

The **WITNESS**

FEBRUARY 16, 1956

10¢



ASIANS' APPEAL

THAT THEY and their children may be spared the possible effects of H-Bomb tests that are scheduled by the United States for this Spring

ARTICLE BY MARY VAN KLEECK

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Story of the Week

**Questions of Different Sort
Used by Young Rector****PARISH SEEKS ANSWERS THAT WILL ENABLE
IT TO BETTER SERVE COMMUNITY**

★ Of questionnaires there are no end, with many of them revealing little even when answered by large numbers. The national Church, for example, has an official one which, when answered, tells the distance the person lives from the church; whether married or not; how many children; educational background—all valuable information no doubt but hardly exciting.

A questionnaire of a very different sort has been sent to parishioners of St. George's, Nanticoke, Pa. The rector of this parish is the Rev. Ted Weatherly, a young man obviously to have the guts to stick his neck out with a lot of the questions he asked. He is a graduate of Trinity College and fairly recently of the Berkeley Divinity School.

Nanticoke is a coal mining city of 22,000, with the mines curtailing operations and in other ways making it tougher for the miners. As a result many young people move out as soon as they can to seek work elsewhere. Women looking for jobs find them, if at all, in cigar factories and dress shops.

St. George's has 230 com-

municants and became a parish in 1948 after being a mission of St. Stephen's, Wilkes-Barre, for 64 years. There is a Sunday School of about fifty and from 65 to 70 is the average attendance at the main service on Sunday. Parishioners include miners, mine foremen, metal workers, a junk dealer, salesmen, a mail carrier, teachers, an ex-governor of the state who remains quite a political figure in the Republican ranks, four or five bartenders—and of course those who make it all possible, housewives.

When the diocese of Bethlehem went to work on a diocesan survey, the small group of men who conducted it discovered that it irritated some members of the parish who, to quote Weatherly, "thought we were being too nosy or personal". So they decided that a questionnaire should be drawn up which would suggest that the parish wants to plan a more effective program, in line with the interests of the members and the needs of the parish in the eyes of members.

Weatherly took himself off for nearby Wilkes-Barre and had sessions with a professor of Wilkes College and with a

professional worker for the Community Chest. They gave valuable advice on the questions dealing with social questions and community problems; also how to interpret the results.

Men of the parish had their own good time in working out with their rector the other questions which they thought pertinent to a parish.

People like parlor games and we know of several people who have had a good evening together by answering the questions on St. George's questionnaire. So we are presenting it elsewhere in this number, with the suggestion that you sit down with your family—and perhaps others of your parish—and go to work. After you are through you might turn the results over to your rector. We suspect he would profit from it.

**QUESTIONS OMITTED
IN QUESTIONNAIRE**

★ The Rev. Ted Weatherly, whose questionnaire for his Nanticoke parish is featured in this issue, neglected to put down at least one question under "My own interests are—"

Without any announcement to his parishioners, "so as to avoid fuss," he went to church on January 24th and was married to Elaine E. Turner of Nanticoke. The service was performed by his father, the Rev. Ralph Weatherly, rector of Grace Church, Kingston, with his mother at the organ.

What Ministers Do With Time

Subject of Study

★ The average Protestant clergyman spends more time on clerical work than on preparing sermons, according to a survey being made by Samuel W. Blizzard, professor of sociology at Pennsylvania State University.

Blizzard, a Presbyterian minister, told 300 clergymen attending Chicago Theological Seminary's annual Ministers Week that he expects to complete the two-year project next June.

He described it as "the most extensive study ever made of the Protestant ministry" and said it was based on a survey of 1,500 local pastors of 22 denominations graduated from 80 different seminaries.

The survey is sponsored by the Russell Sage Foundation.

The "composite" minister evoked in the study, Dr. Blizzard said, likes best to preach and conduct worship services for his flock and likes least his roles as organizer and administrator.

He works ten hours a day at being a minister and another six with his family or on personal affairs, and "thinks he is spending most of his time on things he feels least trained for."

The survey also shows the average minister believes seminaries should give more training in human behavior, counseling, organizing and administration, and more useful Biblical and theological courses.

Blizzard said that churchgoers "expect a different sort of thing from their minister now than they did in other generations." The minister's contemporary role, he said,

stresses the need for his being able to "live in the world of people as well as the world of ideas."

DELEGATION TO VISIT SOVIET UNION

★ The Presiding Bishop, Henry K. Sherrill, is one of a delegation of eight Church leaders who will visit the Soviet Union next month. Others are Eugene Blake, president of the National Council of Churches; Franklin Fry, president of the United Lutheran Church; Charles Parlin, Methodist layman; President Herbert Gezork of Andover Newton Seminary, a Baptist; Roswell Barnes, associate general secretary of the National Council of Churches; Walter Van Kirk, director of the department of international affairs of the Council; Paul Anderson, an Episcopalian who is a member of this same department.

It is expected that the deputation will visit two or three of the places held sacred in Russian Church history; attend one or more services of worship; and observe at first hand something of the parish life of Moscow's Christian community.

It has been suggested to the Metropolitan Nikolay that the deputation's discussion with Russian religious leaders include: what the Churches of the two countries have done and are doing to promote world peace; the freedom of the Churches to fulfill their mission; the Christian faith and other religions; the Christian faith and modern science; present trends in theological education in the two countries; Christian literature; and rela-

tions between the Churches in the U. S. and in the Soviet Union.

A similar deputation of Churchmen from the Soviet Union is expected to arrive in the United States on or about June 1. It is hoped that this exchange of visits will manifest the spiritual fellowship in Christ and increase mutual understanding through an exchange of views about the life and work of the Churches in both countries.

When the delegation of the National Council visits Russia, it will be the 11th Church group from the West to have entered the Soviet Union within a period of less than two years.

The same period has seen Russian church leaders pay visits to Canada and three West European countries—Great Britain, Sweden and West Germany.

The National Council deputation will be the third to go to Russia from the United States since last June. At that time, a six-member delegation from the American Friends Service Committee visited the Soviet Union. Last August three American Baptist leaders made a two-week tour of the country.

Other Western countries from which churchmen have gone to Russia are Denmark, the Netherlands, Great Britain, Finland and West Germany.

SHATTUCK SCHOOL GETS SUPPORT

★ The Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School, Faribault, Minn., has announced that gifts totaling \$132,060 were received last year. The largest group of contributors represented the alumni. Other contributions came from parents of former and present students, corporations, foundations and Shattuck Associates.

EDITORIALS

U.S.A. TODAY

AN IMPORTANT and challenging book, "U. S. A. Today" by Helen and Scott Nearing, deserves a much wider circulation and reading than it is likely to get in the still timorous atmosphere which prevails in this country. Scott Nearing has the scientist's mind and outlook and has applied that mind fearlessly to social problems for the past half-century. He has been a consistent pioneer on the frontiers of our economic and social life. There is something in his temperament and character which resembles St. Francis. He travels about tirelessly, preaching a gospel of righteousness and good sense, with no concern for making money, accepting what is offered him toward expenses and meeting all sorts and conditions of men with cheerfulness and serenity.

The present book (he has written a small library full before) is the record of three cross-country tours totaling fifty thousand miles which took him and his wife into forty-seven states where they held six hundred meetings attended by some thirty thousand people. Parts one and two are a narrative of the authors' observations of the states of mind of the thousands of people to whom they spoke and of intimate conversations with multitudes of average individuals. Part three of the book constitutes a careful and trenchant interpretation of all they discovered about the beliefs and attitudes of average citizens in the fields of economic, social and political life.

Dr. Nearing speaks as a socialist and, to some degree as a pacifist. He is not a Communist and shows considerable scorn for party labels of any sort. The substance of his conclusions is that big business and the military today almost completely dominate the government, with a determination to maintain the status quo, in industry and therefore to force a rigid conformity of thinking in the citizenry, to the end that radical ideas shall have no success in upsetting in any way the capitalist boat. This, the authors maintain, is the basic cause of the shocking violation of civil rights that we have endured for the past decade. People must be made to fear being in a

minority. The imminent danger to America of Communism the authors believe is a carefully created and nourished bogey-man which has done effective service in keeping alive the atmosphere of fear and hysteria. They see, therefore, the cold war abroad and the repressions at home to be two necessary parts of the same phenomenon which they do not hesitate to call Fascism.

The final section of the book, with the revealing title, "The Tide Will Turn", expresses the authors' belief that our traditional democratic rights are beginning to be recovered slowly and that a foreign policy based on overwhelming military force and the threats of its use is steadily proving to be futile and to have already resulted in the alienation of western nations like Great Britain whose experience in world leadership is infinitely greater than ours.

As they write: "Where U. S. A. ascendancy and leadership have been tested, as they were in the attitude toward the U. S. S. R., toward the Chinese Peoples Republic, in the negotiations designed to bring Spain into NATO, in the Korean and Indo-China wars, USA leadership proved to be not merely blind to obvious historical developments, but so crude and clumsy as to make itself a laughing stock and a cause for alarm among its own opposite numbers in the field of diplomacy and public international relations."

The picture the authors draw of the spiritual and intellectual state of things in America today is an unpleasant and unwelcome one. To a great number of intelligent and sincere people it will seem to be a badly distorted as well as pessimistic one. But it remains a picture which should be looked at steadily and fairly, with an open mind and a serious concern for valid evidence.

The authors are persons with trained minds, with very many years' experience in the observation and interpretation of historical eras and of presently operating social forces. They are not party-minded, have no axes to grind and are people of complete integrity, as this reviewer can testify from long first-hand knowledge and friendship.

To all who may be looking for vivid descriptions and closely reasoned interpreta-

tions of our present troubled era and who would welcome solid intellectual treatment of perplexing problems to assist in the task of an intelligent making up of their own minds, this

book of the Nearings should be a real boon.

The book is published by the authors at \$2 a copy. They may be addressed at Harbor-side, Maine.

CHRISTIANITY AND ATOMIC ENERGY

APPEALS TO END BOMB TESTS

By Mary van Kleeck

A NEW series of tests of the H-bomb is planned by the United States for the spring of 1956 over the Pacific. Since the last experiments in 1954, which demonstrated that our country had ready for use the most destructive weapon of all time, the hydrogen bomb, appeals to end these tests in their area have been coming from Asians to the United Nations.

Our concern in this situation is directly relevant to pronouncements in General Convention in 1955, held significantly in Hawaii. "The fate of Asia," said the Bishops in their Pastoral Letter, "will be in large measure the fate of the world . . . They are in revolt against age-old poverty and misery . . . Their humanity is asserting itself against all that destroys humanity."

And in the Presiding Bishop's General Convention address, Bishop Sherrill said, "Are we to leave the moral issues of nuclear warfare to groups of scientists? . . . No, the Church with an humble realization of the complexity of modern problems, nevertheless has a responsibility to state great ethical and spiritual principles."

No such answer has yet been given to the petition to the United Nations from "the Marshallese People", dated April 20, 1954, entitled "Complaint regarding the explosion of lethal weapons within our home islands." They live in the Pacific Trust Territory, assigned by the United Nations for administration by the United States. Beginning with the caution that what follows is not "a repudiation of the United States as our governing agency," and that "we have found the American administration by far the most agreeable one in our memory," the petitioners "request" that

(1) "All the experiments with lethal weapons within this area be immediately ceased;

(2) "If the experiments with said weapons

be judged absolutely necessary for the eventual well-being of all the people of this world and cannot be stopped or changed to other areas due to the unavailability of other locations, we then submit the following suggestions."

Briefly summarized here, these included: Precautionary measures before explosions, transporting to safe distances "all human beings and their valuable possessions"; instruction in safety measures for all the people living in the area, adding that "The people of Rongelap would have avoided much danger if they had known not to drink the waters on their home island after the radio active dust had settled on them"; setting aside adequate funds "to pay for the possessions of the people in case they will have to be moved from their homes"; and teaching courses to "Marshallese medical practitioners and health aides", to help in detecting and circumventing "preventable dangers."

The health petitioners described themselves as members of the committee of the Marshallese Congress empowered to act in its name between its sessions, representing, also, all the municipalities in the Marshall Islands, with the addition of "some of the many interested Marshallese citizens." They characterized their plea to the United Nations as "urgent", and said that they submitted it because of "the increasing threat to our life, liberty and possession of the land." The UN, they said, "has pledged itself to safeguard the life, liberty and the general well-being of the people of the trust territory, of which the Marshallese people are a part." They added:

"The Marshallese people are not only fearful of the dangers to their persons from these deadly weapons in case of another miscalculation, but they are also very concerned for the increasing number of people who are being removed from their land.

"Land means a great deal to the Marshallese.

It means more than just a place where you can plant your food crops and build your houses; or a place where you can bury your dead. It is the very life of the people. Take away their land and their spirits go also."

Last Experiments

THEY cited in some detail the physical effects of the 1954 experiments, "which have already touched the inhabitants of two of the atolls in the Marshalls, namely, Rongelab and Uterik, who are now suffering in varying degrees from 'lowering of blood count', burns, nausea and the falling off of hair from the head, and whose complete recovery no one can promise with any certainty."

As for the loss of land, their islands are "all low coral atolls" with limited area for cultivation of food plants even for today's population of about 11,000, which may be expected to double fairly soon. The Japanese, who held the League of Nations' mandate over them from 1920, took the best portions of several atolls for fortifications in preparation for World War II, and since then only one small island had been returned to its former owners. A larger one, Kwajalein, is now kept by the United States for military use. Two others, Bikini and Eniwetok, were "taken away for atomic bomb tests" by the United States in 1946, and their inhabitants removed to Kill Island and Ujelang Atoll. In the 1954 tests, Rongelab and Uterik became radioactive, and at the time of the petition their inhabitants were being kept indefinitely on Kwajalein. "Where next?", say the petitioners, "is the big question which looms large in all our minds."

Among the requests in the petition, the one for funds to be set aside to compensate for removal from homes and lands was specifically related to "the unsatisfactory arrangements for the Bikinians and Eniwetok people" in earlier experiments. Details concerning the Bikinians were later given in the New York Times of June 28, 1954, in a dispatch from Kill, Marshall Islands. "The island of hungry people," the reporter said it was called. He was accompanied on his trip, "the first time an American had called at Kill in six months," by the staff anthropologist for the Trust Territory, the district ethnologist and the district agriculturist. "Our clothes are falling off and we are hungry," said one of the leading men of

the group, which has grown from 160 to 190, in the five years they have lived on Kill. "We look up to you (the United States) to do something."

The first project to assist them, designed to give them crops of taro, an edible root, was started only this year, and cannot start producing food for at least a year. Their old home, Bikini, was ten times as big, and fishing was the chief source of their livelihood. On Kill fishing is impossible seven months of the year, when high surf makes it almost impossible to land a boat. "When big waves come in we say Kill just like calaboose," said one of them. "We say it is a jail and hunger place." Life has been hard ever since they had to leave Bikini on March 18, 1946, and they say they have seen "promises vanish". For two years they were moved to Rongerik atoll, but hunger drove them from there, and the US Navy placed them temporarily on Kwajalein. The district agriculturist, accompanying the reporter's group, said that when the Navy was in charge they had sent in some supplementary food supplies, and later, after the Secretary of the Interior became responsible, the Trust Territory has given emergency supplies during the season of rough waters.

Radioactive Dust

EIGHT years after their hardships began, their plight was brought to the attention of the UN Trusteeship Council in the petition of their fellow-Marshallese concerning the effects of the 1954 tests. Let that petition serve, also, to remind us of the 23 Japanese fishermen, working for their livelihood in their boat, the Lucky Dragon, supposedly miles away from the dangerous area of the tests on March 1, 1954, but covered with radioactive dust from an unforeseen fall-out of these destructive particles. Hospitalized in Tokyo for many months, one of them, Aikichi Kuboyama, 41 years old, died in September. Like the Marshallese they not only suffered physical injury, but their livelihood, shared with more than a million other Japanese fishermen, was affected, as the range of their fishing grounds was restricted by the widening area of danger from experimental explosions, while the risk of contamination of fish frightened consumers at home and aboard. For instance, American packers began refusing to accept Japanese tuna fish, at least for the time being. Americans can easily imagine the bitterness throughout Japan, against our use

of the Pacific for such tests, added to the war-time explosions of the A-bombs over Hiroshima and Nagasaki, which were memorialized in many tenth anniversary meetings in August, 1955.

The story of victims of our tests in the Pacific, focussed in the petition from the Marshallese is told here in detail, because as their trustees we are obligated to face the facts for them alone. Moreover, the experiences of this one group, so simply reported by their fellow inhabitants of the same area, make vivid the human misery, many times compounded in the phrase "mass destruction", which is otherwise so immense as to lack reality for most of us. In seeking to imagine its actuality for many thousands, we must realize that the tragedy is not only in the sickness and the loss of homes and land by the group directly affected, but that all the inhabitants of the area suffer continuously from the fear that some day it will happen again. Not only the use of these lethal bombs, whether in tests or as weapons of war, but the unrelenting threat to use them terrorizes the people everywhere in the world today.

Rumors that the United States would use the Antarctic for experiments even became a campaign issue in the New Zealand elections of November, 1954. Thus we come face to face with the policy of "deterrence" as an excuse for retaining the bomb in our arsenal. The Oxford Dictionary defines deterrence as "preventing by fear." Deterrence is "implemented" by threats, but threats are effective only if nuclear weapons be constantly "improved", and to that end tests are necessary—all for the purpose of protecting the security of the "free world" even if thereby it becomes a world full of fear. Even the Marshallese gave expression to this policy, (though not in its advocacy), when to their plea to end all tests in their area, as already quoted, they added their alternative suggestions for precautions if further experiments "be judged absolutely necessary for the eventual well-being of all the people of this world."

Trustees' Reply

THE petition, designated as "from native leaders in the Pacific Trust Territory administered by the United States", was duly circulated in the UN as a document for attention by the Trusteeship Council. The New York Times published it on May 15, 1954, to-

gether with the reply of Ambassador Henry Cabot Lodge, Jr., for the United States. Praising the "restraint and moderation" of the petitioners, and declaring that their suggestions were "both reasonable and helpful", he expressed regret that some had suffered "in the area affected by the unexpected falling of radioactive materials caused by a shift in the wind."

In reply to their principal request that the tests cease, he merely called attention to the announcement a day or two earlier that the 1954 series had been completed, adding in response to their suggested alternative, "As the petitioners rightly imply, the United States would not have been conducting such tests if it had not been determined after very careful study that they were required in the interests of general peace and security."

The United Nations Trusteeship Council, acting on the petition, gave no more encouragement to the Marshallese in their effort to end tests in their area. The Council rejected a resolution of the Soviet Union calling for cessation of such experiments in a trustee area on the ground that they violated trusteeship agreements; and one from India asking for their suspension until a ruling as to their legality could be had from the International Court of Justice.

Other Answers

THE request from the Marshall Islands, unheeded by the United States and, perhaps, unnoticed elsewhere, even by their neighbors in the Pacific, was, nevertheless, supported by the nations throughout Asia, besides the African and Arab states, in the Asian-African Conference, which convened in Bandung, Indonesia, in April, 1955. The Conference in its resolutions asked the great powers to agree to the suspension of atomic experiments, besides calling for effective, international control of atomic and thermo-nuclear weapons of mass destruction; while welcoming the offer of "the powers principally concerned" to share information making possible the peaceful uses of atomic energy.

Other demands for the banning of nuclear weapons have multiplied since then. To mention only two from Churches which, together, represent most of Christendom: The World Council of Churches, with 163 member Churches, Protestant, Anglican and Eastern Orthodox, in 48 countries, meeting in Evanston,

Illinois, in August, 1955, declared that "an international order of truth and peace" would require "the elimination and prohibition of atomic, hydrogen and all other weapons of mass destruction."

In his Christmas message, Pope Pius XII proposed a 3-point program for simultaneous agreement in which the first was renunciation of experimentation with atomic weapons; the second, renunciation of their use, and the third, general control of armaments.

Against this background it seems inconceivable that our government should carry through another series of tests in the Pacific, just two years after the experiments of 1954, which caused unforgettable concern not only in Asia but in Europe and throughout the rest of the world. Though the time is short, it should still be possible for American citizens, reenforced by all the Churches, to bring about at least a postponement. In addition to the moral and spiritual principles at stake, there is the consideration that on December 3, 1955, the UN General Assembly authorized a new committee, composed of scientists from 15 nations, to assemble data, and to submit a summary and evaluation of its findings, by July 1, 1958, on "the effects of ionizing radiation upon man and his environment." To postpone, at least, all further experimentation with explosives until this report is ready, would certainly seem to be required of us for the protection of all the people who may otherwise be exposed to incalculable risk. Of course, laboratory experimentation for the development of science for atomic energy as distinct from bombs for war, is not here under consideration. The tests of weapons are the responsibility of our government alone in this instance, requiring no international agreement to make or postpone them.

Within our government, the President, by law, has the sole power to authorize them and, therefore, to postpone or renounce them. Such a decision now by President Eisenhower would involve no possible danger for the United States, and no finality of decision regarding the long-time banning of nuclear weapons. Obviously, however, it could be a heartening prelude to more friendly international relations.

Toward that long-time agreement, which could lift the fear of destructive war out of men's hearts everywhere, it is timely that we in the Episcopal Church should devote ourselves in this Lenten season.

A Blind Man Groping

By William B. Spofford, Sr.

SENATOR EASTLAND of Mississippi doesn't like the Supreme Court decision against segregation in the schools and other places and has told people in his state that it is their duty to disobey it. He also said just the other day that the National Association for the Advancement of Colored People is backed by organizations "of all shades of red," ranging from "the blood red of the Communist Party to the almost equal red of the National Council of Churches of Christ in the U. S. A."

He is now heading up an attack in Congress on the free exercise of religion that is guaranteed by the First Amendment. He kicked off with his annual report as chairman of the Senate Judiciary Sub-Committee.

The report concentrates on "communist fronts." It proposes to educate the public concerning them by a handbook of which 6200 copies have been printed. Senator Eastland is now asking the House to cooperate with the Senate in printing 75,000 copies.

Among the organizations listed, one grouping is those the communists are alleged to have formed as religious fronts. In the list of persons alleged to have been "the most active and typical sponsors of communist fronts in the past" are nine religious leaders from the largest Protestant denominations.

Not a particle of evidence is offered, no hearings have been held. Without opportunity for defense these organizations and persons have been exposed to further attacks by all who make a living or a career out of witch-hunting.

Now the Senate and the House are asked to increase this injustice by putting their authority behind a procedure which the informed conscience of the nation has recently emphatically rejected, namely, the injuring of reputations, careers and effectiveness of organizations and persons by unsupported or unproved accusations made under congressional immunity.

Consequently, Religious Freedom Committee, Inc., has sent to Senator Harley M. Kilgore, Chairman of the Judiciary Committee, with a copy to every Senator, three requests:

That the handbook be not issued to the public and copies now printed be not circulated.

That the Senate make clear to the public that any listing of organizations or persons by committees without hearings and constitutional rights of defense, does not have its authority.

That the accusations made by the Eastland sub-committee be expunged from the record, or those accused be given the opportunity to put their denials in the record.

In support of these requests the Religious Freedom Committee makes three Constitutional points:

The ideas for which the religious organizations and persons concerned are being penalized derive from their religion. The only question that constitutionally permits any interference by the state is, do they violate any law whose constitutionality has been determined? That responsibility belongs to the Department of Justice, not to Congress.

Congress has, in the Internal Security Act, provided an effective agency to determine communist fronts and place certain controls upon them. Responsibility for naming and seeking action is assigned to the Attorney General. For a congressional committee to assume this duty and these functions is therefore a violation of the basic principle of our system of government, the separation of powers.

The power to print which Congress gives its investigating committees is limited to hearings and reports. There is nothing in the innumerable powers and duties the Constitution gives to Congress which authorizes printing educational and propaganda appeals to the public. If all committees did this, there would be chaos.

The Religious Freedom Committee is pointing out to its constituents as it did in the previous attack on the free exercise of religion by the Un-American Activities Committee, that the core of the matter is whether religion has the right to exercise moral judgment upon the total life of mankind and to put its convictions into action. The circulation of the proposed handbook, as presently written, would, under the authority of the Senate, put a powerful weapon into the hands of those, inside and outside the churches and synagogues, who are opposed to that kind of religion. This interference in a religious controversy would be a complete violation of our basic principle of separation of Church and state.

The Committee hopes that other religious organizations and persons will immediately express themselves on this matter to Chairman Kilgore of the Senate Judiciary Committee.

Dispute or Declare

By Philip H. Steinmetz

Rector of the Ashfield Parishes

A GOOD deal of time and energy in family and church life is given to dispute. Many of these disputes are over points to which there is no right answer. No matter how you settle them you are in wrong as you are with either a "yes" or "no" answer to the question: "Will you stop swearing in church?" "Yes" implies you have been and "no" that you will while the truth is you haven't.

If we could see the futility of much of this argument while we are getting sucked into it, we might turn away and put our mind on declaring something true and good. Certainly we would be better witnesses for Christ in such conduct.

For he turned from dispute to declaration in St. John 4:1-42. When he learned that the Pharisees were becoming alarmed at the number of people who responded to him and saw that he was about to be involved in disputes over whether he or John or neither were right, he moved out of Judea and immediately found and took a chance to declare himself to a Samaritan woman.

Now ordinarily Jews had no truck with Samaritans. They considered them much as we consider Communists today, which is one reason this story and the parable of the Good Samaritan pack such a wallop. Yet Jesus asked help of this woman and proceeded to give her the greatest blessing of her life, a way out of sin.

She was so moved that she brought a lot of other people to him and they in turn were won by their own experience of him.

So instead of disputing with Pharisees, he declared himself to Samaritans, demonstrating the power of the Gospel to win all people.

When you see a dispute coming, can you turn from it and find a way to witness rather than wrangle?

QUESTIONNAIRE OF NANTICOKE PARISH

The following questionnaire is meant to guide us in planning a more effective program. To fill it out, mark a 2 next to a statement that you agree with very much; 1 next to a statement you agree with; 0 if you think that the statement is neutral, as far as you're concerned; -1 if you disagree with the statement; -2 if you disagree very much with the statement.

What Are St. George's Biggest Needs?

- more members
- more money
- friendlier people
- more Christian people
- better service to shut-ins by the congregation
- fewer cliques running the organizations
- more attractive church building
- better equipment in the church
- better youth program
- better men's program, interpreting the Christian faith
- a couples club
- better contact with those who don't get to church yet belong
- better cooperation with other churches in the community
- a prayer group meeting regularly
- a week-day instruction class for adults
- a week-day instruction class for children
- more concern with reaching those in community not in church
- more effective teaching in Sunday School
- more parental effort in a child's religious nurture
- better public relations program, via advertising, radio, television
- better integration of the parish program, to work better and not war
- more aggressive vestry
- less spending by the vestry
- more spending by the vestry
- less appeals for money
- less questionnaires to fill out
- a minister who visits more
- a minister who visits less
- a minister who preaches better
- a minister who is more friendly
- a minister who calls on sick and shut-ins more
- a minister who is more active in the community
- a minister who is less active in the community
- a minister who is a better organizer
- a minister who remembers names better
- a minister who is more serious
- helps to follow the service in the Prayer Book

My Own Interests Are:

- talking with people: politics and tax matters
- talking with people: sports
- talking with people: business and business trends
- taking care of people: community service work; volunteer with blind, etc.
- work with things: repair watches; engines; bake bread; make furniture
- plan things, like better engines, vacation trips, quickest way to work
- plan events: direct theatre productions; set-up testimonial dinner, etc.
- Seeing some one in trouble and trying to figure

- out a way to help
- taking something useless and trying to figure out how to make it useful
- artistic work: painting; woodcraft; flower or window display
- play poker; take a fling at the stock market; race next car to Wilkes-Barre
- fool with some every-day problem, to find better way to do routine.
- outdoor sports: hunting, fishing, hiking
- indoor sports: cards, television, sing, argue
- if I could choose job I'd
- I'd rather work with hands
- I'd rather work with mind
- I'd rather work with hands and mind
- I'd rather not work

In My Opinion Nanticoke Needs:

- more employment opportunities
- better working conditions
- a future for business
- two-party politics
- lower taxes
- higher taxes and better service to the community
- police who are more careful
- police who are less careful
- police with good moral standards
- more citizens interest in cooperation with attempts to attract firms
- landlords who will take care of houses
- to get rid of some "bad" neighborhoods, where crime grows
- a better run school system
- higher standard of teachers
- more citizen interest in the school system
- more opportunities for adult education
- bigger and better library
- a better planned recreation program: for youth, aged, and others
- less churches in town competing for members
- more cooperation among the churches
- better relations between Protestants and Roman Catholics
- no religious organizations at all, and let the citizens live in peace
- better service from the department of public assistance
- medical assistance to those who can't pay for it
- better distribution of relief funds to those in need
- a place to discuss family problems that aren't critical but are bothersome
- a place to discuss critical family problems
- control of juvenile delinquency
- parents to be educated to deal with juvenile delinquency
- a community plan to fight juvenile delinquency, by recreation, etc.
- a revolution in accepted standards, as first step in beating juvenile delinquency
- lower rates in the hospital
- better care by doctors, in and out of the hospital
- quicker service by the visiting nurses, and lower rates. (Check which)
- some way to achieve a more healthy outlook mentally
- better care for the handicapped by the city
- better care for the handicapped by citizen's groups

- better care for the aged by the city
 - better care for the aged by citizens' groups
 - more awareness of the needs of displaced persons from Europe
 - better community understanding of the United Nations
 - a better newspaper (if so, how?
 - better radio (if so, how
 - less propaganda and censorship
 - less discrimination against minority groups
 - less importance on being "in" to be important
 - more active citizens to be a positive force in city government
- Any other needs: (make list)

AN INNKEEPER SPEAKS

By W. B. Spofford Jr.

YOU have to put up with a lot in our trade. Complaining guests, deadbeats, long hours, little thanks . . . they are all a part of it. Often, my wife and I have thought we ought to buy a little olive grove up in the north country and sell the inn to that broker in Jerusalem. It's certain that, what with the confusion and unrest in the country, there are fewer travellers than heretofore and, with so many undesirable people on the road, it is most difficult to run what you would call a high-class place.

Why just last week, early one morning, as the sun was beginning to break over the Trans-Jordan desert, there came a pounding on the door. The wife heard it first. She mumbled something about "guests" and turned over. So, naturally, I got up and stumbled to the door.

I had slept later than usual, since we had had an uncommonly heavy night. There had been that merchant who was taking dyed purple cloth to Jericho. He was fairly well-to-do and had eaten well. He was most demanding in respect to service and had kept us hopping, but left a big tip.

Then there was the travelling priest who spent his money well, but who was, you should pardon the expression, a pompous fool. And, then there was that Levite who drank wine so heavily as he pored over his book in the corner. I can't say that he was very pleasant either. He sniffed as though our inn smelled and continually wiped our utensils on his napkin, as if he didn't believe we washed them adequately ourselves.

Oh yes, there was also that gang of four rough looking men who came in for a quick drink. There was something wrong about them. They had but one drink, looked around

carefully, as though studying the occupants of the main hall, and then left. I remember muttering to the wife: "Somebody's in for a picking tonight". But live and let live, I always say. . .

Yes, it had been a rough evening. The guests had all left — first the merchant, followed by the priest and the Levite. Later a Samaritan came by, and we gave him a cup of water in the courtyard. Of course, we couldn't serve him inside. What would it do to business!

So, I was tired as I answered the early-morning pounding on the door. When I opened it, I saw the Samaritan, tired and dirty, bearing a body on his small donkey. It was the merchant, bloody and bruised and half dead. I helped him off the beast and carried him into the inn. The Samaritan brought water from the well and left it at the door-sill and watched me from the open door. I must say he had done a good job of mending the man's wounds. Probably saved his life, in fact. As I got the merchant to bed, the Samaritan said that he would be back and would pay me for the trouble.

He looked awfully wary and worn. I somehow wanted to invite him in for a bit of breakfast, but I knew the wife would complain and what would it do to business.

I guess we really had ought to buy that olive grove!

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

MANY years ago I was visiting my sister and my little niece, who was six, was getting dressed to go to a party. I was standing at the foot of the stairs when she came to the top and said, "Uncle, see my new dress." "It's lovely," I exclaimed. "Anne, you're a vision of loveliness." She turned and ran back, shouting to her mother, "Mummy. Uncle says I'm a vision of loveliness."

Is that what it means to be a new creation in Christ? Is that how God sees those whom he has called? Is that how we should see our parishioners?

CHURCH SUPPORTS THE STATE

★ Canon John Collins of St. Paul's Cathedral, London, told a congregation there that "the Church, as a part of the established set-up, is concerned too much to uphold the privileged position of what we may call the 'respectability' of the state."

"With the threat of Communism", he declared, "the Church finds itself consenting to the manufacture of nuclear weapons because the state declares them to be the only effective deterrent. So too, against the threat of the breakdown of British colonialism, the Church finds itself drawn into the position of having to countenance a measure of racial discrimination in Africa."

The Church's task was to confront the state at all times with the uncompromising claim that love is stronger than force.

"The British way of life, the way of life of 'respectability', and the Christian way of life itself are thought of as one and the same. So long as the Church persists in these dangerous identifications so long will she face the charge of hypocrisy."

TENNESSEE WILLIAMS GIVES TO SEWANEE

★ Tennessee Williams, dramatist, has given \$1,000 to the University of the South for a room in memory of his grandfather, the late Rev. Walter Edwin Dakin.

The memorial room will be in St. Luke's Hall—the second permanent building erected at Sewanee and the oldest now standing—currently being remodeled at a cost of about \$375,000.

The playwright, whose childhood name was Thomas Lanier Williams, has long been inter-

ested in Sewanee. His grandfather regularly spent summers there with a daughter, Edwina Dakin Williams, Tennessee's mother. The retired Episcopal clergyman was the oldest Sewanee alumnus at the time of his death last February 15 at the age of 97. He served parishes in Tennessee, Mississippi, and Ohio after leaving Sewanee's School of Theology in 1896.

The Dakin Room is the first such memorial to be established in the reconditioned St. Luke's Hall.

DEAN PIKE VISITS MIDDLE EAST

★ Dean and Mrs. James Pike left for the Middle East on February 7th. They are visiting Israel and Jordan. The purpose of the trip is to study religious and educational institutions and social and economic conditions.

NEW POSITION IN OHIO

★ John Sherwood, communicant of St. Paul's, Logan, Ohio,

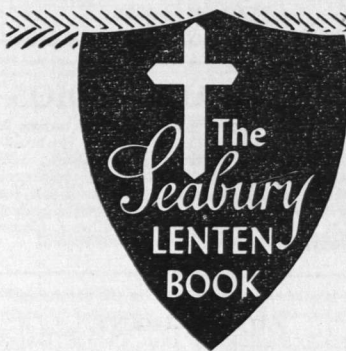
has been made executive layman of the diocese of Ohio and will devote full time to the promotion of the program for laymen.

RECTOR CALLED TO ORANGE

★ The Rev. Perry R. Williams has been unanimously called to be rector of Grace Church, Orange, N. J. and has accepted. He is at present on the staff of Christ Church, Bloomfield Hills, Michigan.

COLLEGE LIFE CONFERENCE

★ The Rev. Allen F. Bray, assistant chaplain at Trinity College, led a college life conference at the University of Connecticut, Storrs, February 10-11.



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would we do, as—*

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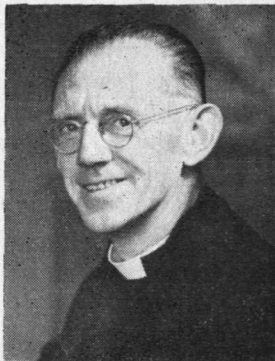
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BISHOP REEVES HITS OUT

★ Bishop Reeves of Johannesburg, whose articles on South Africa were features in two issues of *The Witness* last month, denounced the segrega-



BISHOP REEVES

tion policies of the government on January 31st. In a sermon at Standerton, stronghold of the government, he denounced the policies as degrading, suicidal for the white people, and a "fantastic flight from realities."

He praised the book by the Dutch Reformed theologian, B. B. Keet (*Witness*, 2/9) as "amply summing up" the situation when he described the policies of the government as "an illusion which really belongs in the land of dreams."

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FAMILY LIFE STRESSED

★ A renewed emphasis on family life, including family worship and church-going, is needed to combat the "impersonalism" of urban living, a meeting of Episcopal leaders agreed. The recommendation came from the urban conference of the diocese of Long Island attended by 350 clergy and lay workers. It was one of the first meetings of its kind sponsored by an Episcopal group in the East.

A panel of New York City youth and welfare workers suggested a return to the old values as an antidote to juvenile delinquency.

District Attorney Edward S. Silver of Kings County recalled that his parents, though poor in material possessions, were "spiritual millionaires." And William Jansen, superin-

tendent of schools, recollected that a strong and effective family circle centered around such homely customs as "doing homework together in the kitchen."

W. H. Auden, British poet, told the delegates there should be greater lay participation in church worship and more parish visiting "by both clergy and congregation."

He said he was distressed at the "liturgical shopping" of communicants looking for just the right degree of "highness or lowness or broadness" in a church and never settling down anywhere.

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Sat, EP 3, C Fri 3:30-5:30 & by appt.
Organ Recital Wednesdays.

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HC daily 7 & 10, MP 9, EP 5:30, Sat 5.
Int 12; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8,
C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

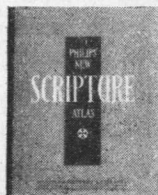
292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v
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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
9:30, EP 5.

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Sat 7:45.



BACKFIRE

L. H. BLACKBURN

Rector of Emmanuel, Cleveland

The article on *Healing: is it a lost power?* by Giralda Forbes is certainly an earnest approach to this controversial matter. It should encourage her to know that there is a new revival of interest in spiritual healing is evidenced by the numerous articles in both the religious and secular press. Many established churches of different denominations are continuing healing services with definite results. The psychosomatic approach to medicine is also an encouraging sign looking toward the revival of the "miracles" of Jesus.

Her article indicates our common fault of becoming "lost" in designing methods. Any reasonable method that makes spiritual sense will do. Utter belief in God's will and power is the only essential. Simplicity is always the companion of spirituality.

To her desperate statement that "no one can now heal instantly," I would reply that such healings are happening every day in regular services of spiritual healing, and that I myself have been used of God to perform such so-called "miracles."

MISS RAY CLIFFORD

Churchwoman of San Francisco

I want to congratulate The Witness for the very excellent reporting of the Melish affair in Brooklyn. Not only did your story of January 26 give a full and interesting account but it appeared well

in advance of other Church papers which I read regularly. It is difficult for me to understand how the Witness, removed from urban centers, is so frequently ahead in reporting news.

JANE W. AUSTIN

Churchwoman of Chicago

The account of the withholding of Social Security payment in The Witness for January 26th is shocking. When you had an editorial some weeks ago suggesting that the clergy should not become a part of the social security system I thought you were a bit silly. The facts given January 26 however more than substantiate the position of your editorial.

ROBERT B. BYRD

Layman of New York

I notice in the story of the convention of the diocese of Mississippi (2/2) that it was stated there that the Rev. Alvin Kershaw, the television jazz expert, was to be allowed to speak at the state university during religious emphasis week. You had previously reported that Senator Eastland had protested because he gave part of his winnings

to the National Association for the Advancement of Colored People.

I would like to inform you that the Ohio rector is not being allowed to speak, and precisely because he did contribute to this organization. When this fact was confirmed by Kershaw, the chancellor of the university, J. D. Williams, wired Kershaw that it would be "unwise" for him to speak to the students.

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Down Payment } Up To Age 59

AGES 60 TO 69—\$18 A YEAR — AGES 70 TO 75—\$24 A YEAR

The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company of Chicago issues a special policy for qualified men and women up to 75 years of age. It helps meet sudden doctor and hospital bills—and the cost is only \$12 a year for either men or women from 15 to 59 years old . . . only \$18 a year from 60 to 69 years . . . from ages 70 to 75 only \$24 a year. Easy payment plan if desired. The policy is renewable at the company's option. These rates are guaranteed as long as the policy is continued in force.

No doctor's examination required, merely your own statement as to your present health. If your policy is in effect at age 75, you may even continue it to age 80 at no further increase in premium. **ABSOLUTELY NO REDUCTION IN BENEFITS REGARDLESS OF AGE.** Protects you 24 hours a day while in the United States, Alaska, Canada, Mexico, Central and South America.

This is the popular, sound "SERIES 500" Limited Accident and Sickness Policy which thousands of men and women all over the country are carrying—it pays \$25 a week for 10 weeks for total disability resulting from certain specified accidents and sicknesses; **AN ADDITIONAL \$25 A WEEK** for 4 weeks from the first day of disability for accidents requiring hospital confinement. Even for a minor accident such as a cut finger you get cash for doctor bills at the rate of \$3 per visit up to \$25. In case of accidental death the policy pays \$1,000 cash to your beneficiary. Specified air travel coverage also included.

In addition, the policy covers many sicknesses, including pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, paying the weekly benefit after the first seven days of confinement to either home or hospital.

Benefits are payable for covered accidents that happen after noon of the date the policy is issued. Benefits are paid for covered sicknesses originating after thirty days from the date the policy is issued. All disability benefits are paid directly to you to use any way you wish.

This fine policy also has a double indemnity feature covering travel accidents. You receive \$50 a week if disabled by an accident in a bus, taxicab, train, subway or street car in which you are riding as a passenger; \$75 a week if the accident requires hospital confinement. The death benefit increases to \$2,000 if caused by a travel accident.

Following North Americans tradition of plainly reciting not only the benefits of its policies but the restrictions in coverage, this policy is sold to qualified men and women in all occupations except Quarry-men, Underground Miners, Smelter or Structural Iron Workers, Longshoremen or Stevedores. This policy does not cover the insured for suicide or attempt thereof; while riding in any aircraft (unless injured while riding as a fare-paying passenger on a regular commercial airliner operating between definitely established airports); venereal disease; hernia; felonious act; while walking on a railroad roadbed except while crossing a public highway; while in Military or Naval Service outside the 48 States of the United States and the District of Columbia.

Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection. Just a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people—over 80%—are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.

North American Accident Insurance Company of Chicago has been in business for more than a half century and is one of the leading insurance companies providing accident and sickness protection. We have paid over \$72,000,000 in cash benefits to grateful policyholders when they needed help most. **NORTH AMERICAN IS LICENSED BY THE INSURANCE DEPARTMENTS OF ALL 48 STATES AND THE DISTRICT OF COLUMBIA.**

Whatever your age, whether you are young or old, male or female, you need this sensible, necessary protection. Get full details by sending for the revealing booklet, "Cash or Sympathy." The booklet is absolutely free. It will be mailed without charge or obligation of any kind. We suggest you get your free copy by mailing the coupon to Premier Policy Division, North American Accident Insurance Company of Chicago, 10 Commerce Court, Dept. 310, Newark 2, New Jersey.

Mail This Coupon For **FREE** Booklet

North American Accident Insurance Co. of Chicago
10 Commerce Court, Dept. 310, Newark 2, New Jersey

Premier
Policy
Division

Please mail me your FREE booklet, "CASH OR SYMPATHY."
I understand there is absolutely no obligation of any kind.

NAME

(PLEASE PRINT)

ADDRESS

CITY

ZONE No.

STATE