

# The **WITNESS**

MARCH 8, 1956

**10¢**



## REACHING THE COMMUNITY

**L**IVELY PART of the programs of all our Theological Seminaries is to have students minister in their own neighborhoods. Here a General student has a discussion with boys in the Chelsea area

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**ARTICLE BY MARY VAN KLEECK**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10:  
Morning Prayer, Sermon and Holy  
Communion, 11; Evensong and ser-  
mon, 4.

Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wednes-  
day); Evensong, 5.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days; Holy Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

**ST. BARTHOLOMEW'S CHURCH**  
Park Avenue and 51st Street  
8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursday at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
NEW YORK CITY  
Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11; Eve-  
ning Prayer, 5.

**WASHINGTON CATHEDRAL**  
MOUNT SAINT ALBAN  
The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr.,  
Dean  
Sunday 8, 9:30, Holy Communion; 11,  
ser. (generally with MP, Lit or proces-  
sion) (1, S. HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

**ST. PAUL'S**  
13 Vict Park B  
ROCHESTER, N. Y.  
The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

**ST. JAMES'**  
117 N. Lafayette  
SOUTH BEND, IND.  
The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Com-  
munion, 7.

**PRO-CATHEDRAL OF THE HOLY  
TRINITY**  
PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Keeler, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

**ST. STEPHEN'S CHURCH**  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

**CHRIST CHURCH**  
IN PHILADELPHIA  
2nd Street above Market  
Where the Protestant Episcopal Church  
was Founded  
Rev. E. A. de Bordenave Rector  
Rev. Erik H. Allen, Assistant  
Sunday Services, 9 and 11.  
Noonday Prayers Weekdays.  
Church open daily 9 to 5.

**ST. PAUL'S CATHEDRAL**  
OKLAHOMA CITY, OKLA.  
Very Rev. John S. Willey, Dean  
Sunday: H. C., 8; 11, first S.; Church  
School, 10:50; M. P., 11.  
Weekday: Thurs., 10. Other services  
as announced.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main & Church Sts., Hartford, Conn.  
Sunday: 8 and 10:10 a.m., Holy Com-  
munion; 9:30, Church School; 11 a.m.,  
Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat., 8; Wed., 11;  
Thurs., 9; Wed., Noonday Service, 12:15.

**CHRIST CHURCH**  
CAMBRIDGE, MASS.  
Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m. recitals.  
Weekdays Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

**CHRIST CHURCH**  
INDIANAPOLIS, IND.  
Monument Circle, Downtown  
Rev. John P. Craine, D.D., Rector  
Rev. Messrs. F. P. Williams,  
E. L. Conner  
Sun.: H.C. 8, 12:15, 11, 1st S. Family  
9:30; M. P. and Ser., 11.  
Weekdays: H. C. daily 8, ex. Wed. and  
Fri. 7; H. D. 12:05. Noonday  
Prayers 12:05.  
Office hours daily by appointment.

**TRINITY CHURCH**  
MIAMI, FLA.  
Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services 8, 9:30 and 11 a.m.

**TRINITY CHURCH**  
Broad and Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverse, Associate  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Lenten  
Noon-Day, Special services announced.

**CHURCH OF THE INCARNATION**  
3966 McKinney Avenue  
DALLAS 4, TEXAS  
The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahan, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays: Wednesdays & Holy  
Days 10:30 a.m.

**CHURCH OF ST. MICHAEL  
AND ST. GEORGE**  
SAINT LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst. and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School, 4:30 p.m.; Canterbury Club,  
7:00 p.m.

**ST. PAUL'S CATHEDRAL**  
Shelton Square  
BUFFALO, NEW YORK  
Very Rev. Philip F. McNairy, D.D., Dean  
Canon Mitchell Haddad; The Rev.  
J. D. Furlong  
Sun., 8, 9:30, 11; Mon., Fri., Sat.,  
H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,  
prayers, sermon 12:05; Wed., H.C. 7  
a.m., 11 a.m., Healing Service 12:05.

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**Story of the Week**

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## Church Desegregation Urged By National Council

**LARGEST BUDGET IN HISTORY OF THE CHURCH  
IS ADOPTED FOR THIS YEAR**

★ The National Council on February 24th, adopted a statement affirming that the sacraments, work and worship of the Church are "open to all its members" without regard to race, color or nationality.

The statement included a series of principles relating to church work among Negroes which set desegregation as a "goal for all Church institutions and agencies." It called for concrete action assuring Negroes and other minority groups equal participation in worship, fellowship, Church administration, personnel, and general policy.

"Any attitude or act in the House of God which sets brethren of different races apart from one another is sinful," the Council declared.

"With full and sympathetic appreciation for the real difficulties faced by the Church and churchmen in the desegregation of our institutions, we affirm that the free access to all institutions is our ultimate goal for all our work. This is the responsibility alike of those who have segregated and those who have been segregated.

"The Church should not only insure to members of all races

full and free participation in worship services everywhere, she should also stand for fair and full access to educational, social and health services, and for equal economic opportunities without compromise, self-consciousness or apology."

Acknowledging that, in practice, racial distinctions had been made in the past, the Council said "there is a growing conviction throughout the Church that such distinctions have no place in the life and work of the Church."

### Record Budget

The Council also adopted the largest budget in history. It calls for \$6,666,562 for 1956. This is \$828,566 over last year, the previous high. It also excludes the Church School offering which in other years was credited to diocesan and parish quotas, but was removed from the regular budget by action of the last General Convention.

It was reported that contributions last year were the largest in history, totalling over 5-million, or \$144,167 more than the previous record set in 1954. Every diocese and missionary district in the United States and all but two

of the districts overseas met their goals. Payments from 34 of the 99 dioceses exceeded their quotas.

Bishop Emrich of Michigan, chairman of the home department, told the Council that a very large revolving loan fund should be established and that failure to have one is holding back the Church. He said that for every dollar loaned, \$5.15 of construction could go up.

### Grants Made

The sum of \$16,000 was voted toward the \$750,000 headquarters building of the World Council of Churches in Geneva, Switzerland. It is a memorial to the late Bishop Brent, an early leader in the ecumenical movement. The Auxiliary has already voted \$10,000 for the headquarters.

Grants were also voted for churches, buildings and work in Liberia, Panama, Puerto Rico, the Philippines, Alaska, Honolulu, Okinawa, Taipeh, Taiwan. Also funds are being sent to the bishop of Hong Kong for work among the Chinese.

The Rev. Gardiner M. Day, chairman of the division of urban work, announced that four churches are to get grants from the birthday thank offering, all of them carrying on projects in child evangelism: Trinity, Seattle; Santa Fe mission, San Antonio; St. Stephen's, St. Louis; St. Thomas Church, Detroit.

Bishop Jones, Chairman of



the promotion department, stated that new material based on the results of a questionnaire will be produced for the every member canvass, to be ready each year in late April. It is recognized that there is more than one way to conduct the canvass effectively.

Haiti has been designated to

receive part of the 1957 Church School offering.

The Rev. Clifford Samuelson, head of town-country work, reported that a grant of \$60,000 had been made from the Builders for Christ fund for a multi-purpose new building at the Institute, Parkville, Mo.

## Episcopal Fellowship Protests Tests of Nuclear Bombs

★ The Episcopal League for Social Action is now a "Fellowship" instead of a League. The change was made at the annual meeting on Washington's Birthday, held in the parish house of the Church of the Incarnation. By-laws were also changed to conform with the new program which was the chief matter before the meeting.

After lengthy discussion, the following resolution on program and methods of organization was unanimously adopted:

That within the scope of its purpose, "to bring together for prayer, study and action those who seek to apply the principles of Christ to society", the Fellowship at this time shall be concerned with a two-fold program for

Defense and development of democracy in the United States, including the nation's traditional civil liberties; workers' rights of organization and collective bargaining, equal status and opportunity for racial groups and the foreign-born; and support of movements for improvement of industry and agriculture;

Peace through international cooperation, including support of the United Nations and its efforts to reach agreement for disarmament and elimination from national armaments of all weapons of mass destruction;

promotion of trade, cultural interchange and friendly negotiation of all questions at issue between nations; tolerance, understanding and support of democratic means of achieving social change for human needs;

That members individually and through appropriate committees shall have opportunity for participation in choice of subjects and procedure for action; and that within the broad areas selected for emphasis in annual meetings the Executive Committee, with the aid of advisory committees on the main topics of the program, provide members with information and recommendations for action; and that in this task and in stimulating interest throughout the Church, the Fellowship seek cooperation with the Church press and with other appropriate Church agencies.

The meeting instructed the secretary to request President Eisenhower to postpone tests of atomic and nuclear weapons, and also acted favorably on the other suggestions which conclude the article by Mary van Kleeck, printed elsewhere in this issue. The hope was expressed that many Church people would take similar action and so inform the President and other officials in Washington.

## REDUCE TENSIONS ASKS GROUP

★ Congress has been asked to assume a "bold initiative in foreign affairs" aimed at "the further reduction of tensions built up in the cold-war period."

The open letter was signed by about 100 clergymen and educators. The four point program asks Congress to:

Support the "patient search for specific solutions to international differences and . . . re-examine the laws of our land to make the necessary changes."

Review and revise the immigration and restrictive trade acts that "stand as barriers to the free exchange of non-military goods, services and delegations."

Legislate a "generous program for bilateral assistance to the underdeveloped nations without inflexible limitations and increase our support of multilateral efforts such as the specialized agencies of the United Nations."

Afford an opportunity through the special Senate subcommittee on disarmament for the "fullest free expression of public opinion in our quest for constructive and workable new disarmament proposals which take into account the legitimate interests of all nations."

## YOUNGSTOWN RECTOR IS HONORED

★ John H. Burt, rector of St. John's, Youngstown, Ohio, received the human relations award for 1955, given annually by a civic luncheon club and a local magazine.

The citation states that "he has worked diligently to bring to an end local patterns of race segregation which blighted our good name. Important successes in this area during the past year have been due in large part to his patient and prudent activity."



# Commission Asks Rhode Island To Outlaw Trash

★ Adoption of a strong law outlawing obscene literature was urged on the General Assembly of Rhode Island in a report submitted by a nine-member special legislative commission named last year to look into the sale of "trash" to juveniles.

Serving on the commission with chairman Clarence E. Sherman, head of the Providence public library, were Msgr. Thomas V. Cassidy, superintendent of parochial schools for the Providence Roman Catholic diocese; the Rev. David J. Coffey, diocesan director of radio and TV; the Rev. John B. Lyte of All Saints Episcopal church; and Rabbi Morris Schussheim of Temple Beth Israel.

The group said that indecent literature being offered for sale at newsstands and drugstores in the state is "vulgarizing" the minds of the young.

"Teenagers," it said, "are being fed a strong and unrelieved diet of sex brutalities at an age when they should be learning reverence for the sacred things of life. The issue is not one of censorship but one of self-defense. It is not protection of our children only but self-protection from the results of our own neglect."

The commission proposed that a maximum prison sentence of two years or a \$1,000 fine be imposed upon anyone who puts into the possession of a minor any of the following: "Any pornographic motion picture, still picture or photograph or any book, pocket book, pamphlet or magazine the cover or content of which exploits or is principally made up of descriptions of illicit sex

or sexual immorality or which is obscene, lewd, lascivious, filthy, indecent or disgusting or which consists of pictures of nude or partially nude figures posed or presented in a manner to provoke lust or passion or exploit sex."

Another section of the proposed law would apply the same penalties to anyone who publishes or distributes comic books with titles that contain the words "crime," "sex," "horror," or "terror" or the content of which is devoted to or principally made up of pictures or accounts of methods of crime, of illicit sex, horror, terror, physical torture, brutality or physical violence.

Commission members pointed out that its survey of stores and newsstands had resulted in a clean bill of health for comic books. They said the effectiveness of a publishing code established by the Comic Magazine Association had made comic books "not a threat to decency in morals at the present time."

Objectionable matter found in the survey was in paperback books and pulp magazines, they said, suggesting that these might be cleaned up by the adoption of a code such as that used by comic book publishers.

The commission said that the problem is a national one that cannot be solved effectively by individual states or cities.

## CROSS BURNING IN ALABAMA

★ The Rev. Dan Whitsett, Methodist of Sylacauga, Alabama, had a cross burned in front of his church by unidentified persons when he was host

to an interracial meeting. He told the press that he had been host to five or six such meetings since he became pastor nine years ago.

He now proposes to burn a cross himself on the church lawn as an answer. It will be an electric cross and it will be "a symbol of love, goodwill and brotherhood."

The message he will deliver on the occasion will be that "it's the way of the cross that will be the solution of our problems today."

He later cancelled the plan, stating that he thought his motives would be misinterpreted. He denied that any pressure had been applied.

## SERVICES

### In Leading Churches

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
New York

Daily Morning Prayer and Holy Communion, 7; Ch. Evensong, 6.

#### COLUMBIA UNIVERSITY

##### SAINT PAUL'S CHAPEL

New York

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sunday; Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

#### ST. MICHAEL AND ALL ANGELS

20th and St. Paul  
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

Sunday: 7:30, 9:30, 11 a.m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p.m. Easter Day—Holy Eucharist 7:30, 9:40, 11 a.m.

#### GRACE CHURCH

Mathewson and Westminster Sts.  
PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D.,  
Rector

Sunday: H. C., 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; Y. P. F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.  
Thursday: H. C., 11 a.m.—Lenten noon-day services, Mon. thru Fri., 12:10 p.m.

#### ST. JOHN'S CHURCH

WASHINGTON, D. C.

Lafayette Square

The Rev. C. Leslie Glenn, Rector

The Rev. Frank R. Wilson, Ass't

Sunday: 8, 9:30, 11, 4 and 7:30 p.m. Daily, 12 noon with sermon Wed., Fri., 7:30; H. C. daily at 7:30.

# Sponsors Withdraw Proposal To Change Church Law

★ The bill in the New York Assembly aimed at changing the state corporation law in reference to Episcopal parishes has been withdrawn by its sponsors. The withdrawal, which kills any action in this session, followed a strong protest by large numbers of Episcopal clergy and laity, headed by the Rev. John M. Mulligan, rector of All Angels, New York City.

They expressed strong opposition to the considering of such a bill until there had been full discussion and general agreement in the conventions of the six dioceses in the state.

Bishop Malcolm Peabody of Central New York was among the more than one hundred Church leaders from all parts of the state to join Mulligan in the protest. There were also a number of vestries which joined in the protest.

The bill was introduced by J. R. Younglove at the request of Frank A. McNamee Jr., chancellor of the diocese of Albany.

Commenting on Mr. Younglove's withdrawal of the bill, McNamee said it was the result of "a lot of misunderstanding." Several bishops, he said, felt they should have been consulted. He added that some clergymen thought the bill would change the powers of the vestry, "although it definitely would not."

Other clergymen, the chancellor explained, felt that in view of the pending court case involving Holy Trinity church no legislation affecting Episcopal parishes should be enacted at this time.

Mr. McNamee said that

while he considered the measure a "perfectly good bill as a matter of law" he agreed to have it recommitted in the light of the controversy.

The chancellor disclosed that Assemblyman Younglove had sent telegrams to every Episcopal bishop in New York state informing them of his action and asking them to notify the clergy in their dioceses of it.

Mr. McNamee said he did not know whether he would ask for resubmission of the bill next year.

A further development in the Holy Trinity affair was a statement issued by Lewis Reynolds, warden, on February 21, headed "The Real Issue". He states that Mr. Melish and his associates "have attempted to give the impression that the conflict was based on one or both of these issues: 1) the democratic wishes of the congregation against a willful and selfish vestry; 2) the wishes of the congregation against the wishes of the bishop of the diocese on the question of high or low churchmanship."

Reynolds then states that "the truth is that the controversy is political in origin. It is based on the denial by Mr. Melish of the tenets of the Episcopal Church and his failure to uphold his solemn vows as a minister of this Church."

The charge is further made by Reynolds, who is the sole signer of the document, that the congregation of Holy Trinity has been "packed" with people "who are not Episcopalians, people who are not genuine members of the church, people who have no

respect for the Episcopal Church."

It is an effort, he contends, to "take over control of the church" and to "use the church for their own non-churchly purposes."

Mr. Reynolds announced on February 26th that Bishop DeWolfe would institute the Rev. H. S. Sidener as rector on March 5th, with a reception to follow at St. Anne's which is a few blocks from Holy Trinity.

The attorney for Mr. Melish, Bernard Reswick, termed the announcement "just an empty gesture" since in his opinion the ceremonies "would not legalize something which is not legal."

Justice Henry Martuscello in Supreme Court on February 15th postponed indefinitely a meeting with lawyers representing both sides in the controversy, but is expected to assign a referee to study the legality of attempts to oust Melish with a new rector.

## ORTHODOX RABBIS HALT WORK

★ Excavation work at the newly-discovered Hasmonean family tomb (Witness, 2/23) has been halted by the Israeli department of antiquities, following protests by the Orthodox Rabbinate of Jerusalem.

The rabbis said that the excavation of a Jewish tomb constitutes profanation of the dead and is forbidden by Orthodox Jewish teaching. They said that Biblical excavations are valid and useful but cannot be approved when they involve burial sites.

The action created concern among scientists in Israel over the future of archeological excavations. As a result the government later modified its order so as to permit exploration to continue provided any bones found in the tomb are left intact.

# CHRISTIANITY AND ATOMIC ENERGY FOR PEACE ONLY

By Mary van Kleeck

ATOMIC energy and nuclear weapons cannot peacefully co-exist. Their incompatibility is inherent in their nature. The weapon explodes for mass destruction. Energy is controlled power for production for life. The weapon is implemented by hatred and enmity, and demands secrecy with all its divisive results in distrust, suspicion, fear and struggle for dominance of nation over nation. Atomic energy, in contrast, is essentially constructive and cooperative. Rooted, as it is, in new knowledge of nature's laws, its potentials can be developed by use, and thus lead to new discoveries, only if scientists the world over are free to exchange information and to work together with the single aim of benefitting all men in all nations.

## New Efforts

WIDESPREAD, interested response to President Eisenhower's speech in the United Nations on December 8, 1953, demonstrated the eagerness of people everywhere to begin to share in the benefits of the much discussed, new power of the atom. He proposed the setting up of an international atomic energy agency, under the United Nations, to which governments would contribute "normal uranium and fissionable materials", to be impounded, stored and protected by the agency. Its more important responsibility would be "to devise methods whereby this fissionable material would be allocated to serve the peaceful pursuits of mankind. Experts would be mobilized to apply atomic energy to the needs of agriculture, medicine and other peaceful activities. A special purpose would be to provide abundant electrical energy in the power-starved areas of the world."

This "new conception", President Eisenhower said, would be carried by the United States to the subcommittee of the UN Disarmament Commission, suggested a month earlier by the General Assembly, to be composed of the countries "principally involved" and to seek in private talks an "acceptable solution" to "the atomic armaments race". The United States, said the President, was "instantly prepared"

for these talks. Moreover, the United States would be more than willing—it would be proud—to take up with others "principally involved" the development of plans, which he would submit to the Congress, for expediting the "peaceful uses of atomic energy." He added, "Of those 'principally involved' the Soviet Union must, of course, be one." He mentioned hopefully, also, the proposed four-powers meeting of heads of governments, already at that time accepted by the United States, Great Britain, France and the Soviet Union, (but not held until a year and a half later in July, 1955, in Geneva.)

Rereading that address today, one cannot but be profoundly impressed, as were the delegates who heard it, by the conviction of "fateful decisions" to be taken at once, which inspired it. The President declared that "the United States pledges before you—and therefore before the world—its determination to help solve the fearful atomic dilemma—to devote its entire heart and mind to find the way by which the miraculous inventiveness of man shall not be dedicated to his death, but consecrated to his life."

This statement of the dilemma was reminiscent of Mr. Baruch's declaration at the first meeting of the UN Atomic Energy Commission in 1946, quoted in an earlier article, "We must elect World Peace or World Destruction." Reminiscent, too, was the omission of the word "only," also omitted by Mr. Baruch in his presentation of the USA's proposals, though it was vital in the resolution of the United Nations in January, 1946, establishing the UN Atomic Energy Commission and charging it to propose plans for "control of atomic energy to the extent necessary to ensure its use only for peaceful purposes", and for "elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction."

To be sure, the President no longer insisted, as had Mr. Baruch, that the only effective enforcement of any agreement on these purposes would be international ownership and control of the whole field of atomic energy.



He even mentioned the objection to this position, which had blocked agreement in the UN for more than seven years, when he said of his proposal for an international agency that "it can be undertaken without irritations and mutual concessions incident to any attempt to set up a completely acceptable system of worldwide inspection and control."

#### Plowshares But Swords Too

THAT President Eisenhower did not propose that the new agency would be responsible for allocating materials "to serve only the peaceful pursuits of mankind," that the omission of the word "only" was not accidental, was confirmed by the early part of the same speech, in which he described the immense increase in quantity and explosive power of atomic bombs in the United States since 1945. Of the USA he could speak, as he said, from exact knowledge of the facts, but the increase of "atomic danger and power" had become "global" and not merely "national." In eight years the United States had conducted forty-two test explosions. Atomic bombs had increased 25 times in power, and hydrogen bombs were in the range of millions of tons of TNT equivalent. The United States' stockpile, increasing daily, "exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theatre of war through all the years of World War II."

These weapons had, also, increased remarkably in "size and variety" so that they had "virtually achieved conventional status within our armed services." The Army, the Navy, the Air Force and the Marine Corps were all capable of putting them to "military use." The secrets of their use were, also, by now possessed by Great Britain, Canada and the Soviet Union. Possibly all other nations would eventually obtain this knowledge. Yet President Eisenhower held out no hope of our accepting the uncompromising aim of abolishing them. Apparently he hoped that new emphasis on peaceful uses would, as he expressed it, "hasten the day when fear of the atom will begin to disappear from the minds of people and the governments of the East and West."

The President's special mention of the Soviet Union as one of the nations "principally involved", whose participation was necessary in developing plans to expedite "peaceful use of atomic energy" naturally called for reply from the Soviet government. It came in a broadcast

in Moscow on December 21, 1953, expressing agreement with President Eisenhower's emphasis on the dangers to the peoples of the world unless measures were taken against the race in atomic armaments, and declaring the readiness of the Soviet Union at all times for negotiation, and, specifically now to take part in the suggested confidential or diplomatic talks concerning the President's plan. The Soviet government expected that the government of the United States would add necessary explanations, because the proposal was unclear in certain passages, and "does not provide for the necessity to ban atomic weapons. Neither does it provide for a pledge not to use this weapon." The Soviet statement continued:

"The Soviet Government bases its attitude on the idea that during such talks the following proposal of the Soviet Union will be considered at the same time:

"The states taking part in the agreement, guided by their wish for reducing international tension, undertake solemn and unconditional pledges not to use atomic, hydrogen or other weapons of mass extermination."

Pledges to discontinue their use "could be an important step on the road to the complete withdrawal from the armaments of states of all atomic, hydrogen and other weapons of mass extermination—together with the establishment of a strict international control which would insure the fulfillment of the agreement on the ban of the use of atomic energy for military ends."

President Eisenhower's proposal for an international agency did not actually "get off the ground", to use the language of aviation, until several months later. In the early autumn of 1954, discussion of details in the UN led eventually to the highly successful International Conference on the Peaceful Uses of Atomic Energy in Geneva in August, 1955. Twelve hundred scientists from 72 nations spent two weeks in conference, exchanged information in papers reporting on their experiments and in less formal conversations; became convinced that power for production could soon be practicable and available anywhere in the world; and experienced the inspiring and heartening effects of international communication in the further development of their new discoveries. Thereafter, again in the UN, a draft statute for an International Atomic Energy Agency was considered; and on December 3, 1955, the UN General Assembly decided by vote of 58 with

no dissent to establish the agency under its auspices, and provided for a committee representing 12 nations to draft a charter to submit for approval by the 84 nations, members of the UN and its specialized agencies. The drafting committee convened in Washington on February, 27th.

### Failure To Ban Weapons

SOON after the President of the United States made this heartening new proposal in the last month of 1953, the US Secretary of State, John Foster Dulles, announced in a speech before the Council on Foreign Affairs on January 12, 1954, a new military policy for our nation, which, he said, had resulted from "basic policy decisions" taken by "the President and his advisers, represented by the National Security Council." They had previously been confronted with the unbearable costs of building military power in conformity with the traditional policy of preparedness to meet aggression by direct and local opposition wherever "a potential aggressor who is glutted with manpower might be tempted to attack"; that is,

"We had to be ready to fight in the Arctic and in the tropics, in Asia, in the Near East and in Europe; by sea, by land and by air; by old weapons and by new weapons."

Instead of such widespread preparedness, "local defense must be reenforced by the further deterrent of massive retaliatory power." The "basic decision" guiding the change in military planning by the United States government was "to depend primarily upon a great capacity to retaliate instantly by means and at places of our own choosing."

In the context of the new developments in atomic armaments, described by President Eisenhower in the United Nations just five weeks earlier, "massive retaliatory power" was, of course, available in nuclear weapons, and their capacity for mass destruction might be regarded as effective, though hardly humane, against an aggressor "glutted with manpower." As if to demonstrate the power of our government's new military plans, the 1954 tests of the H-bomb in the Marshall Islands, described in an earlier article, began on March 1st, about seven weeks after this announcement. All the world then knew how widespread and catastrophic could be the destruction, for which the new weapon was now ready.

Despite the worldwide shock of these demonstrations, the conferences on disarmament in the United Nations continued to be fruitless to

the very end of 1955. The failure was not averted even by the encouraging meeting of the big four heads of governments in July in Geneva. Again, President Eisenhower sought for a new, more friendly approach, and with the support of Great Britain and France met with an equally cordial response from the Soviet Union. The new attitude became known as "the spirit of Geneva". In that spirit, in his speech on disarmament at the session on July 21st, he addressed himself "for a moment principally to the delegates from the Soviet Union, because our two great countries admittedly possess new and terrible weapons in quantities which do give rise in other parts of the world, or reciprocally, to the fears and dangers of surprise attack."

He proposed "a practical step" to be taken "very quickly, as between ourselves—immediately . . . to give to each other a complete blueprint of our military establishments . . . from one end of our countries to the other . . . Next, to provide within our countries facilities for aerial photography to the other country . . . ample facilities for aerial reconnaissance . . . and by this step to convince the world that we are providing as between ourselves against the possibility of great surprise attack, thus lessening danger and relaxing tension . . . . What I propose, I assure you, would be but a beginning."

He expressed the hope that it "will make more easily attainable a comprehensive and effective system of inspection and disarmament", and his suggestion on that subject, evidently to the whole group, was "that we instruct our representatives in the Subcommittee on Disarmament in discharge of their mandate from the United Nations to give priority effort to the study of inspection and reporting."

Apparently, the suggestion of open skies for reconnaissance was intended to be an expression of new mutual confidence, not, in itself a blue-print for action, and least of all a proposal to the United Nations.

### Puzzling Incident

BACK home, however, it was suddenly turned into the new United States proposal to the United Nations, after involvement in a puzzling incident. The President had named Harold E. Stassen his special assistant for disarmament. An immediate task after Geneva was to prepare for the forth-coming meetings of the 5-nations Subcommittee of the UN Dis-

armament Commission. Twice the Subcommittee had failed to reach agreement, first in the spring of 1954, and again in 1955. Now at the suggestion of the Geneva Conference it was scheduled to convene again in New York on August 29th. A signed article, dated United Nations, July 31, was published on the front page of the New York Times, August 1, 1955, under the head-line: "Stassen Drafts Arms Curb; Would Ban Nuclear Bombs" with the sub-head, "Calls for End of Producing and Testing of Atomic Weapons — Opposed by State Department and Pentagon".

Described as having been drawn before the Geneva Conference, which had just ended on July 23rd, the plans provided for the following first steps toward putting into effect a comprehensive program for disarmament: (1) Production of atomic and hydrogen bombs would completely stop; (2) Tests of hydrogen bombs, also, would stop; (3) Simultaneously international inspectors would be stationed in major ports, airfields and other centers, to constitute an "early warning" system. The article said that if Mr. Stassen could overcome objections of the State Department and particularly of the Pentagon, he would submit the proposals to the United Nations. Efforts had been made in them to meet difficulties encountered in the past, notably the realization voiced by President Eisenhower before the Geneva Conference that no system of inspection could possibly disclose existing materials, if a nation wished to conceal them, and, therefore, production must be halted.

A long series of proposals for systems of inspection and other means of enforcing a ban on nuclear weapons had been brought forward in successive UN meetings since 1946. Many were offered by the Soviet Union, as substitutes for the unacceptable Baruch plan for international ownership and control of the whole field of atomic energy. None had been acceptable to the United States as "effective control." Now, in 1955, the Times' report on Mr. Stassen's new plans pointed out that the Pentagon, which objected to his provision for inspection as not comprehensive enough, "had raised similar objections to virtually every disarmament plan ever discussed in Washington." Here, perhaps, our own military establishment was revealed as the primary source of many disagreements in the United Nations on methods of achieving atomic disarmament.

After these years of failure, suddenly Mr. Stassen's initial proposals, to which he was expected to add suggestions on general disarmament, must have brought renewed hope to the United Nations. But it was short-lived. The very next day, August 2nd, the Times carried a brief dispatch from Washington that the White House press secretary, James C. Hagerty, denied that the administration was making such a study, and called the article in the Times "not accurate." In reply to questions as to present disarmament policies of the United States, he referred reporters to the President's statements in Geneva, proposing to the Soviet Union exchange of blue prints and reconnaissance airplanes to study each other's military installations. Accordingly, this was the plan introduced on behalf of the United States in the UN Disarmament Commission and its Subcommittee in the autumn of 1955.

The most comprehensive plan at that time before the United Nations was the one which had been submitted by the Soviet Union to the 5-nations Subcommittee at its London meetings in the spring of 1955. Its recommendations for an agreed level of armed forces, and certain other aspects of disarmament were incorporated exactly as they had been proposed by the other four nations, the USA, Britain, France and Canada, with the addition of the Soviet Union's never-failing provision for banning atomic, nuclear and all other weapons for mass destruction. The whole plan was worked out in stages, with steps specified for the years 1956, and 1957. As a composite program, it would seem to have been a hopeful basis for discussion. It was set aside, however, when the UN Political Committee of the General Assembly gave priority to the plan attributed to President Eisenhower. Also included were suggestions from the Soviet Union for ground inspectors at strategic points, which had been put forward in informal discussions of the President's idea.

They had not rejected his suggestion, but after raising questions about it, had declared that it could be acceptable only if part of a disarmament agreement. The Political Committee, also, recommended that the 5-nations Subcommittee resume private talks on disarmament.

Such was the resolution adopted by the UN General Assembly on December 16, 1955, by a vote of 56 to 7, accepting for the United States and the Soviets, sky and ground in-



spection, but no disarmament, conventional or atomic. These were the comments of three principal delegates: Mr. Lodge, U. S. A., said, "Now the sentinels of peace will fly over the United States and the Soviet Union and we are on the way to winning the peace by using air-power for peace."

Mr. Kuznetsov, U. S. S. R., who had voted against the resolution, noted that it had "failed really to undertake disarmament" and "leaves us where we were".

Mr. Krishna Menon, India, said, "While the Assembly talks of disarmament, the world prepares for war." He had voted for the resolution, he said, because "to vote against it would be to proclaim that we all abandon hope. Our vote is an act of faith."

### Mobilizing Public Opinion

IF WE were to sum it all up in retrospect over the decade, with the USA and our own responsibility primarily in mind, we must say that public opinion on the whole vital subject of atomic energy has been neither informed nor active. The initial work on new discoveries of the way to release the power of the atom was shrouded in secrecy, because it was to be used in war. The public knew nothing about the A-bomb until it was exploded over Hiroshima. To this day, the American people have never caught up with the subject. The cold war and all the restrictions on public information from governmental agencies associated with secrecy supposedly required for national security, have prevented our usual response to great public issues.

The grave dangers involved in the lag between new scientific discoveries, especially so fundamental in character, and social action needed to guide their use in the nation, demand that as soon as possible plans be made for organized expression of informed and responsible public opinion. In that task, mobilization of the forces for righteousness and morality represented in the Churches is imperative.

### Agenda For 1956

Three forthcoming events give opportunity now to take first steps in expression of public opinion:

I. Tests of atomic and nuclear weapons announced again for the Pacific Trust Territory by the United States.

Shall we seek their postponement, at least until the international scientists' committee of the UN General Assembly sub-

mits its report, due July 1, 1958, on "the effects of ionising radiation upon man and his environment"?

II. Meeting of the 12-nations drafting committee for the Charter of the International Atomic Energy Agency, now meeting in Washington, D. C.

Shall we urge that the Agency be charged with insuring use of its materials for peaceful purposes only; and that, consistent with this responsibility, membership be conditioned upon a pledge from each member nation not to use or test any atomic or nuclear weapon, enforceable by automatic termination of membership, with its privileges in obtaining materials and information, if the pledge were violated?

III. Resumed private sessions, perhaps in London very soon, of the 5-nations Subcommittee of the UN Disarmament Commission, to seek agreement on general disarmament and the banning of atomic and nuclear weapons and all other weapons adaptable to mass destruction, and to report to the 1956 meeting of the General Assembly.

Shall we work for the formulation of a well-considered plan, with the help of a competent Citizen's Advisory Committee, to be presented to the Subcommittee by the delegate representing the United States?

## GETTING MINISTERS

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

HOW does the Church get her ministers? That question is asked oftener than one might expect. Certain it is that the people of the Church always expect the Angel Gabriel, or a reasonable facsimile thereof, to spring full blown "out of the nowhere into the here" when a rectorate is vacant; and when the man they get proves to be something less than the acme of all perfection, which, incidentally, is inevitable, they are apt to raise the question posed above.

Part of the answer is simple enough. The Church gets her ministers out of homes like yours and mine—unless perchance she gets them from some other denomination as is still the case in a rather high percentage of our clergy. But, ideally at any rate, they are young

men produced by church families such as you will find in any parish. They have lived through the rambunctious' teens; serving as acolytes; going to Y. P. F.; acting like angels once in a while, and once in a while like devils. The only trouble is there are not enough of them. Our church families do not supply the demand which is growing rapidly every year; and alas, one of the reasons is that parents do not often hold the ministry up to their sons as on a par with law, medicine, or business. In fact, I have known church families to make quite a fuss if their son thinks of the ministry. Yet, these same people are often the most critical of the calibre of parson they seem to get. I'm afraid they get better than they deserve oftener than not.

Of course, one doesn't choose the ministry the way he chooses another occupation. In a very real sense the ministry chooses him. Often he fights it; rejects it with all his being. But when that inner compulsion, without which no man has any business entering the ministry, keeps battering away with insistent and persistent power; he had best give in and talk it over with his pastor.

Most pastors "play it cool" when a young man gets the idea he ought to be a minister. The pastor brings up all the objections, the difficulties, the disadvantages he can think of because no one ought to go into the ministry without counting the cost. Occasionally the wise pastor discourages a man and urges him to seek some other life-work. But if, in the pastor's judgement, the young man is qualified

and means business, he turns him over to his bishop who also makes very sure he has the stuff.

After jumping these two initial hurdles, there are many more to be made—too many to list here. He has to finish college with acceptable grades and then put in three years of graduate study at a recognized theological school. Often he hasn't much money, and has to teach Sunday School or travel many miles to some outpost mission for a small monthly stipend. The courses he takes are stiff and utterly unlike anything he has had in college. Alas! in spite of a church home and Sunday School he finds he knows very little about the Bible. Preaching terrifies him. Greek paralyzes him. Theology mystifies him. History baffles him. Instead of emperors and kings he finds the woods full of saints, popes, monks, theologians and heretics.

Don't let anyone tell you "divinity" is a snap. It's tough; just as tough as medicine or law. And after one gets through school there is the "internship" of the Diaconate to put in for a year.

So, think of these young men. They are your future ministers. Very likely one of these lads will be your Dean some day; or your Bishop in 1976. "How do we get our ministers?" Well, among other things we get them through training in seminaries. So open your purses and give them the aid they need right now. It is a major investment in the Church's future.

## RELIGION IS ALSO HUMAN

By Wilson C. Leithead  
Layman of Philadelphia

A QUESTION that has been asked me many, many times down through the years in my work as a layman in the Church, is "What does religion mean to you"? And over such a long period of time, more years than it is comfortable to admit, you would think I could have devised a quick, easy answer to such a routine and, I might add, logical question. Such is not the case, however, because in my experience, at least, religion is not a simple subject which you can explain away in a few ready-made answers. Religion is a way of life, God's way, not your's, nor mine and we can only understand it when we live our religion

day in and day out, Sundays and weekdays included.

Mary Peters

AS AN example of how sharing your religion works in the mundane affairs of men and women, let me explain about a young crippled girl who by pooling her faith with that of the prayer fellowship in her church rebuilt her life.

Mary Peters (the name is fictitious to protect the individual's identity) had been born with a curved spine that through the years became more disfiguring and painful as she grew into womanhood. And like all young girls

she wanted to live a normal, happy life and someday to marry and bear children.

Now, the remarkable part about this situation was the fact that Mary was a realistic person, she knew such a deformity made romance a very doubtful thing for her so she tried everything she heard of to improve herself. After a fruitless and frustrating round of experiences with commercializing counselors, pseudo-talent courses and other similar money-making schemes this now desperate girl heard of a church in her hometown where they held special services and an intercessory prayer group to help people. Mary lost no time in contacting the minister who conducts this work and she was promptly enrolled with this congregation of dedicated people, who then and there, made this crippled girl's hopes and prayers a part of their daily, fervent devotions.

To abbreviate a long story of effort, tireless effort, fortified by the prayers and love of the intercessory group this crippled girl found in the entertainment of disabled Korean veterans a great inspiration and help to her own problems. And, as you have probably guessed, she inevitably found a wounded soldier who saw in Mary not only an object of love, but a means whereby he could also live a new and happy life.

The latest news I have had of this couple is that after a simple wedding they both worked together helping the returned war casualties. This teamwork was temporarily interrupted, however, by the arrival of a fine, healthy baby girl, who I feel sure has not only answered this crippled girl's prayers, but gives her an unquenchable desire to help others who have equally difficult problems.

Yes, religion is a reality! It is just as real and as valid an experience in life as falling in love, which it closely resembles. In both religion and in love you experience a deep and consuming emotion which is difficult to understand, let alone explain. And in the majority of the cases where I have helped people with their problems I found that in religion, as in love, you need another human being to complete this very intimate and idealistic relationship.

#### **Dick Brown**

**T**O ILLUSTRATE I would like to describe the case of a middle-aged man, a Dick Brown, again I am using a pseudonym for obvious reasons, whose aging, yet still attractive wife came to me some years ago frantically imploring me to get her husband a

job. She informed me her husband, an able accountant, but too old to obtain employment under modern business standards had threatened to commit suicide if he couldn't land a position, and in desperation she appealed to me as a lay representative of the church to help her.

Fortunately for all concerned, it so happened I knew of a position this very deserving man could fill and after assuring the wife of this, I questioned her seeking to learn why a husband married to such a personable woman would even threaten to take his own life.

The story she unfolded was one we hear all too often these days. Here was a man, who, through no fault of his own, lost his job and in time he also lost his self-respect because he had succumbed to that new and insidious psychological fear that is like nothing else we have ever known. It is not an old-fashioned fear of death, but instead a fear of life. It is not a natural timidity, but a hidden, cancerous disease that destroys a man's very soul.

From this explanation you can readily understand why I felt re-employment was only a part, in fact a very small part of what this man needed to become properly adjusted again to normal living. But how could I rehabilitate an individual who was on the very brink of despair. This man needed help, sympathetic and patient help, to guide him back not only to a proper level of activity, but to a sane sphere of thinking.

With this thought in mind I asked the wife to help me in an experiment. I wanted her to act temporarily as her husband's mind, if not his soul. It was my hope that if this good woman prayed with her husband daily, read him short uplifting verses from the Bible that he would in time absorb her spiritual energy to a point where he could help himself.

I am glad to say the experiment was sufficiently successful for me to report a happy ending to Dick Brown's problems. And I might add that this husband and wife experienced such a profound spiritual awakening that both of them are active members in their church.

#### **The Human Side**

**T**HIS emphasis on the human side of religion is made for two and, to my way of thinking, most urgent reasons. First, from the standpoint of the Church it is my deep conviction the human aspect is not only a neglected phase of religious practice, but its development within the Church is vital to the life and con-



tinued growth of religion. And I say this fully aware of the fact there are many sincere, forward-looking Churchmen who look with a jaundiced eye on such an attitude. They feel that such preoccupation with people and their problems, regardless of how worthy the cause, is a deviation and in some cases, a downright perversion of true religion. To a certain extent I agree with this viewpoint, because I, like most church members believe the first and foremost objective of religion is the worship and praise of Almighty God. But examine it as much as you will, check from every angle and you will find nothing in your devotions to God that will exclude your brother man. As a matter of fact, if you prefer to get down to Scriptural authority, you will find in our Lord's summary of the law that he specifically mentions the human aspect of religion with the words—"and the second is like unto it, love thy neighbor as thyself".

And that brings us to the second reason why I have emphasized the human element in religion, namely the crying need of men and women of "all kinds and conditions" for a living religion, something they can use in their daily existence. In other words, despite criticisms it is just impossible for many of us to stand on the sidelines, hiding behind some doctrinal subterfuge when we see the appalling number of human souls who need the faith, the hope, and yes, even the love that only the Church of Jesus Christ can give them. And what is very impressive to me is the fact that some churches have awakened to this human need and are doing something about it by organizing within their congregations intercessory prayer groups and in some cases they are conducting services for spiritual healing.

To many churchman, on the other hand, this is a new idea and they naturally want to know if all this sort of thing really works. From twelve years of activity in this field of human-spiritual relations I am not only convinced that it works on the parochial level, I am confident that intercessory groups are a practical and a ready vehicle by which people of all faiths can be joined together into a world-wide fellowship of prayer.

And if you are still in doubt about its efficacy, just stop for a moment and consider what a tremendous spiritual force could be unleashed for peace and the everlasting good of mankind by just such a welding together of humanity's heartfelt supplications to God.

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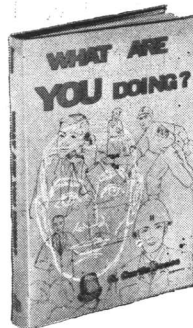
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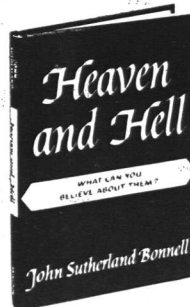
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## DEAD SEA SCROLLS VALUE QUESTIONED

★ A Jewish scholar says that the famous Dead Sea Scrolls are "not of great antiquity" but were written in the Middle Ages by none too literate writers "and hence have no value for Judaism or early Christianity."

Solomon Zeitlin, professor of Rabbinic Literature at Dropsie College, Philadelphia, made this statement in a lecture at the New York public library.

Most Biblical scholars agree that the scrolls were written between the first century B. C. and the first century A. D. Some scholars, however, are still reserving judgment until more is known of the manuscripts discovered by Bedouin shepherds in a cave near Jericho in 1947.

Zeitlin said he based his argument on a study of "the internal evidence" in the scrolls. He asserted that "the spelling of various Hebrew words and terms which occur in the scrolls did not come into usage among the Jews until the Middle Ages."

He also said that the scrolls contained references to Jewish laws which were not in vogue during the pre-Christian period but were enacted centuries later.

He disputed the importance of the "so-called Manual of Discipline" of the Essene sect, and the Commentary on Habakkuk and the Zadokite Fragments in which the expression "Teacher of Righteousness" is held to be significant as anticipating the ministry of Jesus.

"Detailed study of these scrolls show that they were written in the Middle Ages by uneducated Jews who either belonged to one of the Karaitic sects or were influenced by one of them," he said.

Zeitlin is co-editor of the Jewish Quarterly Review, de-

scribed as the only scientific journal of Jewish scholarship published today in a modern language. He also is editor-in-chief of the Jewish Apocryphal Literature series published by Dropsie College in collaboration with Harper and Brothers.

His lecture was sponsored by the Friends of Dropsie College. In introducing him Abraham A. Neuman, president of the college, said: "Prof. Zeitlin has from the beginning raised the flag of opposition and dared to oppose the fashionable views regarding the scrolls to the point of arch-heresy. He dared ask hard questions, based on internal evidence which, if unresolved, explode the entire fantastic structure which was so lightly erected.

"He exposes numerous mis-translations, misconstructions and anachronisms in many of

the current interpretations of the Dead Sea scrolls. He has written many learned, brilliant articles in the Jewish Quarterly Review which have attracted the attention of scholars throughout the world."

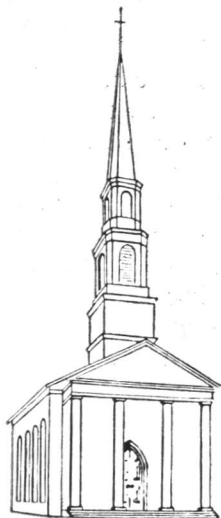
## METHODISTS ON BINGO

★ Most Methodist see no objections to bingo despite the fact that their Church condemns gambling and warns against taking part in games of chance.

This was revealed in a pool sent to Methodists throughout the country by the director of social and religious research at Garrett Biblical Institute.

The survey did show however that 71 per cent objected to drinking and 95 per cent condemned profanity and "misrepresenting a product in trying to make a sale."

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# THE NEW BOOKS

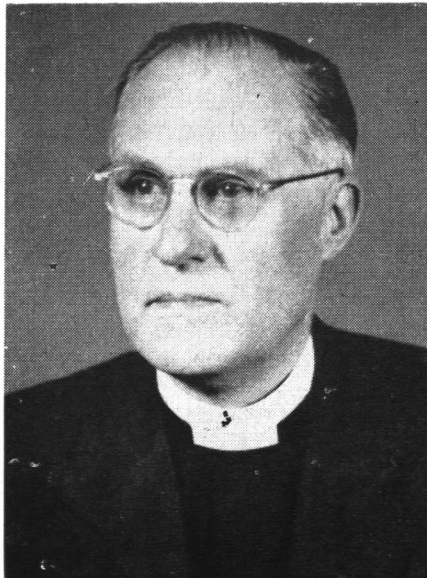
GEORGE H. MACMURRAY—Book Editor

**How to Read the Bible.** By Frederick C. Grant. Morehouse-Gorham Co., \$2.50. In dozen lots for discussion groups, \$25.

Professor Grant of Union Theological Seminary is a rare person in a great many ways, as all his friends and students know. He is, of course, one of the most distinguished biblical scholars of our generation, and those who talk much with him are being constantly surprised by his learning in a large number of other fields. But perhaps the rarest and most widely appreciated of his gifts is his ability to bring the fruits of his scholarship within reach of the so-called ordinary reader or hearer—that is, within reach of most of us. This new book, which is the "Bishop of New York book for 1956" and for which Bishop Donegan writes the preface, is a superb example of this kind of achievement.

The intention of the book is to encourage us all—laymen

and clergy alike—to read the Bible, and to help us read it with the greatest possible understanding, satisfaction and benefit. Dr. Grant refuses to regard the studies of the scholar as irrelevant to our devotional reading of the Scrip-



Dr. Grant

tures. Anyone can read the Bible, but without the help of the scholar no one can read it with full enjoyment and gain. This help of the scholar at the points where we most need it is brought all the way to us by this interesting book.

There are chapters on "how to read" the various parts of

the Old Testament, the Apocrypha, and the Epistles and Gospels of the New Testament. A chapter on "How to read an apocalypse" is especially enlightening, containing a striking sample modern apocalypse of Dr. Grant's own composition!

I know of no better book to put in the hands of the layman who wants to be introduced to the Bible as a living book or who is seeking to make his Bible reading more fruitful.

—John Knox

## VALIDITY OF BEQUEST IS UPHELD

★ William C. A. Sheppard, bachelor of North Carolina who died in 1954, willed \$260,000 to "the bishops of the Episcopal Church at New York", for the purpose of establishing a fund to help "ministers in bad health or retired in the United States."

Relatives contested the will but the supreme court of the state rules on February 27th that Mr. Sheppard had meant the money to go to the National Council as a trust fund. The decision was reached only after Church officials agreed to turn over \$50,000 to the relatives.

## WORLD ASSEMBLY IN CEYLON

★ The third Assembly of the World Council of Churches will be held during the Christmas holidays in 1960, "probably in Ceylon", according to American delegates who attend the recent meeting in Sydney of the executive committee.

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## CHURCH PUBLISHERS PROSPER

★ Gross sales of Church literature and supplies by the thirty-one Church-owned publishing houses totalled more than 75-million last year. The report was given at the annual meeting of the Protestant Church-Owned Publishers Association, held in Kansas City and attended by several executives of The Seabury Press.

## YOUTH PROGRAM ON TELEVISION

★ A television panel on the Church Faces Youth was presented in Los Angeles, by the department of public relations of the Diocese. The program took special account of brotherhood week and dwelt on Christian fellowship among young people of all races, colors and creeds. The important part the Church plays in aiding youth to a Christian relationship with their fellow men was emphasized.

The Rev. Canon Richard Lief, director of the City Mission Society, moderated the program.

## QUIZ PROGRAMS DENOUNCED

★ "The rags-to-riches programs have turned scores of millions in North America into weak - minded, open - mouthed and empty-headed luck devotees." This was the charge of the Rev. J. R. Mutchmor, secretary of the board of evangelism and social service of the United Church of Canada, at its annual meeting.

His associate, the Rev. W. G. Berry, described big advertising as "one of the most dangerous businesses in the world. It threatens the whole fabric of Christian morals and Christian truth. At its worst it completely disregards both truth and virtue. At its best

its value to society is debatable."

Mutchmor charged big business, big war—hot and cold—and big sports with squeezing the life out of men who are being transformed into robots by the automation age.

## HROMADKA MEETING BROKEN UP

★ Demonstrators broke up a meeting in Tasmania at which Prof. J. L. Hromadka of Prague was the principal speaker. They were mostly immigrants from Czechoslovakia and other European countries. They ignored the chairman who stated that the meeting was a religious and not a political meeting.

Hromadka came to Tasmania from Australia where he attended a meeting of the executive committee of the World

Council of Churches. Similar demonstrations had taken place at Sydney, Melbourne and Brisbane.

## ATOMIC FURNACE ABANDONED

★ That atomic furnace for Washington Cathedral, the subject of study by heating engineers, has been given up. They found that such units are not only prohibitively expensive at present, but two nuclear scientists would have to be in constant attention to comply with regulations of the atomic energy commission.

The cathedral is putting in a four-boiler coal heating plant.

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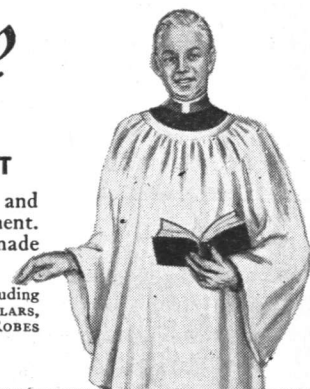
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## ONE MAN CAMPAIGN IN DALLAS

★ Kenneth W. Ritchel, member of a Methodist church in Dallas, Texas, has taken upon himself the responsibility of filling the church's 2,000-seats at a Sunday night service.

The challenge was undertaken on his confident belief that the reason more people do not go to church is "because no one invites them."

Ritchel, a salesman, is inviting everyone he meets in his daily work. He also sent out more than 3,000 individual invitations, invited the Oak Cliff Lions Club—largest in North America—to attend in a body, and believes he will get 100 per cent attendance from the church's large choir, of which he is a member.

In addition, he sent invitations to President and Mrs. Eisenhower, Gov. and Mrs. Allan Shivers, TV comedian Arthur Godfrey and his whole show, Mayor R. L. Thornton and the Dallas city council, and Rep. Bruce Alger of Texas. He also got himself signed up for two interviews on local television stations during which he invited all viewers.

Here's how Ritchel got himself involved in the challenge. The church, casting about for ways to bolster its Sunday evening attendance, decided on

a campaign from January through March. Robert E. Goodrich Jr., pastor, asked each member of the board to undertake filling one six-seat pew on one Sunday evening during the period.

When Ritchel's turn came, he almost broke up the meeting with his assertion that getting six people was "too simple." He asked to be allowed to invite 100.

Several days later, he came back with the statement that 100 was "nothing" and he could fill the church himself.

"Lots of fellows say I've bit off too big a chunk," the salesman said, "but that doesn't shake me. If all the people come who think I can't do it, the church will be overflowing."

## MISSISSIPPI HAS NEW PROTESTS

★ The Rev. Duncan Gray Jr., Episcopal rector at Cleveland, Miss., is one of six clergymen who withdrew from the religious emphasis week program at the State College.

Gray had stated to a Presby-

terian group on the campus that "segregation is incompatible with the Christian faith." As a result President Hilbun of the college asked speakers not to discuss segregation "because of the inflammatory nature of the issue."

Gray refused to make any such promise, withdrawing from the program instead. The others then withdrew in support of Gray, leaving only three speakers on the program.

Earlier, a similar program had been cancelled at Mississippi University when speakers withdrew because of this issue (Witness, 3/1).

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#### ST. LUKE'S CHAPEL

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Rev. Paul C. Weed, Jr., v

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#### ST. AUGUSTINE'S CHAPEL

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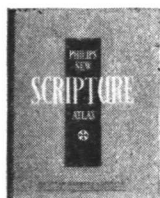
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# BACKFIRE

KEITH B. HOOK

Layman of Hartford, Conn.

The article *Christianity and Atomic Energy* expresses a desire which should be felt by all peace-loving people—to eliminate the possibility of nuclear warfare. The suggestion is that we eliminate any experiments or tests which those responsible for our national security and well-being have determined to be necessary or desirable. The article points to the Pope's program for the renunciation of experimentation with atomic weapons. The difficulty is our lack of confidence in the sincerity and willingness of the Soviet Union to live up to any agreement where the situation would permit them to say one thing and do another.

Why do we have any defense forces? Isn't it because there are large branches of mankind who accept war as an instrument of national policy? Must not its rejection come from the general acceptance and effective expression of the acceptance of the concept of peaceful change in the exercise of temporal power. If so, then, can we abandon our self-defense and our responsibilities as one of the two greatest concentrations of temporal power. We have already evaded and equivocated our responsibilities starting perhaps with our rejection of the League of Nations and so on.

It would seem to me that the weakness in our policies is our failure to outline any realistic objective which would achieve the general acceptance of peaceful negotiation and change and the renun-

ciation of war as we know it. What is our objective? Should it be purely a matter of self-defense, with the welfare of our allies a secondary matter (which it would appear to be today)? Should it be a withdrawn and inhibited self-defense—in the hope that if we mind our own business it does not matter what happens outside North America and perhaps we will be left alone (this would appear to be the implication of the article commented upon).

Shouldn't our aim be something to which all peoples of good faith could rally? We are dealing here with a governmental problem but the solution must be found in context with the religious and philosophical ideas of the various branches of mankind, and the solution must also take into consideration his sociological and economic development and geographical conditions.

The League of Nations and then the United Nations were offered as solutions, and even in the latter case, they were rejected as the means of maintaining world peace and security. The solution or series of solutions are still being sought. Meanwhile, it would seem evident that we must conduct our defense program to provide whatever security we can attain.

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