the Social and Economic Council do what Mr. Stassen feels must be done, improve the resources of food and shelter and clothing, advance culture and understanding and increase the ease of travel and trade when one strong and wealthy power whose individual economic position would be affected by a proposal for the good of the other nations can veto it? The veto provision is one of the weaknesses of the Charter and, until it is removed, it will impede any effective effort to make one world.

ANSWER: The veto is generally misunderstood, as has been repeatedly pointed out by Mr. Stassen and others. In the last analysis there are but two nations today that can make war—ourselves and Russia. The veto simply means that these two nations, together with Great Britain, France and China, have agreed to continue discussions on every issue until they arrive at agreement. It is a technique for arriving at agreement and thus maintaining peace, rather than a device whereby one of the five may block the will of the majority.

\* \* \*

REV. J. M. B. GILL  
Executive Sec'y of Eastern Oregon

Answering the inquiry of the Rev. Benjamin Minifie in Backfire of Feb. 20th: may I say for his information that it has been my privilege to assist in the forming of a new mission in the District of Eastern Oregon at Hermiston, and among the members are two English war brides.

Both of these young women are regular attendants at the services, one of them driving fourteen miles to do so. This one remarked to me after the first service she attended that "the Church service made her feel more at home than anything else she had experienced since her arrival in the United States."

I feel confident that Mr. Minifie has as he expressed it "hit a bad crop," and unfortunately it is a crop which grows quite luxuriantly among our own people here in the United States.



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