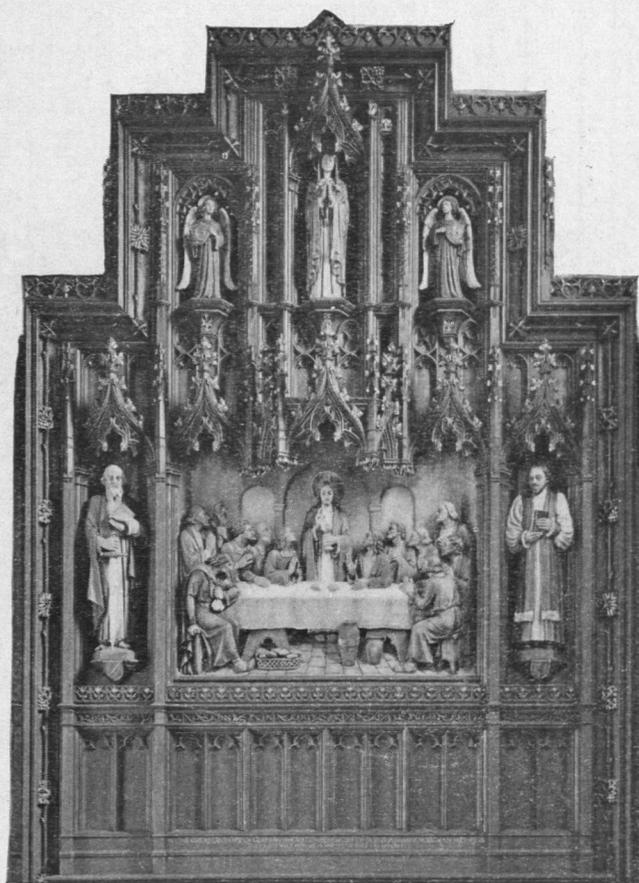


The **WITNESS**

APRIL 28, 1955

10¢



BEAUTIFUL REREDOS
St. Paul's Church, Concord, N. H.

ARTICLE ON THE PARISH BY BISHOP HALL

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The WITNESS

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Story of Saint Paul's Church
In Concord, New Hampshire****ONE OF THE STRONGEST PARISHES IN COUNTRY
WITH THRIVING ORGANIZATIONS****By Charles F. Hall***The Bishop of New Hampshire*

★ I have been asked to tell the story of St. Paul's Church in Concord, New Hampshire. That would be a long assignment, so for the sake of all concerned I shall be brief. Although St. Paul's is a well organized parish today, it got off to a slow start in 1818. For twenty years the vestry postponed building a church because of "the pressure of the times!" Finally, on New Year's Day 1840, Bishop Griswold consecrated St. Paul's Church. It should be refreshing to those who complain of the push and drive of 1955 to consider the published word of 1937 in Concord, N. H.: "The pressure of the times . . . prevented" us!

Today as you enter St. Paul's Church you will find the obvious response of visitors and worshippers recorded in a Parish Guest Book. "The music was glorious," "The windows are perfection in glass," "The sermon helped me more than I can say," "This Church is the most worshipful place I have ever known." Each of these tributes tells its own

story about the ministry, music and architecture of St. Paul's and they are all amply justified.

This parish of 1800 souls is faithfully served by the Rev. Clinton L. Morrill, assisted by the Rev. Wilfred C. Files. Together they minister not only to the parish but to the State Hospital, State Prison and a number of other institutions in Concord. The ministry of St. Paul's also includes four young men who will graduate from three of our Church seminaries in June. This parish further provides six lay vicars for the diocese, and at this point I must use another paragraph.

Lay Vicars

There are six missions in New Hampshire which for reasons of size are unable to support a resident ministry. Four years ago under the leadership of our rector, Mr. Morrill, six laymen of St. Paul's gave themselves in study and further preparation to the task of ministering to these churches. "One is a doctor," and one is a banker, two are businessmen

"down on the green." Another is principal of the Concord Junior High School and one is state department executive. Although none of them has been "slain by a fierce wild beast" they are "all of them Saints of God." Their annual list of calls in home and hospital, together with a variety of Church work beyond the call of Sunday duty would cause some clergymen to raise their eyebrows in amazement and envy. In any event five of these six churches have doubled and tripled their membership, giving and church attendance during these past four years. To complete the picture, three of these six missions have either started or completed building programs.

Bit of History

And now for a brief look at the past. Although George Washington did not worship at St. Paul's, there is a plaque in the church marking the location of Franklin Pierce's pew. He was the only president of the United States to come from New Hampshire. Many of the governors of the state have been frequent or regular worshippers at St. Paul's. Some of them have been Church leaders in the Diocese. Isaac Hill, John Winant and Sherman Adams are ones quickly remembered. For many years Governor Adams served as a vestryman and warden at the Church of the Messiah in North Woodstock, New Hampshire. He was also

a trustee of Holderness, our boys' school, and a convention delegate. Today he and his wife Rachel continue their faithful Church life at St. John's, Washington, D. C., while he serves as assistant to the President of the United States.

Every year the Episcopalians in New Hampshire's Legislature of 400 members assemble at St. Paul's Church for a special luncheon meeting, of fellowship and prayer. It is a convenient jaunt for them because the State House is directly across the street from the church.

The choir of St. Paul's Church is the second oldest boys' and men's choir in continuous existence in the nation. For the past twenty-five years this choir has been directed by Edward Crawford whose discipleship and talents defy description. The Rev. Daniel C. Roberts, a former rector, has an honored place in the distinguished ministry of music at St. Paul's. In 1876 he wrote Hymn 143—"God of our Fathers."

And what shall we say of the laymen at St. Paul's. In leadership potential the church resembles the Notre Dame football team—three deep in every position.

Last week a lady (from out of State!) told me that doctors as a group were the least interested in Church life. I quickly responded with our rector's story of a Sunday when he was greeting the congregation at St. Paul's after the late morning service. He shook hands with twelve doctors at the door of the church—and it was not a special service honoring Saint Luke! The rector observed that this was a good morning to ask "Is there a doctor in the house?" The doubting lady was surprised,—and I trust—persuaded that she was in error.

Witness Connection

There is an Altar Guild at St. Paul's composed of 127 members. There are 90 ushers for the regular services of the Church year. At this point we should pause to mention that the eminently able editor of *The Witness*, the Rev. John Pairman Brown, who came to the ministry from St. Thomas' Church, Hanover, New Hampshire, found his bride at St. Paul's. Emily is one of the "joyous saints" of this parish. "Jock" met her "at school—or at sea, in Church or at tea."

and they were married by the bishop and rector of St. Paul's a year ago.

Although St. Paul's Church began timidly 137 years ago it has surpassed "the pressure of the times." The reason for this victory is briefly told in a story by the rector. One day we were standing in the chancel and he pointed to the reredos with its superb wood carving of the Last Supper. "Have you noticed that eleven of the disciples are looking at their Lord, 'the bread of life'?" I nodded and said I had missed that feature. "Now look at Judas," he continued, "he is looking only at the bread on the table!" The victorious element in Christian discipleship is to see clearly "the bread of life," and in this loyalty to him St. Paul's has continued faithfully through the years.

NOTE: Members of St. Paul's may subscribe to The Witness at \$4 for a year, of which \$1 will go to the parish Auxiliary and 50c to the Diocesan Auxiliary. Subscriptions may be sent either to the Parish Office or to Miss Alice W. Kendall, chairman of Christian Education of the Auxiliary, 33 Pleasant Street, Concord, N. H.

MORE VISITS TO RUSSIA

★ Church leaders of the Soviet Union are apparently making an effort to encourage visits by Churchmen of other countries, as we have reported several in recent numbers. Now being invited by Patriarch Alexei is a delegation of Greek Orthodox bishops and members of the synod of that Church.

Also three U. S. Baptist ministers have been asked not only to visit Russia but to preach there. The invitation was extended by the All-Soviet Council of Evangelical Christians. It apparently was the outgrowth of a conference held last summer in Sweden, attended by Baptists and Quakers from the U.S., U.S.S.R., Britain and the Scandinavian countries.

In Washington it was indicated that the state department would allow the visit, with a spokesman saying that "such an exchange of persons on the religious and cultural front might be a good thing." He added however that if permission is granted to these three Baptists that it does not mean that all applications for travel in Russia by American clergymen will be approved. Such applications, he said, are weighed on their individual merits.

BISHOP HINES VISITS SOUTH CAROLINA

★ Bishop John E. Hines, co-adjutor of Texas, is to be the headliner at the convention of the Auxiliary of South Carolina, meeting at Grace Church, Charleston, May 3-4. Bishop Carruthers will report on the Anglican Congress and Mrs. B. Duvall Chambers, Auxiliary president for the fourth province, is also to be a featured speaker.

Typical American Minister Revealed in Survey

★ More than a thousand of the nation's parish ministers—some as far apart in theology as in geographical distance—have pooled together what they consider to be their most important functions, problems and personal needs and have come up with an approximation of the typical American minister.

They have discovered, for example, that this hypothetical figure is between the age of 35 and 44, is married (four percent are single) and has two children. He serves a church of about four hundred members, with about two hundred youngsters registered in the Sunday School.

The source for this imaginary clergyman lies in the compilation of some 12,000 pages of documentation which have been gathered over the past eighteen months by Samuel W. Blizzard, visiting professor at Union Theological Seminary in New York. An ordained minister and sociologist, the associate professor from Penn State was commissioned in 1953 by the Russell Sage Foundation to collaborate with Union on "A Study of the Functions of the Parish Minister." The project, believed to be the first major study of the Protestant ministry in the United States in more than a decade, is similar in purpose to those earlier sponsored by the Foundation involving the relation of the social sciences to such fields as medicine, law and social work.

According to Blizzard, recent developments in American culture and community life highlight the increasing complexity of social life in the

States. "The rapid shift that is being made from the life of the village and the countryside to the urbanized mass society means that clergymen now being trained in seminaries are walking out to face a different world than did those of a previous generation."

The parish minister must therefore, in the sociologist's opinion, re-examine the way he functions, the roles he plays, and the methods he uses to make the theology of the Church meaningful in terms of the problems and aspirations of the people he serves.

Source Material

In an attempt to help the parish minister understand himself and his world better—and ultimately to help seminary training programs to keep pace with the pastor's changing needs and roles—the project director has sent out more than 1,600 detailed self-examination questionnaires to seven "panels of informants." These include representative groups of parish ministers in all but one of the forty-eight states, from every economic and social region in the country and from more than twenty major denominations. Five of the seven panels include alumni from Union (non-denominational); Garrett Biblical Institute (Methodist); Virginia Episcopal Seminary; Louisville Presbyterian Seminary; and the School of Religion, Butler University (Disciples of Christ). All B.D. graduates of the classes of 1930, '33, '36, '39, '42, '45, '48, and '51 who are ordained parish ministers were asked to participate. The two remaining panels consist

of representative ministers from rural and urban areas picked by officials of twenty-two of the largest Protestant Church bodies.

The rate of response or of returned questionnaires has thus far been between sixty-three and eighty-seven percent from the various panels—a rate much higher than expected, according to Blizzard. Several reasons may have contributed to this willingness to submit to what one adviser called a "depth interview by mail." Among them is its "therapeutic value" for those who may welcome an opportunity to unload their problems or use it to rethink their whole ministry. The respondents were also guaranteed that all information would be kept confidential.

The comprehensiveness of the questions and the favorable response rate has enabled a fairly accurate estimation of who and what the typical American pastor is.

According to Blizzard's tabulations, which thus far include returns from 910 participants, well over half of them have graduated since the beginning of the war, and all but two percent are serving as full-time ministers. The remainder are assistant or associate ministers or directors of religious education. Only seven percent have been in their present parish for as many as ten years.

Urban-Rural Contrast

He has also discovered that, while 99 percent of his urban informants serve only one church, twenty percent of his rural respondents minister to two churches and one percent to as many as eight or more churches. Another urban-rural contrast is found in the fact that thirty out of every hun-

dred urban churches have two or more clergymen on their staff as compared to only one out of a hundred in the rural grouping. Exactly half of the rural churches have no organist or religious educator, and eighty-seven percent no stenographic staff.

The "average" church the data reveals, has a budget of about \$12,500 with benevolences at about \$3,000. Five percent of the urban churches have an average benevolence budget of between forty and two hundred thousand dollars, while over half the rural churches have an equivalent budget of less than \$2,000.

More than eight pages of the 11-page questionnaire present opportunity for essay or qualitative-type answers, rather than statistical information. Designed to draw out the clergyman's self portrait of his work in the parish, they also seek information about the problems that he faces, such as how he preaches on an issue considered by some parishioners to be controversial or how he deals with social and ethical questions in the community.

Conclusions drawn from these answers will also help the participating seminaries to know what changes might be appropriate in their training programs.

Bewildered Parsons

From such essay answers Blizzard has found that the average minister of today finds himself in a bewildering role. No longer required to fulfill only the traditional requirements of preacher, he must now become a combination of pastor, administrator, counselor, priest, educator, organizer and social actionist.

"These ambiguities of the functions of the minister are expressed in several questions that ministers are asking

themselves," according to the director of the social science project. "Should the minister be a mediator between God and man or a servant of the congregation? Should he be a specialist or a general practitioner? Is his goal to be successful or effective?"

Other ambiguities focus on the implementation of the Gospel itself in the parish. "Should the minister emphasize an all-knowing and all-powerful God or the ethical implications of the Gospel? Should he identify himself with trends in the culture or be critical of our way of life? How should he divide his responsibility to the local church and the ecumenical or worldwide Church?"

The project, states its director, is trying to "face the realities of these ambiguities to see in what way the seminary can give the minister the understanding and the tools with which to meet them."

NEW PARISH HOUSE AT ASTORIA

★ Grace Church, Astoria, Oregon, has a new parish house which features a type of glass in the roof for natural lighting. Youth of the parish, numbering about 200, are making fine use of the building. It also houses a day kindergarten.

CARROLL SIMCOX GOES TO NEW YORK

★ The Rev. Carroll E. Simcox, rector of Zion Church, Manchester, Vt., will join the staff of St. Thomas Church, New York City, Sept. 1, as assistant to the rector with special responsibility for parish teaching.

BAKER ADDRESSES CONVENTION

★ Bishop Richard Baker of North Carolina is the guest

speaker at the convention of South Carolina, meeting April 26-27, at St. John's, Florence. Workshops on various phases of diocesan and national Church work was one of the features of the meeting.

RIVERSIDE RECTOR IS HONORED

★ The Rev. Henry Clark Smith, for 25 years the rector of All Saints, Riverside, Calif., has been appointed a life-long canon to the Ordinary and an honorary canon of St. Paul's Cathedral, Los Angeles. He has played a leading role in provincial and diocesan affairs.

NEGRO DEPUTIES FROM SOUTH

★ Negroes have been elected deputies and alternates to the Honolulu General Convention by the dioceses of Oklahoma, that elected two, Texas, Tennessee and Mississippi.

None have yet been elected by northern dioceses, most of whom have their conventions in May.

CHILDREN BOYCOTT AFRICAN SCHOOLS

★ Thousands of native children at Benoni and Brakpan boycotted schools taken over by the government from religious organizations. Negroes staged a mass demonstration at Benoni against the new law on native education.

Armed police, both mounted and on foot, patrolled Benoni following the disturbance.

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The WITNESS
Tunkhannock, Pa.

EDITORIALS

After Easter

THE time came, in history, when Jesus as a man and as the Risen Christ disappeared from the face of the earth. But, although he was not around in any physical sense . . . in any way that man could see or touch him . . . his spirit and power did not disappear.

Instead, following his disappearance, those who followed and loved Christ discovered that they had some of the power of God coming out of themselves. Where they had been dejected, now they were optimistic. Where they had been fearful as lambs, now they were raging lions. Where they had been jealous and suspicious of each other, now they were sympathetic and understanding of others within the fellowship of humanity. Christ was gone but he wasn't gone. In a sense, it was a case of "The King is dead, long live the King."

This power of Christ, which could be seen at work in the hearts of men as they labored within this world, is the Holy Spirit. In history, there have been many great human leaders, both good and evil. But in all cases, when the leader died, the works that he attempted to stimulate soon petered-out and became watered-down. With the passage of short periods of time, the waves of history have closed in over them and it has been as though the leader had never existed.

But, with Christ, this was not so. Prior to his crucifixion, he assured his followers that God's Comforter . . . or strengthening Spirit . . . would be sent to them. Following both the crucifixion and the ascension, his apostles were dejected and weak. But soon, with vigor of a tornado, the Holy Spirit came to them and their personalities were turned around and they were welded into an indestructible brotherhood.

This power of God is forever at work in the world. Often we do not see it at work and, occasionally, we find it working in people and fellowships and nations where we do not expect to find it. But the Holy Spirit is not confined by the wishes and thoughts of Christians. He bloweth where he listeth . . . and, because this is true, we must remain

humble and receptive to him. He can enervate us if we will let him or he will choose others to do his will.

Goodby Winnie

A POET we know once observed that Sir Winston Churchill was a man who had never read the book of Ecclesiastes. We can't think offhand of a fairer definition at once of his limitations and his greatness. All is vanity and all things are full of weariness; but somehow Winnie lives in a charmed circle where the vanity and weariness could never get in.

Miraculously a world opened up around him where his every action made poetry and where his every word made history. By an easy gesture he puts any contemporary statesman or writer you could think of in the shade; he is more than man and at the same time less than adult, a man who has never seen the abyss opening at his feet; the hero who never quite grew up, who might have come out of The Boys Book of King Arthur.

He stood on the shoulders of a giant: the House of Commons, in the sunset glories of the autumn of Empire, produced its greatest child; who far past his three-score years and ten can see in the setting sun only the prelude to a greater Elizabethan age! He will turn out in the long run not to have been the greatest defender of constitutionalism: he was so much a child of it, his instincts were so sound, that he never saw what a precarious achievement decency and sanity in politics really is.

His imperialism and aristocracy were so generous and warm-hearted that he was never faced with the terrible possibilities of corruption that are latent in both. Even in the greatest irony of his life—that knowingly, in crushing the Nazi abomination, he opened a way across Europe for the Stalinist abomination—he never fundamentally wavered: he could trust his England to deal with the Bear when the time came. We must turn to others than Churchill to learn about suffering and sin and tragedy.

But taking him just for what he is, what a triumph of good he represents! Is there any

political leader that we would be happier to see live in our sons' imaginations? Call the roll of them: Pericles, Alexander, Caesar, Augustus, Marcus Aurelius, Charles Martel, Alfred, Drake, Nelson: one is cruel, another cold, another cynical, another barbarous, another humorless.

The same Providence that guided the Ath-

enians at Marathon and Herodotus in his great history; that formed the Roman sense of duty and the medieval sense of chivalry, the Greek love of truth and the English love of fair play; that created Falstaff and Henry, the elephant and the cherub, has in these latter days rolled them all into one: and we want here to go on record as letting it know that we appreciate it.

ARE WE PUTTING FIRST THINGS FIRST?

By Edmonia P. Whitehead

Churchwoman of Washington, D. C.

ONE of the evils the early Christians had to combat was the accepted Roman practice of casting out their unwanted children to die. We are still casting out our unwanted children—not to die quickly and painlessly from exposure, but to live a life of misery and despair to themselves and their families and a burden and a menace to society at large.

I have had for many years a concern, to use the Quaker phrase, because of the poor collaboration—or should I say cooperation?—between the Churches and those agencies in the community, who are doing a job of real Christian service in fields where we Church laymen and laywomen have been neglectful.

I am particularly concerned with those agencies working with and for young children, their homes and their parents. Children are important. They are our most important citizens. I am thinking especially of the two, three and four-year old group—the lost children some educators call them; not orphans, not ill, else the board of health might intervene; not of school age, so the board of education is not interested; not starving, but too undernourished for healthy growth. Whose responsibility are they?

Settlement Houses help, but there are not enough of them and their overhead expenses are very heavy. Year after year I have sat in the monthly meetings of the board of directors of a community chest. Always I have heard staff members from the welfare agencies justifying their requests, protesting against budget cuts, pleading for more staff members, more adequate salaries for their workers, better trained people, which means higher salaries still, more adequate physical equipment for recreation and for training in skills

and hobbies. The answer always: "No money, the campaign didn't reach its goal—not even the minimum asked for, which was less than the need?" Could the Churches have helped? So far as I know, except in a few sporadic instances, they never did.

Perhaps I should modify my criticism. I know that hundreds of our Church people contribute generously at the time of the community chest drive, and, as individuals, do valiant work for social betterment in many ways, but the Churches, as organized groups of Christian people, have never, it seems to me, really put their brains, their time and their money into solving the problems that professional social workers battle with daily.

All this confused, pitiful maladjustment of our social order is like a tangled, knotted ball of string. We pull at one thread here and another thread there and seem to get nowhere. Here is a man devoting his whole life to slum-clearance and public housing: "Every child has a right to a decent home to grow up in." Granted, but there must be good people in the decent home. A brilliant woman serves nobly in the cause of education—education for the whole person, not just techniques for success. Our schools are overcrowded and understaffed and there are practically no visiting teachers to deal with the emotionally disturbed and frustrated children. The health department works for clinics and better nutrition—Where are the Churches putting their emphasis? The knot of tangled strings remains tangled.

Follow Up Prayer

ONCE said to an Episcopal rector: "You have prayed for every group of people you could think of but I have never heard one clergyman pray for all neglected children."

Tentative Plan

"No," he replied, "We never do, do we?" Perhaps when we say "all prisoners and captives" we include in our thoughts the thousands of children and adolescents shut up in industrial home schools, the so-called reform schools. Or, perhaps we don't pray for them because we are honest enough to admit that prayer should involve a follow-up of caring and helping. We don't want to be bothered, and children are bothersome. But they are important, nevertheless, and the youngest are the most important.

My experience of nearly thirty years work with them leads me to agree with the psychiatrists when they tell us that most of the maladjustments and neuroses of adolescence trace back to experiences of very early childhood. Almost any teacher of the early grades will tell you that bad habits and attitudes may be very firmly set before a child enters kindergarten at five. The root of preventive work in child trouble is the parents. How to reach the parents?

One sure way of reaching them is through nursery schools. A nursery school teacher who handles your two, three, or four-year old problem five days every week is more readily accepted in the home and her advice more respected by the parents than that of the Family Welfare agent or the district nurse or the casual church visitor—if any. The nursery school teacher is not merely relieving a lazy mother of some of her God-given responsibilities, as many people will tell you. Leaving the mother's character out of the question, if she lives in a slum area she is always overworked, overtired, and undernourished, under which conditions, patience and good temper are liable to be short.

The teacher, if she is any good at her job, must show patience and good temper unlimited. She builds into the child's bones, while they are still soft, a sense of law and order, the rudiments of self-discipline, a friendly, generous attitude towards other children and towards adults, which will carry over into school life later on. She is also giving him satisfactions in his play life which help to make him good. Such satisfactions, coupled with as much freedom as possible, within control, every child ought to have if he is going to develop into a normal, social human being instead of an anti-social one.

NOW I would like to put forward a tentative plan. A local missionary enterprise, if you want to call it that, which I believe is worth developing and is not, I think, impracticable. It is a long range plan because we would have to educate our Churches, clergy, vestries and lay people to cooperate. We would have to enlist workers from the junior and senior classes of the colleges. We could, perhaps, find young men and women not yet quite sure of their life work who might be willing to pledge two years of their time to an experiment in creating human beings better fitted to live in God's world than many of us are now.

They would have to be what Samuel Shoemaker calls committed people, but I believe there are such to be found. The Quakers have for some years conducted in the slums of a large city week-end work camps during the winters and a six weeks or longer summer work camp. The young workers, of both sexes, find themselves lodgings of some kind so that they really share the life of the squalid community. They pay their own living expenses though the Society of Friends contributes money for such rehabilitation as they can do in the miserable dwellings and for materials for recreation projects with children and young people.

I should like to see such a plan developed into a year-around project. A team would consist of four people—two young men who are good with boys. I know several such. A young woman with at least one year of training in nursery school techniques, plus some knowledge of the psychology of young children and parent-child relationships. And the fourth member of the group, one slightly older woman, emotionally mature enough to hold the thing in balance, whose main work would be in the homes, giving practical, common-sense advice on home-making, budget-keeping, and the usual problems that beset all parents of young children. If she could not always help solve every difficulty, she would at least know where to go for help and would establish a relationship of friendliness and understanding.

And the team must be pledged to work for one year, or better, for two, at a bare minimum wage. A parish church, or a group of churches from neighborhoods where poverty is not a problem would allocate from its annual budget a sum of money for this purpose. We might even educate our people to tithe the budget

for local social service. Perhaps four churches of different denominations located in one community could be induced to unite in this venture. This would really be a practical experiment in ecumenicity.

To rent even a substandard house would probably involve too much overhead. The Quaker team in one project that I visited lived in the parish hall of a Negro Baptist church. They had equipped two dormitories with their own cots and bedding which were stacked at one end when the rooms were needed for church use. They used the parish hall kitchen. For a year-around job the workers must be given privacy and some comfort in their living quarters.

The details would have to be worked out according to local conditions, but each worker, pledged for two years to the utmost simplicity of living, should do it on \$1,500 a year or less, especially if the men find part-time work in the mornings, while the women are handling the nursery school. Four churches should be able to raise \$6,000. An advisory committee might consist of a man and a woman from each parish.

There should not be more than ten or twelve children. They would go home at twelve. At least it would seem doubtful if so experimental a venture could afford an all-day school at first. To avoid duplicating settlement house activities we should choose a neighborhood where no settlement is near by.

From two to three o'clock, if the principal of the nearest public school could be persuaded to cooperate, help would be given to those children in the early grades who are failing in their work. Children who do not need expensive remedial tutoring or psychiatric help, but who may be a little slow on the uptake in a class too crowded for any one teacher to handle, who are beginning to feel inferior and frustrated because they can't keep up. They probably need only a little individual attention, plus some understanding and sympathy. Or there may be a home problem which the teacher is too tired and overworked to go into.

At the Roots

THIS is cutting at the root of juvenile delinquency. Case histories show that a juvenile delinquent from a slum area is almost always a child who has failed in school. He becomes anti-social because he feels frustrated

and defeated in his school group and he sees no way of securing the attention he craves except by being as bad as possible. Thousands of such children are thrown on the scrap heap every year.

And do the Churches care? They plead for money for chaplains' services. Why not spend an equal amount to keep the children out of reformatories?

After school hours, until bedtime, there would be some sort of recreational program, out of doors if possible. A room or rooms for cold or rainy weather would be the main problem. Possibly, in return for gifts of equipment, some nearby church might donate use of its parish hall for indoor activities.

Reformation of the social order is a large and pretentious phrase. We have Archbishop Temple's authority for believing that Christianity must accept such reformation as its task.

I am not so naive as to imagine that one, or a dozen, or a hundred such projects as I have outlined would work much of a reformation. It would only reduce by a tiny fraction the mass of human misery and the waste of human children. It would be a beginning. If one never begins, there is no chance of reaching the end—and what, after all, is the end that the Churches are striving for? What are the things that are vital? What does our God require of us? Amos and Isaiah and Micah told us once, and many other Old Testament teachers. I wish they might speak again. And Jesus—did he really mean what he said in Luke IV-18? He had just come back from the desert — was he perhaps outlining to those neighbors at Nazareth his program for his life's work? Was he trying to show them how to put first things first?

Some years ago I went to one of our Church leaders about this because I was troubled. I am still troubled.

A Blind Man Groping

By William B. Spofford, Sr.

THE Rev. Samuel Drury was the rector of St. Paul's School, Concord, N. H. He needed a clerical master to take charge of the Old Chapel. I was also to teach religious studies and history but this was secondary—

the Old Chapel was to come first. He was satisfied with my qualifications but had misgivings about my wife. Young women were scarce at St. Paul's and Dot, nineteen and attractive, was the age of most of the sixth formers. But he decided to take a chance so we were assigned to an apartment in the Upper School, where Dot could serve tea to the boys while the new parson put on, not too successfully, the dignity act expected of all masters, particularly those who wore their collars backwards.

On arrival I was informed that I was not to teach history but general science. I told Dr. Drury that I was not equipped for it but he simply told me to keep ahead of the class and he was sure I'd manage. I did, with difficulties. The first came when Dr. Drury said, "Mr. Spofford, may I see you in my office?" I had learned that that meant trouble, for it was "William" when everything was going well. He told me that one of the parents had complained that there was too much stress on evolution in my class; to which I replied that he has selected the text book which was based on the theory. "I'll consider the matter further," was his dismissal. Later he informed me: "Apparently we must accept evolution—but do not over-stress it."

Another difficulty was sex. Boys in my classes were in their middle-teens. In biology we started with the simplest animal life, mounting the scale, with reproduction a part of each story. When we arrived at "man" I was told to skip reproduction. "We have a lecture each year in the chapel on sex for sixth formers; we think that is adequate." The boys thought differently. They called it the "smut talk" and dirty cracked about it for weeks. Also I told the Rector I'd feel like a fool if I skipped reproduction in humans when we had dealt with it in all lower forms of life. It also presented an opportunity to get across some sex education which, from my observation, some of the boys needed. It was finally agreed that I was to prepare my lecture for his approval, after which it could be read to my classes. It was an awkward performance but it did do something for a few who came to me to talk over sex problems, about which they had apparently been taught nothing at home.

The Old Chapel

THE Old Chapel story follows the pattern of many churches. It was provided as a place of worship for janitors, maids and

gardeners, thus keeping them away from the New Chapel where the boys and their visiting parents went on Sundays to worship the God of all mankind. It was a nice show, this New Chapel service, with boys marching by forms—little, bigger, big — blue-suited, black tied, black booted—with "out of bounds" to any who violated regulations. The venerable Jimmy Knox thundered away on the big organ, scowling at the choir if they missed a note. And on festive occasions he brought forth his masterpiece, "O Pray for the Peace of Jerusalem," which was sung with the gusto of a national anthem. Dr. Drury was an exceptionally able preacher, so the whole performance was tops.

The Old Chapel was something else again. Children gathered at 9:15 for Sunday School, held in the ancient pews, taught by school "help" who were inevitably burdened with a sense of inferiority. At ten I conducted a service for a handful, rushing to get through in time to vest for the New Chapel service, even though I was merely to take my place in procession and sit in my stall next to other clergy-masters, as though signs were printed across our vestments: "See, parents, we are a very high class Episcopal School."

My wife and I tried to do what we could with the people of the Old Chapel. We visited and entertained and were entertained. Dot even caused raised eyebrows at a meeting of masters' wives by suggesting, in youthful innocence, that she did not understand why the Auxiliaries of the two chapels did not meet together in one organization instead of having two. Dr. Drury's reply was: "You are a newcomer and have not been here long enough to understand."

The payoff came when "Mr. Spofford" was again asked to come to the Rector's office. The janitor of the building in which we lived was Mr. Miner. He was also a vestryman of the Old Chapel; in church every Sunday with his family. He went home for lunch and I often walked through the grounds with him on my way to class. "I have noticed you walking through the grounds with Mr. Miner. A master does not do that with a janitor at St. Paul's," was Dr. Drury's comment.

"But he is a member of my congregation and an officer. I do not think of him as a janitor," I replied.

"I think you understand," concluded the Rector. And I did.

Religious Studies

IN THE Spring of my second year the Rector asked me if it would be convenient for my wife to return to her parents—she was pregnant, with our first child due in June, and he did not think it was a wholesome thing for the boys to see her under such circumstances. She left, never to return, for it was soon after that I had my final session with Dr. Drury.

This time it was over something I had said in my class on religion. "A mother has written," said the Rector, "that you told your class that Jesus was the son of a working man. You must be more careful in what you say."

"But wasn't he, Dr. Drury?"

"We must be careful in teaching young minds."

I assumed at the time that the objection was because I delighted in telling rich men's sons that the Jesus they so piously worshipped in their beautiful chapel was the son of a worker. It was some time after that a friend suggested that maybe the objection was to my use of the word "father," which he considered a denial of the Virgin Birth.

Anyhow he told me that I was "to teach out of the book," keeping my personal opinions to myself, in class and out. My reply was that if I could not express honest opinions, in class and out, that I did not want to stay at St. Paul's. So he handed me a "To Whom It May Concern" signed "Samuel S. Drury, Rector," which nobody, up to this day, has ever seen except my wife.

"It is a pleasure to speak in a highly commendatory way of my brother clergyman and co-worker, William B. Spofford. For two years, Mr. Spofford has resided at St. Paul's School, working as a teacher in science and as minister in charge of our old chapel congregation. In all his activities Mr. Spofford has shown a fine devotion to duty, a cheerful spirit of cooperation and has endeared himself to many boys and parishioners by his wholesome personal contacts.

"The particular reason why Mr. Spofford and I have together decided that he should change his work from St. Paul's School to some other field is the following: Mr. Spofford's prevailing interest is Christian Socialism. I do not feel that a boy's boarding school is a suitable place for the discussion or furthering of the vexing problems of the present modern socialistic program. While not at all desiring to hamper

the free expression of opinion among our masters, it has become apparent to both of us that Mr. Spofford's predominant interest in Socialism will find freer scope elsewhere. I have a very high regard for Mr. Spofford's spirit. He is a fine man—a devoted Christian thinker. May God speed him."

So after a summer in charge of the church in North Woodstock, N. H., I sped, with Dot and Marcia, our first born, for Chicago, stopping en route in Detroit to help with C.L.I.D. activities at General Convention.

A Psychiatrist's Prayer

By **Margaretta K. Bowers**

Physician-Psychiatrist of New York

FREUD speaks of the "oceanic feeling." That is the feeling that one is in a sea of love, surrounded by womb-warm protected loving. The one who has this feeling from childhood, and carries it with him, according to Freud, has no need of religion. The one who has what every child needs and should have, the feeling of being loved and protected, does not have a need for religion in the sense of craving.

I cannot agree with Freud that the person who has this oceanic feeling has no need of religion. But if all of us had this childhood of oceanic love, we would not have those needs which are fulfilled by being analysts, nor would we have patients. The average person has a great need to be loved and have someone to depend on. That need is usually too primitive to be satisfied by a relationship with another fallible human. Human relationships are too fraught with the anxieties of parting and separation. The business of growing up and living, the imminence of death itself, rob us, temporarily or permanently, of the ones we love. Only in a few rare moments can we capture the feeling of merging with, and belonging to, another human being. But the person with the oceanic feeling of religion can always carry with him, and renew in the sacraments and rituals, the feeling of being a part of a universal love. Indeed, it is only in the security of oceanic love that we can maturely endure the loss of one temporal love-object and have the courage to seek another.

We can, if we are not too distorted by our anxieties, enjoy the pleasure and warmth of intimate contact with a beloved. Especially in

infancy it is so important to be in physical contact with a protecting parent. The infant needs to be kept in the mother's bed, contrary to our present usage with cribs and play-pens. More primitive cultures are wiser when they keep the infant in bed between the parents in the early months. The warmth of this feeling is recaptured in later years in marriage. Those of us who may have the greatest need to belong, to love and to be loved, may be so crippled emotionally that we cannot reach out to another to meet this need. We may try to find something in a relationship with an animal pet, in the unwavering trust and loyalty of a dog, to help fill the void of our lives. A dog, loving his master in his unrestrained and unselfish way, can convey a comforting sense of belonging.

Lady of Liberty

BUT it is also possible to recapture the feeling of oceanic love through an artifact, a concrete, symbolic memento. One of the wonderful experiences of living in New York is that of crossing the harbor by ferry and finding companionship with Our Lady of Liberty. Our Lady, standing there so patiently, watching the harbor, is my personal symbol of the guardian mother, the Virgin, the ancient mother god of all the pagans. And also she is my own mother. Our Lady of the Harbor can be truly a symbol of Mary-the-Mother even though she may not be blessed. To me she is the most beautiful statue of the Virgin on earth. When I look at her, I am in Church. The words inscribed at her base, written by a New York seamstress decades ago, are her Benediction: 'Bring me your wretched, huddled masses'

Our Lady can be the symbol of the mother of whom we catch only fleeting glimpses in real life. Humanly, we often fail our children as parents. With each disappointment that life brings, the child loses a bit more of the illusion of the all-knowing, magical parent. But while the real mother is slowly shrinking in stature and power, and while the child learns to accept the loss with the sad wisdom of growing up, the Godmother is everlasting and does not diminish.

I remember, once when I was eight, and had already partaken of the sweet sadness of growing up, that my own mother rose above her human stature and was to me the Lady with the Lamp. I had hives, and the night was

hour after hour of sleepless torture, scratching and trying not to, when my mother came in. She put down her lamp, sat on the bed, and sang to me. After a while she got very tired. I patted her hand, and then I told her I felt better and she was to go back to bed. Those few moments are precious memories, and our Lady, as she stands out there in the harbor, is the mother that came to me that night. That's all I ask of my God. It is the granting of solace and comfort. I don't ask him to change the world, any more than I expected my mother to do anything about the hives. I knew that she had done everything that could be done. There was nothing for me to do but endure it until it was over with.

And so it is with life. We can't ask our Lord to change the course of events, we can only ask him for solace. We can only plead that there is some plan, that all the enormous effort is not completely in vain. We can only ask that there is some evolution of man, that there is some purpose, whenever it is to be. But we can ask for just that feeling of solace, of having someone with one when the pain is too much. That feeling that one is not alone. That the unendurable fear of utter loneliness be abolished. That we may have the feeling that someone will come in with the lamp of companionship, some feeling that a guardian angel is at one's shoulder, sharing, helping and solacing.

That companionship is in New York harbor, when I have a feeling of oneness with Our Lady, that she is looking after me too, and I love her. That is what I want of religion, a feeling of companionship, of being a part of things, and not the utter loneliness of being rejected. We need it here all the more because New York is such a lonely place, with its millions all crowded together, but each in his separate orbit, each lonely and lost. I pray, dear God, let loneliness be abolished.

Way of God With Man

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

THE Gospel of St. John is not for casual readers. It is written by a man of conviction. It is the great literary portrait of God, the all-loving, redeemer, Saviour of the world. It is the living fountain to the faithful.

It is the inexhaustible banquet of the believer. The story of the wedding feast of Cana is its character sketch, awaiting the amplification of the chapters that follow. Taken by itself, this story is little more than a beautiful fantasy. Considered as a sample of the benevolent ministry of a Nazarean teacher named Jesus, it leaves the reader baffled for an explanation. The only consideration that does it justice is to see it as a glimpse of the way of God with a man—with all men.

The Cana wedding is like the world in miniature. The Christ, turning water into wine pinpoints Gods attitude and action in all places and at all times. Here in this instant the character and purpose of God are revealed just as surely as it was when "In the Beginning God created the heaven and the earth." Here indeed is the heavenly Father, who wants his children to have life on some nobler basis than its human maximums. He wants us to enjoy life—to the full, within the noble parenthesis of his own great purpose.

What is even more significant to us is the method of God here presented.

We are met at the point of our felt need. It is when the resources of human ingenuity and accomplishment cease to satisfy the soul-hunger and thirst of our lives that we are finally in a position to search for and find the superb help that God has all along been making available to us.

When we cooperate to the full with God, resources are ours which were formerly beyond our wildest imagining. Many a man has sold the Christian religion short because, instead of filling his life with it, he has dabbled in it. He has taken smatterings of its ethics, fleeting moments for study, furtive intervals for prayer, occasional and superficial auditions of worship. Little wonder that he knows not the sweet wine of grace or the assuaging cup of forgiveness. God bids us fill our lives to the brim.

God never steals the show. Unlike his prodigal children, he never overshadows us. Real greatness is never in love with the limelight. It doesn't have to be noticed. No man, serving God, is in danger of obscurity. It is only thus that he ever really lives.

The way of God with a man is wonderful beyond all expectations. It carries no real risks. It offers instead the assurance that the water of life will be transformed into the wine of eternal life. For you and me, Cana is reality.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

LENT is over! Lent is over, and the parson cannot but feel the strain is less. He had worked hard "to arouse people" and "to bring people out" and the weather had been his enemy. Why, why does Lent come when the weather is nearly always bad? Rainy Sundays, snowy days, gray skies! Of course they make it harder to "fill the church." They make it harder "to get out the people." And who can be inspired when he preaches to half-empty pews?

But the Sundays went by and Holy Week saw an improvement and Easter was crowded and joyous and now congregations are expected to decrease rather than increase and that takes a load off the parson's shoulders. He feels he is not working under pressure. The open road and the fine weather are calling to his flock. For the city parson vacation comes closer and for his brother in the country there will be a Sunday or two off.

We had a good Lent but the somnolence of the Sundays after Trinity is soothing.

Mole-hills and Mountains

By William P. Barnds

A CLERGYMAN preaching to seminarians warned them not to make mountains out of mole-hills but to pay attention to real mountains. Sage advice! It is easy for persons of a certain temperament to magnify little things out of all due proportion. Maybe it is some imagined slight, a minor point of Church ceremonial, or a fault which a friend may have. Life affords for the person who is looking for them innumerable opportunities to make mountains out of mole-hills.

When we are concerned about the great issues and the large problems we have less energy left for trivial and petty matters. We then see unimportant issues in a clearer perspective. Some of the real mountains are the love of God, the duty to show Christian charity, and our call to take up our cross and follow Christ. As in our Lord's day, we must avoid neglecting the weightier matters of the law—judgment, mercy, and faith—while paying the tithe of mint, anise, and cummin.

ENCOURAGING WORDS FROM ARCHDEACON

★ Archdeacon Percy Hartill, prominent pacifist leader in London, addressing the annual meeting of the Anglican Pacifist Fellowship there recently, uttered some very encouraging words for pacifists everywhere. Here are some quotes that are inspiring:

"We look again at the situation in the world today — a world that is always changing, and find that our intellectual and theological position has been established more and more, and opposition weakening. The World Council of Churches last August gave a position of importance to Christian pacifism, urging that everyone should consider the pacifist case and that of those who defend war. The Archbishop of York is abandoning the lesser of two evils argument. He has said the Christian Churches must work for world peace, that in the past the doctrine of the Just War had been held, but does it hold good in the face of nuclear weapons? The Bishop of Exeter has taken the same line and was supported by the Bishop of Chichester. Truman, whose name will go down in history as the U. S. President who authorized the use of the atom bomb, has said 'war is no longer a sane man's alternative to anything.'

"The Times reported Mont-

gomery as saying that no doubt the hydrogen bomb will be used in the next war. But there is a great body in the Church, whether pacifists or not, that condemns the H bomb as un-Christian. No one has seriously answered our appeal to the New Testament, although Niebuhr has admitted Christ was a pacifist. Our critics don't try to come to grips with us. We have to go on pressing this home as our position cannot be shaken.

"In spite of this we do not see any large body of Churchmen coming over to our Fellowship. Why? Because people are influenced by arguments psychological rather than logical. The reasons are fear and tradition—we are living in a world dominated by fear and the only way to combat this is by spreading the Christian faith before using our arguments. We have to undermine this fear and tradition and to underline the futility and disillusionment of war. It does not, as we were told in 1914, protect the liberty of small nations or safeguard individual

liberty or make the world safe for democracy.

"The early Christians triumphed because they out-thought, out-lived and out-died the pagan world. We have out-thought the non-pacifist world, but have we out-lived it in spiritual depth? None of us have had to suffer death, though some have suffered persecution and imprisonment. Do we glory in sharing the Cross of Christ or feel aggrieved if we do not get fair play? Prospects are more hopeful now and our sowing in due time will reap the harvest."

BISHOP STARK TO SPEAK

★ Bishop Leland Stark, co-adjutor of Newark, will be the preacher at the convention of Missouri, meeting May 3-4 at Christ Church Cathedral.

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EPISCOPAL THEATRE GUILD

★ The Rev. Gerald Graves, rector of the Ascension, Tujunga, Calif., has been made chaplain of the Episcopal Theatre Guild, composed of movie-radio-TV professionals. Robert Young of radio and TV, is president; Monte Margetts, vice-president; Stanley Farrar, treasurer; Martha Grace, secretary.

ENGLAND SENDS CORNERSTONE

★ Bishop Powell of Maryland has received from St. Martin's-in-the-Fields, London, a stone to be used as the cornerstone of the first building at the church with the same name at Sevvena Park, Md.

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It was salvaged from the bomb damage to the London church and was stored in the crypt until sent to Maryland by the Rev. L. M. Charles-Edwards, vicar, to the vicar of the Maryland church, the Rev. Lewis O. Heck, who served at the American Embassy in London as an army colonel.

SANTA BARBARA HAS CHAPEL

★ A new chapel has been opened two blocks from the campus of Santa Barbara College of the University of California. It was the result of seven years of work and planning by the people of Trinity

parish and their rector, the Rev. Richard F. Ayres. The land was donated by the parish and also \$15,000 toward the erection of the first building. Both were given to the diocese last year, which added \$15,000 to make possible the present combination chapel, recreation hall, chaplain residence. The chaplain is the Rev. James E. Hacke Jr., who is also on the staff of Trinity.

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BACKUP RESOLUTION ON DEATH SENTENCE

★ The diocese of Los Angeles is backing up its resolution favoring the abolishing of the death penalty by sending a spokesman to the public hearings on the bill. The subject was discussed by Dr. Fletcher in his Problems of Conscience column last week.

EXECUTIONS INCREASE IN THE UNITED STATES

★ E. Raymond Wilson, head of the Friends Committee on National Legislation, has expressed concern over the increase in capital punishment in the country. There were 82 persons executed in 1954, compared with 62 the year before, thus reversing a downward trend that started in 1930.

Wilson also said that the high rate of Negro executions raised a question of whether justice was being executed equitably.

"Capital punishment has not been a deterrent to crime," he said, "and the figures given by the Department of Justice are in many aspects very disturbing.

"The fact that in the last 25 years approximately 60 per cent of the persons who have suffered capital punishment have been non-white in a country in which only about 10 per cent of the population is not of the white race will raise a question as to whether justice is being administered with an even hand."

The justice department report showed that only 38 of 382 men executed for rape in the last 25 years were whites. Of those executed for murder

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in the same period, 1,449 were white and 1,477 non-white. Allowing for the difference in Negro and white population totals, execution is 13 times more prevalent among the non-whites than the whites.

(See Witness for 4/21 for a discussion of the whole matter by Dr. Fletcher.)

DULLES ADDRESSES THE JESUITS

★ John Foster Dulles, addressing a dinner of Jesuits in Washington said that "modern developments have made war more terrible; they have also made the consequences of retreat and surrender more terrible."

Throughout the world, he said, there is a rising demand for peace to protect mankind against the destruction and misery of modern atomic war. But, he continued, peace can be "a cover whereby evil men perpetuate diabolical wrongs."

Attending the dinner was the son of the secretary, the Rev. Avery Dulles, who is a Jesuit.

CLEVELAND SLUMS HAVE CHURCHES

★ Two churches in Cleveland slum areas marked the first major achievement of a team of young people, clergy and welfare workers who launched an interracial church program a year ago.

One of the churches is a store front in the downtown business section; the other is

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MODERN MANNER
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a former Congregational church in a west side neighborhood. Both are organized along broad inter-denominational lines and are sponsored by the Church Federation and eight denominations, including the Episcopal Church.

The first retreat of the staff of the project was held April 18th at Trinity Cathedral where the Very Rev. Percy Rex is dean.

CHURCH AWARD TO SCOUTS

★ The churches of Melrose, Mass., have organized an awards committee aiming at encouraging Boy Scouts to work more closely with their churches. Specific standards have been set up, involving participation in the total program of the churches of which they are members, with the awards going to those boys who fulfill them.

Douglas MacDonald, communicant of Trinity Church, chairman of the committee, states that the Melrose committee is working closely with a state committee that is promoting a similar program.

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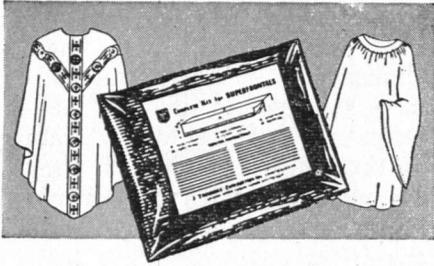
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BOOKS...
 Edited by George MacMurray

The Messianic Idea in Israel. By Joseph Klausner. MacMillan, \$7.50

Fifty years ago a young Jewish scholar published in Berlin a fine historical work, on the Messianic Ideas of the Jewish People in the Age of the Tannaim (i.e. the first two centuries A.D.) This thin book of scarcely over 100 pages has been of tremendous value to New Testament scholars ever since. Now at last it is translated into English, together with two preceding "parts," one on the Messianic Idea in the Period of the Prophets, the other the Idea as found in the Apocrypha and Pseudepigrapha. The whole work, three times the size of the original, has gone through three editions in modern Hebrew, and the translation has been made from this. The translator, Professor Stinespring of Duke University, has placed the whole world of English speaking students of the Bible under deep obligation. Not only is the translation dependably accurate—for the translator is himself an expert—but it is idiomatic, and readable. Incidentally, the misprints which mar so many translations these days are noticeably absent from this work. The book will, we trust, have a wide influence, and may help, let us hope, to put an end to some of the fantastic misinterpretations placed upon prophecy and apocalyptic by Christian preachers and journalists. For example, there was simply no trace of a suffering Messiah in the teaching of the Tannaite period, nor any notion of an Antichrist. And the Messianic idea did not always involve a Messiah: there were dreams of the Messianic Age in which God alone was the God of his people, their judge and benefactor—as Paul

Volz said long ago, the Messiah was simply the "personal x of the Messianic era." Further, the Messiah was always King Messiah: he might be a high priest, but he was primarily God's anointed king of Israel.

—Frederick C. Grant

Security and the Middle East, the problem and its solution. Balantine Books.

A series of proposals submitted to the President of the United States by twenty Americans, among them the Episcopal Bishops of Southern Ohio, Missouri, Massachusetts and New York (Retired). Claiming that "Arab military strength" is "a myth" and "Arab unity a facade," the proposals state that the Arab nations are utterly undemocratic, that their populations are under-privileged, and that little can be expected of the present administrations in any of them.

It is said that the new state of Israel is feared not because it represents a military threat, but because its example of political democracy and economic freedom will in time unsettle dissatisfied subjects of the Arab governments. It is proposed that the United States refuse to arm the Arab states, that a permanent peace settlement with Israel be forced upon the Arabs, that the Arab refugees driven out of Israel be settled in the Arab states, and that a Regional Resources Development Board for the Middle East be set up under the auspices of the United States.

The new board would need a fund of \$500 million to realign economic inequalities in the Middle East, and the United States "should offer to advance up to 70 per cent of this fund." The future freedom and prosperity of the new state of Israel is seen as basic to Middle Eastern tranquility, and essential if Communist infiltration is to be prevented in the Arab world.

—G. H. M.

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BACKFIRE

ALBERT E. JENKINS

Rector at Whittier, Calif.

Your editorial entitled "Certain Sense of Foreboding" wherein you facetiously handle Secretary Dulles' reported "doctrine of less-than-massive retaliation" leaves me cold. It's clever, true. But, as too often with some of your writings, there is a lack of Christian charity for the person with whom you disagree.

As I read the article aloud to my wife at the breakfast table this morning she remarked, "Um, when our Lord said that we should love our enemies didn't that include those with whom we disagree?" Then we came to the conclusion that while such an editorial is clever and entertaining (and speaks of truth!) it is not too relevant unless you can sympathize with the creaturiness of Mr. Dulles enmeshed in the distressing complexity of the corporate sin of men and nations.

P. S. Could the editor do any better than Mr. Dulles?— Nancy G. Jenkins.

Answer: To Mrs. Jenkins question is that somebody had better. Senators Morse of Oregon and Lehman introduced a resolution in Congress on April 1 aimed at clarifying our Asian foreign policy, and particularly whether we will be pushed into world war three over the defense of Quemoy and the Matsus. No US newspaper printed this, or the historic speech of Senator Morse in presenting it—not even the New York Times with its boast of "all the news that's fit to print."

The resolution and the speech is in the April 11th number of *I. F. Stone's Weekly* which we strongly urge all readers to secure by sending 15c to that publication, 301 Capitol Street, Washington 3, D. C.

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After having read the number we are sure many readers will order bundles, the prices named in the issue, for distribution to friends. Stone states, correctly we think, that the Morse-Lehman Resolution gives the American people a chance to strike a blow for peace. It is urgent that you avail yourself of this opportunity and get others to do so.

LUTHER D. WHITE

Layman of Waterford, Conn.

There seems to be a growing realization among religious leaders that this country should make greater efforts to achieve permanent peace. A recent letter to President Eisenhower signed by fourteen Protestant leaders including Bishop Norman B. Nash and Bishop Charles K. Gilbert (retired) urged the President to "stop the drift toward war."

It stated that some of his advisers have been advising him to de-

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fend Quemoy and Matsu at all costs. This means that we might fight an atomic war to protect the prestige of Chiang Kai-shek. Such a war might lead to the destruction of world civilization. It is time for us to seek peace instead of war. Tomorrow may be too late.

H. B. CHAPPELL

Layman of New York

Thank you for the editorial about Mr. Dulles (4/7-55). It has seemed to me for a long time that he is the greatest threat to peace in the world today. Top level negotiations are clearly in order and people who wish to continue to live on this planet had better let their so-called leaders in Washington know that they think so.

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