

The **WITNESS**

JULY 7, 1955

10¢



EXHIBIT OF TREASURES

MRS. HENRY JONDROW of Livingston, Montana, presides at a tea at St. Andrew's when old and unusual possessions were shown

USING THE ATOM FOR PEACE

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MP, HC & Ser 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 9; Ev 5. The daily offices
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ser. (generally with MP, Lit or proces-
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The WITNESS

For Christ and His Church

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Story of the Week

American Church Union Hit Again on Crime Books

**BISHOP GILBERT AND FORREST BUTTERWORTH
JOIN OTHERS IN MOUNTING PROTEST**

★ A number of prominent Churchmen have joined in the protest against the national puzzle contest being sponsored by the American Church Union as a fund raising device.

This was revealed in a sermon preached on June 26th by the Rev. Charles H. Graf, rector of St. John's, Greenwich Village, New York City, who announced also that he has resigned not only from the board of directors of the organization but from membership also.

Graf told his congregation that the position he had taken (Witness, June 9) has received the support of Bishop Barry of Albany; Bishop Gilbert, retired bishop of New York; G. Forrest Butterworth, chancellor of the diocese of New York; the Rev. Shelton Hale Bishop, rector of St. Philip's.

Two distinguished laymen also were quoted by the rector: Kenneth B. Willson, president of the national Better Business Bureau, and Dr. Frederic Wertham, psychiatrist.

In his earlier sermon Graf termed the contest "barely legal, hardly legitimate, and highly unethical. By the use of absurdly simple initial puzzles a contestant is induced to pay his money in the hope

of winning large cash prizes, when in fact the elimination tie-breakers, or brain-busters, are so prodigiously difficult that only experts can win."

(Prizes announced in such comics as Mysterious Stories; Homer, the Happy Ghost; Lorna, The Jungle Girl; Diary Confessions, etc., are as much as \$25,000 first prize, with 400 prizes in all for a total of \$50,000. An "extra promptness bonus of either a Cadillac Convertible, or a real Ranch Mink Coat, or an additional \$5,000 cash" is also offered. Other advertisers appearing in the comics along with the American Church Union include before-and-after devises for fat men to appear thin; concentrated food which will enable you to gain weight; gadgets to enable you "to lose weight where it shows most"; candy that is an "amazing new way to a slimmer figure"; a preparation that will kill "hair-destroying germs" and thus save you from getting bald; how to "overcome any enemy, no matter how big he is or how small you are" by means of jiu-jitsu, wrestling and boxing.

One of the magazines used in advertising the A.C.U. contest is Lorna, The Jungle Girl,

which is of the sex, violence type. The March issue pictures Lorna in a tight bathing suit helping a handsome white man who has been injured, while from the distance there come running Negro savages to attack them with spears and long knives, with vultures hovering hopefully. The title is "Can Lorna Survive the Day of Doom."—Ed.)

In explaining his resignation Graf said that "the original plans for the contest, as presented to the A.C.U. board, were bad enough, but even I was scarcely prepared for the depths to which the contest promotion has sunk. The kindest thing to say about the periodicals in which it is being advertised is that they are in the poorest taste. The fact that one of them (Confidential) has recently become involved in two \$1,000,000 libel suits indicates that my designation of 'in the poorest taste' may be over-charitable. In view of the direction which the contest advertising has taken, I feel that I cannot, in conscience, continue to support the A.C.U. by my membership."

Graf went on to say that, in addition to being advertised in a large number of expose and confession type magazines, advertisements for the contest are appearing in scores of so-called comic books. It is in this connection that his position has attracted the support of Dr. Wertham.

Dr. Wertham, who last year published a very critical sci-

entific study of comic books entitled "Seduction of the Innocent" has been a frequent witness before the Kefauver Committee and the N. Y. State Legislative Committees investigating the influence of comic books on juvenile delinquency. Graf said that he had talked several times with Dr. Wertham, and that he had said of the type of comic books in which the contest is being advertised that they combine "corruption with sexiness, violence and race prejudice."

Commenting on the A.C.U.'s use of comic book advertising, Dr. Wertham, who is head of the Lafargue Mental Health Clinic which operates under the auspices of St. Philip's Church, says, "It is indeed unfortunate that this contest is being advertised in the same publications which advertise weight-reducing and weight-increasing nostrums, art pictures, selling schemes for cheap merchandise to win prizes, and Bikini style corsets. By doing this, the A.C.U. is giving direct support to such magazines and advertisers, and Fr. Graf is to be commended for his opposition to a contest conducted in such a manner."

In statements in defense of the contest, the Rev. Albert duBois, executive director of the A.C.U., and a canon of the Diocese of Long Island, has said "A careful study was made of all the aspects of the plan from the standpoint of ethics and moral theology . . ." and "the judgment of A.C.U. leaders among bishops, priests, and laymen was sought . . . and it was only after nearly unanimous and obviously enthusiastic endorsement was received from all these quarters . . . that we took formal and official steps."

Graf pointed out to his congregation that Canon duBois has carefully avoided naming any of these "bishops, priests,

and laymen" and that no bishops or priests, except the Canon himself, have made public statements in support of the contest. "For this reason," he said, "I am heartened by the priests who have written me endorsing my stand, and I am glad to be able to tell you that Bishop Gilbert has authorized me to release this statement, 'I am sure that right thinking Church people will be solidly behind you. You deserve our gratitude for the courageous stand you have taken. You have rendered a valuable service to your Church'."

The Greenwich Village rector also released a statement by G. Forrest Butterworth, chancellor of the diocese of New York, commending him for his opposition to the contest and saying: "It seems to me a confession of failure if we have to rely on a program which appeals to the greed of the contestants."

The head of the Better Business Bureau, K. B. Willson, stated Graf had "focussed public attention upon the evils of the 'come-on type' puzzle contest and, in so doing, you undoubtedly have helped to protect a gullible public from the exploitation which is inherent in such contests."

Shelton Bishop, rector of St. Philip's, declared: "This doesn't belong to the Church; we have accepted enough from the secular world, we need nothing as reprehensible as this."

Bishop Barry of Albany wrote: "The advertising and the puzzle contest are unbefitting to the Church. It is a sad commentary that there should be advertising in such magazines."

In closing Graf renewed his appeal to the A.C.U. that it withdraw its sponsorship of the contest because, as recent comments in the Christian

Century and Advertising Age have indicated, it is embarrassing not only to members of that organization but is becoming a matter of concern to the entire Episcopal Church.

BISHOP COADJUTOR FOR OREGON

★ A committee of eight consisting of four clergymen and four laymen has been named by Bishop Dagwell to interview nominees for bishop coadjutor of Oregon. The convenor is the Rev. Louis B. Keiter, rector of All Saints, Portland.

The bishop states that the committee will consider all nominations from both clerical and lay members of the diocese, and will report at a special convention for an election which will be held in October at Trinity, Portland.

DESEGREGATION IN FLORIDA

★ Bishop Louttit of South Florida has announced that he will not call a special convention to consider the request of vestries of St. John's and St. Andrew's, Tampa, who have protested desegregation at the summer camp.

"We can't call a convention every time a minority of the congregations wants one," Bishop Louttit said.

Asked about recent reports that Tampa newspaper photographers had been refused permission to take pictures in the camp, the bishop said he agreed with the action of the camp counsellors.

"We have been running the camp for 28 years," he said, "and have never had publicity before. I see no reason to expose the children to publicity during the 29th season."

"As far as I can tell this is a big to-do about nothing. We are accepting applications as they are received regardless of

color in accordance with the action of the convention."

Two Negro boys and 70 white children were enrolled during the opening period of the camp, according to the Rev. William L. Hargrave, diocesan executive secretary. "Our first camping session was as normal as any that we have had," he said.

The camp opened Monday, June 20, for about 100 high school age boys and girls from all parts of the diocese.

TRAINING SESSION FOR MISSIONARIES

★ Fourteen fledgling overseas missionaries and their wives received an intensive ten days of preparation for their new posts during the annual outgoing missionaries' conference at Seabury House, June 8 to 17. Formal lectures alternated with small discussion groups delving deeply into specific situations the appointees will face. Each evening Bible study led the missionary candidates into a closer understanding of the life of the early missionary Church as recorded in the Acts and the Epistle to the Philippians.

For some of those attending the conference, this was the last stage in their preparation to enter the mission field overseas, while several will remain in the United States a few months more to continue language study or to await the granting of visas. Except for special clergy briefing during the conference, wives participated in all phases of the training. There were special briefing sessions for the women, conducted by Mrs. John Magee, a former missionary in China.

Much of the training was an attempt to prepare the new men and women psychologically to live in cultures different

from their own. While the returned missionaries who served as faculty imparted enthusiasm for the challenges their missionary work presented, they were also frank to explain the difficulties and problems in each field. Some of the new missionaries had already received training in the field while they were in seminary through the overseas summer training program of the overseas department.

Chief organizer of the conference was the Rev. Gordon A. Charlton, assistant secretary for personnel in the overseas department. Other faculty included Bishop Bentley, director of the overseas department; the Rev. Claude L. Pickens, assistant secretary in the overseas department; the Rev. Kenneth E. Heim, liaison missionary with the Church in Japan, and other missionaries from Japan, Liberia, the Philippines, and the Panama Canal Zone. Guest speakers from the departments of the National Council also took part in the conference.

The new missionaries will go to Japan, Alaska, Brazil, the Philippines, Hawaii, Pakistan, India, the Virgin Islands, Colombia, Puerto Rico and the Dominican Republic.

The conference closed with a commissioning service for the new missionaries, led by the Presiding Bishop.

MILITARY TRAINING AGAIN DEFEATED

★ Religious groups opposing universal military training scored a victory as the defense department gave up its fight for even a token start on a six-month training plan for 17 and 18-year-old boys.

Rep. Carl Vinson (D., Ga.), chairman of the House armed services committee, introduced a new bill embodying the ad-

ministration's military reserve program but eliminating the six-month training feature. Under the original proposal, young men who took the six months training and then went into the national guard or organized reserves would have been exempt from the draft.

Some religious groups strongly opposed this feature of the program in testimony at hearings. The House committee subsequently voted to report the bill despite the opposition, but it ran into a series of amendments during stormy debate on the floor and was sent back to committee.

Chairman Vinson said the administration is ready to abandon the controversial issue in order to try to achieve the enactment of other features of the reserve program.

This is the fourth time since the end of world war two that the army has tried to secure enactment of universal military training and failed.

OREGON CLINIC ON ALCOHOLISM

★ The Rev. Otis Rice, religious director of St. Luke's Hospital, New York, was a featured speaker at a meeting of clergy of Oregon which dealt with the problems of alcoholism. It was held at the Oregon state hospital and was sponsored by the state Council of Churches, the hospital and the alcohol education committee of the state.

Other speakers included the Rev. W. B. Spofford Jr., vicar of St. Luke's, Weiser, Idaho, and director of the western extension of the Town-Country division of the National Council, and Dr. Dean Brooks of St. Paul's, Salem, who is the superintendent of the state hospital.

Study of Church Pension Fund Investments Is Urged

★ "Conditions have so changed since 1913 that a reappraisal of the financial policy of the Church Pension Fund is imperative."

So states a report of the pension committee of the Seventh Province, which met at Tulsa, Oklahoma, to consider the pensions now being paid to the clergy and clergy families.

No criticism of the present board of trustees of the Pension Fund is implied, since the trustees must operate under policies adopted by the Church; but the committee felt that the trustees themselves might welcome a reappraisal inasmuch as the objective would be to insure the wisest possible investment of Pension Fund reserves under present-day conditions.

The Committee's findings:

Being of the opinion that such pensions are now woefully inadequate due to the inroads of inflation of the last ten years—with a view to effecting an increase in such pensions, and perhaps to reduce the levies now paid by our vestries—we present the following report:

We recognize the very high standing of the present board of trustees of the Church Pension Fund and the excellent results obtained by them under the financial policy originally laid down in 1913 and still being followed.

We believe that conditions have so changed since 1913 that reappraisal of such policy is imperative and that the very trustees of the Church Pension Fund may themselves desire authority to modernize their system of investment and their policies.

We suggest that: (a) such

reappraisal should provide for a gradual transition of the investment balance of the fund. This transition, lasting two or three years, should have as its goal a proportionate increase in the equity position to bring the fund in line with investment balance considered normal and prudent by our great universities and institutions of similar fiduciary responsibilities. (b) Such reappraisal to be made with careful consideration for the use of (1) mutual investment funds or (2) The services of professional investment counsellors.

The committee's recommendation under point 3 is based upon the practice of many fiduciary funds which today are investing a larger percentage of their assets in common stock equities of sound American corporations. Their experience has proven eminently satisfactory and the investment yield has been greatly increased.

In conclusion, the report declares: We feel that this problem is of such widespread, pressing and transcendent importance as to dictate that a copy of this report be sent to the Presiding Bishop, and each of the other Bishops of our Church for their consideration. Therefore, we are so doing immediately in order that considered opinions may be reached and expressed well in advance of the General Convention in Honolulu.

The report is signed by eleven laymen representing dioceses in the province.

**MASSEY SHEPHERD
IN ORIENT**

★ The Rev. Massey H. Shepherd Jr., professor at the

Church Divinity School of the Pacific and Witness columnist, is now in the Orient to lead a number of conferences on Church history and the Prayer Book. He will spend five weeks in Japan then, after a series of meetings in HongKong, will be in the Philippines for four weeks.

DAY OF WITNESS IN NEW YORK

★ The Day of Witness, sponsored by the clergy in Metropolitan New York, will be held July 16th. It will open with a procession to the amphitheatre on East River Drive where there will be an outdoor celebration of the Holy Communion at which Dean Pike will preach.

Money realized from the event will go to the Rev. Trevor Huddleston of the Anglican Community of the Resurrection, South Africa, to help him in his struggle against the apartheid policy of the government.

Joining the clergy in New York and vicinity are clergy and laymen from Boston, Baltimore and Philadelphia and members of Episcopal religious orders.

BISHOP WATSON CHAPLAIN

Bishop Watson of Utah will be the chaplain of the convention of Episcopal Young Churchmen, meeting August 24-30 at Carleton College, Northfield, Minnesota. He is chairman of the youth division of the National Council.

Bruce A. Young of Peabody, Mass., will be chairman of the house of high school students and David O'Hara of Vancouver, Washington, chairman of the house of college students. The chairman of the third house, composed of working people under 21, has not yet been named by the youth and college work divisions.

EDITORIALS

The Only Obligation

WE READ in a parish bulletin the other day that "Whitsunday is a holy day of obligation for All Episcopalians"; and the question crossed our mind whether the Church can ever impose that sort of obligation on its members. Certainly parents must impose obligations on children for a time, teachers on pupils, missionaries on natives; certainly the Church must lay down from time to time legal regulations about marriage and divorce, the ordination and deposition of the clergy, and such matters. But does the Church ever have the right to lay absolute moral obligations on mature and responsible men and women?

This question is made more pressing by the fact, which must have struck every reader of the Gospels, that Jesus refuses to legislate for his followers. "Who made me a judge over you?" In the Sermon on the Mount he contrasts his own teaching with that of Moses: he is not giving a new law, but showing the fundamental principles that lie behind the commandments against murder, adultery, forswearing. He will not lay down a marriage canon; and when he gives a specific command, he makes it clear that it is to be observed somehow in the spirit and not in the letter—"turn the other cheek."

Some have found in the imperative of the Last Supper, "Do this in remembrance of me," Jesus single command to us. But the truth of the matter seems to be, he could not have imagined that his followers would ever cease having a common meal together with prayer, after the Jewish fashion. And so the imperative can only mean that Christians are to have their common meal (which is presupposed) for a particular purpose, the recalling of him.

And in fact that common meal did not become the center of the Church's life because it was thought of as commanded; but because it was at the common meals (as at Emmaus) that the followers of Jesus after his death became conscious of his present with them, and later on of the gift of the Spirit which is commemorated at Whitsunday. And in fact every institution of the Church's life is important only to the extent that it really has been a

vehicle of the presence of Christ. Because Jesus himself was the last man in the world to rely on any sort of external authority: his actions bore such a weight simply because everybody could in his own conscience see that they were right, and his words bore such a weight simply because everybody could see in his own conscience that they were true.

But we know from our own lives that words and gestures which once were spontaneous and full of meaning tend to become merely formal and habitual. Nevertheless they may be good words and gestures, perhaps the best possible; and in that case the only thing to do is to try and give the handshake and the "thank you" the meaning that by rights it should have. Something like this is, as we see it, the only sort of obligation the Church can lay on its members—the duty of preserving alive forms which once were full of meaning and spirit, and must become so again, but for the time being have become formalized.

But there the imposing of obligations must stop. On the one hand, the Church cannot impose the manifest works of the Spirit—the love of man and woman, prayers for our beloved dead, the discovery of a new way to serve human need, the rare glowing words of a great scholar. These things can no more be commanded than they can be prohibited. On the other hand, the Church cannot impose the maintenance of any forms or practices on us, just because they have always been maintained or are thought to have been commanded by God. That is a return to Judaism, the religion of legal obligation.

The best thing about the Episcopal Church is that so many people follow her worship, belief, and morality because they have grown up in those things and have learned to know God through them. For that is in the last analysis the only ground on which any item of practice or belief or duty can be justified. But when the Church starts to command any such item on legal grounds, then in fact its justification starts to disappear.

Thus the Church must not intrude novelties of ritual which do not strike the average churchgoer as the natural way to express what he means. The clergy must not demand unfamiliar signs of respect for themselves that

do not naturally signify for their people their status of fellow-servant with Christ. Morality must not be reduced to a series of simple "Thou shalt not's"; real morality can only be finding out what the spirit of Christ demands in this situation. The preaching of the Good News must not be identified with the setting up of a mission every so many square miles in America, or all over the world; different people must be spoken to in different ways.

The real reason for all these perversions is the almost fatal tendency of the Church to identify her performing the will of God with her self-maintenance as an institution, as is. But if there is one thing clear in Church history it is that the real movements of the Spirit have broken through the efforts at self-maintenance of the old institution, as was. The Church cannot even lay it as an obligation on outsiders that they should join her. For

many people in America who are outside the Church stay there precisely because they do not see the Spirit moving in her; if they did they would come in.

Therefore the only obligation that can be absolutely imposed is the one that is inevitably imposed on us all anyway; the obligation of following our conscience. And of course involved in that is the further duty of making our consciences as imaginative as possible; it is already a sin against today's conscience to follow yesterday's, much more grandfather's. If everybody in the Church did that, everything that was done by Christians would mean exactly what it said. And there would be no need for further obligations; because every action of life would be a perfect mirror of the presence of Christ. This is just what St. Augustine meant in different words: "Love God and do what you please."

USING THE ATOM FOR PEACE

By Lewis L. Strauss

Chairman of the Atomic Energy Commission

IT WAS only ten years ago this summer in the early darkness of the New Mexican desert that the first atomic bomb was exploded. Atomic energy has been postulated, even evaluated, as early as a half-century before for Einstein had written his basic equation in 1905. Sustained, controlled nuclear fission had become a reality in Fermi's pile in 1942. But not until that July morning in 1945, at Almagordo, was the awesome violence of the atom unleashed by the hand of man.

In the ten years that have since passed we have seen great progress, not alone in developing the destructiveness of nuclear energy for war but in perfecting its beneficial uses as well. The hostile climate of world affairs and the menaces from those who would destroy freedom in order to expand their own Godless, ruthless philosophy, have compelled us to develop and stockpile atomic weapons — in simple self-defense. We have no other prudent alternative. Our security and our hopes of avoiding war are grimly measured by the quantity and the efficiency of our weapons.

Nevertheless, we know that weapons alone cannot banish fears of war nor bring to the peoples of the world the bounties of peace.

Providence, having permitted us to unlock some of the secrets of the atom, could not have intended that this knowledge should be used only for mankind's torture and destruction.

Therefore, we have striven, apace with our efforts to provide the means of defending our way of life, to channel the energy of nuclear fission into the arts of humanity and progress — in agriculture, to provide better and more plentiful food and to make the waste places fertile; in medicine, to detect and defeat the scourge of various diseases; and in industry, to make a greater abundance of the material benefits of life available to more men everywhere.

We are doing this under the symbol of President Eisenhower's plan which he gave to the despairing peoples of the world in his memorable speech to the United Nations General Assembly on December 8, 1953. This has come to be called Atoms for Peace.

As far back as the Baruch proposal in 1946, our attitude toward other peoples of the world in respect to atomic energy was one of sincere altruism. We tried to limit the use of atomic energy by ourselves and all nations to peaceful uses only and we offered under those conditions to share what we had learned.

But until the President's address to the United Nations, eighteen months ago, and the evidence we have since offered of our determination to translate that concept into action, all our attempts had been rebuffed or frustrated by the tactics of the Soviets.

Western Europe

THE Atoms for Peace proposal had the effect of stimulating the hopes and dreams of men to an unprecedented degree. I have recently witnessed the evidence of this, having just returned from a month's trip through part of Western Europe. I found that the steps we have taken to give effect to the program to share the peaceful uses of the atom have had an impact on the hearts of the people, in high places and low, that has been profound.

The improvement in the economic conditions of the peoples of Western Europe, as contrasted with an observation of only a few years ago, is so marked that no recourse to statistics is needed to substantiate the proposition that prosperity is associated with peace and not with war.

This progress and well being has been possible for the reason that, quite apart from the economic assistance we have been in position to render, our military potential represented not by numbers of men under arms but by atomic weapons and the capacity for their delivery, has provided the free countries of Western Europe with a barricade against communist aggression. It has furnished the free countries with a sense of security and a breathing space in which to buttress their economies and rebuild their industries. They have made good use of this respite from war. As a result of this prosperity, they have experienced a circumstance with which we have long been familiar, which is to say that as the standard of living increases the per capita demand for electrical energy rises sharply. Under good conditions people use electricity for more and more creature comforts and especially to relieve the drudgery of daily living.

To have electrical energy Europe must import nearly all of her oil; and her coal supplies are largely of low grade and dwindling. Her hydro power is almost fully exploited.

This means that in nearly every country, far-sighted statesmen see the inexorable growth of demand for energy and the accelerating consumption of fossil fuels, combining to

produce—at no very distant date—a problem of large proportions. It is a far more immediate problem for them than for us. Unless something can be done about it the lights will grow dim over most of Europe.

The something that can be done about it seems at this juncture in human history to be the large scale development of electricity from atomic energy. You know the process, I am sure. Uranium 235 and plutonium possess the property of fission under circumstances which generate large amounts of heat, and this heat can be used in the same manner as the heat of the chemical reaction which results from the burning of coal or oil. The great attraction of atomic fuels lies in the fact that one pound of uranium fissioned can produce the energy equivalent to approximately two-and-a-half million pounds of coal. It can even be so handled, in a reactor designed for the purpose, to breed more fissionable material at the same time that it is furnishing heat. In this respect it is completely unlike coal or oil.

I found all of Europe alert to the promise of a solution to its power crisis by nuclear fission. Next to peace, it is the primary interest of governments, and the appropriations which are being made for research and development are relatively very large items in the budgets of the countries which I visited.

It might be noted also that while these appropriations are small by comparison with the amount we are able to devote to similar purposes they may produce quite disproportionate results. This would be true because labor and construction material is less costly in many of these lands and their incentives are, as I have said, more exigent than ours.

Indeed, in areas where the costs of electricity are considerably higher than our own, it may be possible to use atomic energy today without awaiting the sure success of the efforts of our engineers and scientists whose present aim is to reduce costs by refinements of our existing methods or the discovery of quite different approaches.

It is because of this preoccupation with the provision of electrical energy which today is as necessary to the life of nations as food is to the human organism, that statesmen were so greatly heartened by our proposal to devote the atom to the cause of peace. Whether rationally or not, Europe feels that in an atomic war, European civilization would not survive.

Obliteration

THE prospect of obliteration of the culture and art of European communities which have survived so many centuries of man's belligerent folly with more puny weapons troubles their waking hours and fills their dreams with alarms. They grasped eagerly the prospect which we put forward as a means of arresting this march to destruction.

The failure of the Soviets to participate in the President's plan—a failure which is consistent with their refusal in 1947 or subsequently to accept our earlier proposals—has given weight to these forebodings. Relying therefore on our might as a deterrent to further Soviet expansion, the principal emphasis in most countries of Europe is upon the benign uses of the atom. (This is not true of England which, as you know, does have an atomic weapons program.) Of the benign uses, power is only one, although the most urgent. Others which interest them are the applications of radio-active isotopes in medicine, agriculture and industry. Several countries have advanced enterprises in these fields. England and France are producing isotopes, not alone for their own uses, but for neighboring countries as well, and there are distinguished European research organizations in the area of cancer and other human disorders operating with these new tools. I might note that we have been exporting isotopes to Europe for medical research and treatment ever since 1947.

It is fortunate for the world that there is no monopoly in this field either for us or anyone else. The genius of discovery has never favored one nation above another and the blessings to mankind which will result from new ideas may as well occur in some quite small and relatively poorly endowed laboratory in a little country as in a great and rich one.

There was only one note which I encountered in Europe that disturbed me and, as you will see, it is born of the horror that the prospect of atomic war engenders. That note was the recurrent suggestion that the nations possessing atomic armaments should agree not to test nor use them. The pre-war convention against the use of poison gas was occasionally cited as an example of what might be accomplished by such an understanding.

The fallacy of this position of course becomes clear upon its exploration. For it was not the

international convention which prevented the use of poison gas in World War II. Had gas been a conclusive weapon, who could doubt that it would have been used by the unprincipled aggressors who began the last war and to whom other solemn obligations were as nothing. Poison gas simply did not offer the advantages to an aggressor that atomic weapons now appear to do and, in the hands of a nation or nations to which solemn covenants are of no consequence, the making and breaking of one more in the future would impose no obstacle. Such a covenant could be a very costly one indeed to a people who stood upon their pledge word if they were opposed by a government which regarded treaties as objects of cynical and expedient compliance and subsequent easy and brazen violation. It would be an act of naivete, indeed of the gravest folly, to enter into such an undertaking today.

This does not mean that I see no possibility of devising suitable safeguards to effect such a consummation. That however would be something quite apart from a simple covenant not to use atomic weapons. Such a bare agreement, would be a trap. We have been striving and, I have no doubt, will continue to strive for an agreement with proper and effective safeguards.

Atom for Peace

I FOUND our European friends eager to know what could be told to them of our plans for the development of the atom for peace. Holding high priority in those plans is the development of commercial atomic power.

Last September ground was broken at Shippingport, Pennsylvania, for an atomic reactor which, by 1957, should be delivering at least 60,000 kilowatts of electricity to homes and industries in the Pittsburgh area. This project represents a large investment of private capital and is the first of a series, all aimed at ultimately reducing the cost of atomic power.

To illustrate how ultra-conservative many of us were in our thinking as recently as twenty-two months ago when we were skeptical of early interest by private capital, let me describe to you briefly our experience with the commission's power demonstration reactor program, launched last January. Our European friends were greatly interested in this experience.

This program was undertaken under the licensing provisions of the atomic energy act of 1954, which places great emphasis on encouraging the development of peaceful applications of atomic energy by private industry in the spirit of the American free enterprise system, thereby substantially relaxing the government's previous monopoly over atomic development.

The response to our invitation to industry was heartening far beyond our expectations. Proposals were received from private and public organizations, to build atomic power plants having a total generating capacity of more than 700,000 kilowatts of electricity, at an aggregate cost of \$205-million. But most encouraging was the fact that, even though atomic power plants are not a paying proposition at this stage—that is to say, they are not economically competitive with conventional plants in the United States—those groups are prepared to put up between 80 to 90 percent of the costs out of their own pockets. Indeed, one company—Consolidated Edison of New York—is prepared to pay the entire cost, about \$55-million, to build a nuclear plant with a capacity of 250,000 kilowatts.

Atomic power for peace is here; there is no doubt about it. American business is supporting it, with all the confidence and ingenuity that has characterized our industrial leadership.

In addition to such projects as the plant at Shippingport, Pennsylvania, and the others to be built under the power demonstration reactor program, the army is cooperating on a portable "package" power reactor which has promise, not only for military uses, but for small communities interested in nuclear power for civil purposes.

Nuclear power for propulsion has also arrived—witness the submarine Nautilus.

The navy is to launch another atomic submarine in July and has orders for more. We are also working on the development of the first nuclear power plant for a large naval ship.

Yet another type of reactor is that designed for research purposes. We are offering to help other countries to build and operate this kind of reactor, looking to the day when atomic energy may provide them with power and with radio-active isotopes.

To this end, we have made available a pool of 100 kilograms of Uranium 235 as reactor fuel as a means of encouraging the building of

such research reactors abroad. Incidentally, it should be noted that this uranium will not be of the grade from which weapons are made. This reactor fuel will become available to nations which conclude agreements of cooperation with us pursuant to the law that Congress enacted last August. The United Kingdom has also allocated 20 kilograms.

The first such agreement of cooperation has recently been drawn with Turkey and negotiations are proceeding with other friendly countries. Meanwhile, we will persist in hoping to achieve a multilateral agreement that would set up the international atomic energy agency under the aegis of the United Nations, as originally proposed by the President.

In order to share our atomic research and technology, nations must have scientists and engineers trained to work with these new and specialized tools. Here, too, we are helping to realize the program by receiving young men from other countries and training them in our laboratories and schools.

UN Conference

ON OUR initiative there will be convened in Geneva, in August, a United Nations conference on peaceful uses of atomic energy. This conference will bring together the scientific engineering leaders of perhaps eighty-four nations for a mutual sharing of information on nuclear progress entirely outside the weapons field. The conference holds much promise as an instrument for furthering international cooperation and, for our part, we are planning a substantial participation.

The AEC will build and demonstrate a research reactor at the conference site. Delegates of other nations will be able to see it and operate its controls. There will be many other interesting features dealing with physics, medicine, industry, etc.

Although we are making important progress in the development of the peaceful atom, not alone for ourselves but for all mankind, that work proceeds under forbidding clouds of world tensions and the constant reminder that war, if it should come, would be more devastating than ever before in history. Such realizations cannot otherwise than solemnly color our thoughts.

Choice Before Us

I HAVE been asked many times by students and other young people whether I believe in my heart that we will enjoy the benefits of the atom before we are overtaken by its pow-

ers of destruction, and what, if anything, I could contribute to a tenable philosophy for normal living in a world where such destructive forces are within man's grasp.

We ought not to forget that there have been other junctures in the development of civilization when a discovery—something quite new under the sun—has had the property of either helping man or crippling him. In the dim reaches of prehistory, man found that fire could warm him, or consume his house and family. Later he discovered explosives and learned that they were capable of killing him or his enemies, but also could serve his mines and industries. The first airplanes, in the memory of many of us here, were developed as weapons of war rather than means of transportation.

Now man has discovered atomic energy which can greatly benefit or terribly injure him. And, as was true of those earlier discoveries, this latest capacity for destruction on a gigantic scale is balanced by the equally heroic dimensions of benign use.

The choice, now, as always, lies with man himself.

All of us are here today, alive, because at many junctures in history, our forefathers—undismayed by the particular fears which haunted their times—took courage from faith and transmitted faith down through succeeding generations to us. In consequence, despite the ferocity of men and the ruthlessness of weapons, we have survived. It is not aggression and force that are synonymous with strength and survival. Only faith is truly and invincibly strong and viable.

In a world of new forces and new threats, a world in which we are forced to contend with an ideology which scorns truth, human dignity and liberty, faith is the ultimate defense, — faith first in ourselves, in our stamina, in our coolheadedness under provocation, and in our courage if put to the test, and finally, faith in the ultimate reliance upon an omnipotent and benign Providence. Through the passage of years we have been given repeated proof that Providence is concerned with the triumph of truth and with the survival and welfare of man.

Let me hasten to say that I am not one of those who believe that war is necessarily inevitable. Or that if war should come—God forbid—it will turn our civilization into a radioactive cinder. For one thing, my faith

teaches me otherwise. I do not believe that the Creator has allowed man to evolve to this point, only to pervert his gifts to destroy at one breath all of man's achievements, the monuments of his culture, the accumulated intellectual treasure of the ages—indeed, all the evidences of God's continuing love and grace.

But also, I do not believe that we can save ourselves by inaction. The powers of evil and of godless atheism have always existed and have had always to be resisted. That is why we arm ourselves, even while we seek to find a formula which will ensure a peaceful future.

History offers us a reason for faith and for the confident belief that Providence intends that the release of the energy of the atom through the instrumentality of man's genius, will promote the greater happiness of men. Faith which moveth mountains will also govern the atom. I believe that the beneficent use of power which the Almighty has placed within the invisible nucleus will prevail over the forces of destruction and evil.

*An address at Rockhurst College, Kansas City,
May 25, 1955.*

A Blind Man Groping

By William B. Spofford, Sr.

SOME miles from Charleston, West Virginia, there is a coal town named Prenter. In 1931 it was a typical company town: muddy streets, mangy dogs running about hoping to find bits to eat, dirty and half-fed children doing their best to amuse themselves. The shacks are all alike; four room jobs with a front porch supported by two-by-fours, with a two-seater in the rear for every four houses; everything grayish-black with coal dust.

The miners organized a union that was independent of the big one led by John L. Lewis, since the United Mine Workers in those years didn't bother about this area of West Virginia or certain sections of Kentucky, like Harlan County, where organizers were apt to get run out of town, or worse. These workers in Prenter went on strike. The issue was simple: the law of the state required a check-weighman at the mine; a man elected by the miners to see that the weighing was done honestly by the company, since the men were paid by the

ton rather than at an hourly rate. The company at Prenter disregarded the law. The miners therefore were striking to enforce the law of the state.

They were having a tough time. There was of course the hunger that is always one of the chief characteristics of any strike. There were also deputy sheriffs sent in by the state whose law the miners were striking to enforce. These officers, recruited from the underworld, smashed up meetings, beat up union leaders, and killed a number.

One of the leaders of the union, with headquarters in Charlestown, was an old friend of Hull House days, Tom Tippet. He sent an urgent appeal for help. The matter was discussed by the executive committee of the Church League and an appeal was sent to Episcopalians whom we thought might be unwilling to have these strikers starved into submission. We also sent releases to the Church press about conditions in Prenter so that after a bit we gathered in a few hundred dollars, and I was asked to deliver the money personally to C. F. Keeney, president of the union. When I arrived in Charleston I went to a dingy hall on a side street which was headquarters.

"Just in time for a meeting," was Tippet's greeting. "We're having a meeting in Prenter tomorrow and the committee is making plans."

In a back room around a table sat eight or ten miners. Tippet had been advertised as the speaker for the meeting, but they quickly agreed that he should not go. A man had been shot at a meeting the previous Sunday. "Tom's too valuable for us to lose," one of the committee said, "Maybe there'll be no trouble, then maybe there will. We can't run chances with Tom. How about you speaking, parson?"

Plenty of reasons popped into my head for saying no. Certainly had I been asked over the phone or by letter I would have used them. But I just plain didn't have the guts to refuse when all these miners were looking straight at me.

The next day Keeney picked me up in a battered Ford and we started down the valley, with mountains rising abruptly on either side. We were soon aware that we were being followed by a big car.

"Goons, probably. If they are they'll try to run us into the ditch. Don't worry—I think I can keep ahead of 'em." We got to Prenter safely.

The meeting place was the yard of the little frame schoolhouse which was the only public property in town. There were three churches but they were company owned and supported, with pastors on the company payroll. So the miners had rigged a platform in the yard, facing a hill with the gradual slope of a theatre, where sat several hundred miners.

"We ain't speakin from the platform," one of the leaders informed me. "We had a man shot off there Sunday. So we're puttin up a little stand against the schoolhouse. It will at least make it tougher for 'em to shoot us in the back. But don't do no worryin. If there's shootin it's apt to start as soon as we get going, and will be over right smart."

"Whose leading off?" I asked, as I felt the small lump in my stomach grow larger.

"You are. OK—let's get going."

It was a bad speech and I haven't now the remotest idea what I said. The \$500 we had raised was presented—I still have the receipt for that. I also remember having a man in the crowd sight his rifle at me. But no shot was fired. Later I was told that he was a friendly miner indulging in the sport of "seeing whether the guy can take it." I got back to Charleston.

The Lord Bishop

FROM there I went to Chicago to board a train for Denver where the General Convention was to be held. The League was to have forum meetings there; also I was to report the House of Bishops at the request of Warfield Hobbs, then director of publicity for the National Council. Attached to the train was a very swank special car. It has been assigned, with the compliments of the railroad, to the Rt. Rev. Michael Furse, the Lord Bishop of St. Albans, England, who was the convention headliner. Acting as host to this six-foot-nine Britisher was the late Bishop of Vermont, the Rt. Rev. Samuel Booth. Being an old friend I was invited to lunch during which the American bishop told the distinguished visitor a bit about my visit to Prenter.

"Bill is inclined to mix into things that a lot of people think are none of his business, and no business of the Church," said Bishop Booth. "Your Lordship, how do you think a priest should act under such circumstances?"

So we listened for a half hour while his Lordship told us of the courageous pronouncements on industrial relations made by the Church of England. "But," said the prelate,

"the Church and its representatives should not take sides. We have to minister to all men. It seems to me proper, under the circumstances related, for good Church people to bring relief to the families of striking miners. After all it is usually the innocent children who are the victims of such a situation. Relief to them by all means. But a priest of the Church surely is not called upon to speak at strikers' meetings. Instead I think Mr. Spofford should have told the committee that it was impossible for him to go to Prenter, but that while the meeting there was in progress he would be in the parish church in Charleston asking God in prayer for a just settlement of the strike."

Coffee, a touch of brandy and a pure havana topped off the excellent meal provided by the railroad, after which I returned to the other end of the train to indulge in what ministers call meditation.

Nurture Corner . . .

By **Randolph Crump Miller**

Professor at Yale Divinity School

THERE is a "nowness" about Christian education that we sometimes forget. We are so anxious that children grow up to become nice Christian adults that we forget to communicate to him the fact that God loves him now.

Theologians talk about "existentialism." That word indicates that the only meaning we find in life is what happens now. The only God I know is the one who speaks to me now. It may be true that God will speak more clearly or I will hear more adequately later, but maybe I won't be here later. And no matter where or when I am, I need God now.

The teacher and the congregation need this sense of "existentialism." When a child is baptised, we believe that something happens now. This child is born anew. He is received into the congregation of Christ's flock. The godparents and parents have responsibilities that have already begun. The nursery, kindergarten, or school age child needs God's grace while he is growing in grace.

Facts for the future, history when he is ready, theological vocabulary later on—these

are part of his inheritance. We need to plant and water, but God provides the growth from day to day.

Horace Bushnell wrote in 1847 that a child has half his religious nurture by the time he is 3 years old. Modern psychologists agree with him. So what are you doing in your church now for the child between birth and the age of three? The Gospel is relevant to every age-group. The living Lord speaks now. Who hears him?

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

THREE Church papers I get and two of them are printed on the slickest of slick paper; two diocesan papers I get and they too use slick paper. One English Church paper I get and it is printed in the worst of type on the worst of paper. Evidently the Church of England does not support its Church press.

Four parish leaflets or bulletins I get, each week from October to June. These are probably the months when we give some attention to our Church. The bulletins are written and edited by the rector or minister and it must be admitted that they achieve monotony.

Church papers and bulletins alike enjoy the favors of a kindly Post Office, given by command of a benevolent Congress: that is, they are carried below cost. They really enjoy a subsidy but so long as it is not called by that harsh name we can believe in the separation of Church and state.

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The WITNESS — Tunkhannock, Pa.

READING HABITS COMMITTEE

★ While the American Church Union is encouraging so-called comics (see Story of the Week), Massillon, Ohio, is fighting them through a committee for better reading habits, appointed by Mayor Lash. One of their methods was to exchange a ticket to the Indians-Red Sox ball game on July 16 for 50 comic books turned in by a youngster. They will be guests of the Cleveland management with transportation furnished by volunteer car drivers.

DELINQUENCY INCREASES

★ Juvenile delinquency increased nine per cent during the past year, the children's bureau of the U. S. department of health, education and welfare reported last week.

Preliminary court reports indicate that 475,000 children

were involved in offenses against the law in 1954.

One child out of every 41 in the 10 to 17 age brackets got into trouble with the police, the bureau said.

Between 1948 and 1954 the number of delinquency cases reported in court records increased 58 per cent. The population of juveniles under 17 has grown by 13 per cent in this period, according to census estimates.

Juveniles under 18 accounted for three out of every five arrests for car thefts in 1954, nearly half of all burglary arrests, and four out of nine larceny arrests, the report added.

LOS ANGELES HAS NEW CHURCHES

★ The diocese of Los Angeles is building churches faster than any other diocese and is also setting a record for consecrating them. Three

have been consecrated in recent weeks in the Los Angeles area.

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Emphasis on MISSIONS in the Seminaries

The meeting of the General Convention in Honolulu will focus attention in a unique way on the missionary vocation and program of the Church.

Good! But **question number one** when that happens will be that of individual vocations to missionary service. The Church must look to the Seminaries to stimulate and nourish a sense of mission in the future clergy.

Strong Seminaries mean strength for the Church in its mission to the world.

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BOOKS...

Edited by George MacMurray

By the Power of God by Samuel M. Shoemaker. Harpers \$2.

Samuel Shoemaker at two Calvary Churches, one in New York and now one in Pittsburgh, has given a real example of evangelism at work in the Episcopal Church. Though primarily directed to the executive, middle class, and college students, this book tells in a simple straightforward way changes the Christ has brought to modern men, floating adrift in the aftermath of World War II, and searching for the God of our Lord Jesus Christ.

The book is uneven in its strength, rather wandering in its theme, well worn in the path it travels, yet reveals the warmth, sincerity and religion of its author. Two chapters are of exceptional worth *Personal hindrances to power*, and *Qualities that forward spiritual power*. The evaluation of strengths and weaknesses in the Protestant Episcopal Church are valuable because of their honesty.

This book helps one to under-

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stand why Sam has had an influence and power with many people, and illustrates also why to others he is anathema.

—R. C. Batchelder

The Borgias by J. Lucas-Dubretton. E. P. Dutton, \$4.95.

A fact-packed chronicle of the Borgias from their Catalonian origins to the Jesuit St. Francis, with the spot light on the unholy trinity: Alexander, Lucrezia and Cesare. The reporting is fast-paced, and presents the infamous family against its cultural and historical background. So seen the Borgias are easier to understand, if not to condone. Alexander VI may not have been the worst Pope in history, but he remains a perennial puzzle to the many "astonished that God should have made a shepherd out of a wolf"—Francis' comment on his own elevation to the Jesuit Generalship.

Historians have mocked subsequent Popes with Alexander's unfortunate career, while more recent apologists have tried white-wash in

the interests of Papal prestige. Alexander himself was tolerant of contemporary criticism, and critics; what must be one of the great understatement of history is quoted (p. 201) as his reaction to the murder of two anti-Borgia pamphleteers by his violent son Cesare, "The Duke is a good man but he cannot tolerate insults . . ."

—G. H. M.

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PEOPLE

DEGREES:

MRS. ARTHUR SHERMAN, executive secretary of the Auxiliary, received the degree of doctor of humane letters from Hobart and William Smith Colleges.

E. CLARENDON HYDE received the degree of master of arts in course in library science from the University of Minn. He hopes to combine library work with teaching.

DANIEL CORRIGAN, rector of St. Paul's, St. Paul, Minn., received an honorary doctorate from Nashotah House.

GILBERT DOANE, librarian at the University of Wis., received an honorary doctorate from Nashotah House.

LOUIS M. BRERETON, rector of St. Peter's, Lakewood, O., received an honorary doctorate from Kenyon College.

JOHN L. O'HEAR, rector of St. Paul's, Cleveland Heights, O., received an honorary doctorate from Kenyon College.

E. EAGER WOOD Jr., received a doctorate in course in the psychology of religion from Boston University. Formerly rector of St. James, Roxbury, Mass., he is now rector of Christ Church, Lima, O.

CLERGY CHANGES:

ALFRED B. STARRATT, chaplain at Kenyon College becomes rector at Emmanuel, Baltimore, Md., Sept. 1.

ARTHUR E. WALMSLEY, formerly associate rector of the Ascension, St. Louis, is now rector of Trinity, St. Louis.

CHARLES R. ALLEN, formerly the dean of the cathedral, Fairbault, Minn., is now rector of St. Mark's, Gastonia, N. C.

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ORDINATIONS:

ROGER C. JONES was ordained priest by Bishop Powell on June 11 at the Nativity, Baltimore, where he is ass't.

ROGER H. GREENE was ordained deacon by Bishop Gooden on June 11 at the Cathedral, Ancon, Panama. He is a lawyer, at present employed by a firm in Panama, and is to take a year of special study at the Virginia Seminary.

S. M. RICE was ordained deacon by Bishop Bloy, June 14, at St. Paul's Cathedral, Los Angeles, and is now curate at St. Matthias, Whittier. Ordained deacons at the same service were PHILIP SCHUYLER, curate at the Messiah, Santa Ana; JACK W. McFERRAN, curate at St. John's, San Bernardino; RONALD MOLRINE, curate at St. James, Los Angeles; W. L. STEVENS, to be assigned; JOHN FARNSWORTH, curate at St. Paul's, Pomona.

GEORGE W. ANDERSON, ass't at St. Peter's, Ashtabula, was ordained deacon on June 18 by Bishop Burrough at Trinity Cathedral, Cleveland. Also ordained deacons at the same service: L. P. BOHLER Jr., in charge of St. Augustine's, Youngstown; C. E. BOLLINGER, ass't at St. Thomas, Rochester, N. Y.; T. W. BOWERS, ass't at Emmanuel, Cleveland; R. J. BROWN, in charge of St. John's Napoleon; E. H. BUSTON, to teach in Hawaii; L. C. LINDENBERGER, in charge of St. Paul's, Put-in-Bay; D. W. PUMPHREY, ass't at Christ Church, Shaker Heights; A. W. REED,

curate at Trinity, Toledo; R. E. SCHRACK, ass't at St. Paul's, East Cleveland; W. E. SMITH, curate at St. James, South Bend, Ind.; LINDSAY WARREN, to be assigned to Eastern Oregon; W. J. WEBB, in charge of churches at Conneaut and Jefferson.

LAY WORKERS:

MRS. DORA P. CHAPLIN, formerly on the staff of the dept. of education of the National Council, has been appointed a full time member of the faculty of General Seminary. She will be lecturer in pastoral theology and will supervise field work of students in religious education.

MARRIAGES:

BISHOP CLAIBORNE of Atlanta was married June 9 to Mrs. Clara Stribling of St. Simon's Island, Ga.

DEATHS:

BISHOP JENKINS, 84, retired bishop of Nevada, died May 28, at his home at Anaheim, Cal. He served as a missionary in Alaska for a number of years and a number of parishes before being elected bishop in 1929. His last published writing appeared as a feature article in *The Witness* of May 5 of this year.

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BACKFIRE

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Retired Bishop of Albany

As I visit various parishes in different dioceses, I find the custom of carrying the U. S. flag in procession so widespread as to be almost universal. It is a quite recent custom and one wonders how it came about and whether its implications have been thought through.

Our Church is rather unique in this respect. There is no such practice in the Roman Church and our Protestant brethren are spared the temptation because as a rule they do not have processions of the choir. Neither the Church of England, though a state Church, or any of its branches, has any such custom. It would seem to stamp our Church as the most Erastian and Nationalistic of all and that, just at a time when nationalism is tearing the world apart and threatening the human race with extinction.

What is its precise significance? Surely we do not need to equate it with the Cross which is the only true Christian symbol and is quite sufficient in itself. Surely we do not need to evidence our patriotism by carrying the flag in procession every Sunday. Moreover, doing so represents an intrusion of this world at a time when our thought should be on another world and another country in order that we may be better prepared to serve our world and our country.

With no desire to abolish this

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custom entirely I would plead for the exercise of some reserve and restraint in the matter. In time of war or on important national days, such as Independence Day or Thanksgiving Day the display of the flag is appropriate and if confined to such occasions only, it would really give it more emphasis and significance. Its use every Sunday seems an unwarranted intrusion and certainly an unnecessary accompaniment of divine worship.

We love and revere our country's flag but it is not to be put on a par with the Cross of Christ. Let us use it with discrimination and some concern for the proprieties.

ROBERT H. BRIDGES

Layman of Roanoke, Va.

While the Episcopal Church is outwardly standing against all forms of segregation, it may be that it is perpetuating segregation by its policies. I have in mind reports that the Church, through the National Council, is going to give thousands of dollars to the segregated church in Memphis in order to perpetuate it in a location where it can never be integrated and in order to keep Negroes from attending services any other place in Memphis.

All of which adds up to the Na-



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tional Church paying to keep segregation, and in the same diocese in which the Sewanee incident revealed the policy of keeping segregation even if it means fighting everyone else in the Church.

MRS. C. E. ROBERTS

Churchwoman of Dallas, Texas

I read that West Missouri (Wit-ness, May 26) wishes to canonize two pioneer American bishops, both saintly men, worthy of such recognition.

However how about Bishop Whipple, Bishop Garrett and a host of saintly pioneer missionaries, and how about their wives? The calendar would not hold the number and we have many saint days as it is that are not observed except by the altar guild and a few faithful souls.

Let them be revered and remembered on All Saints Day and on their birthdays by those who wish, and not complicate our calendar for the whole Church.

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