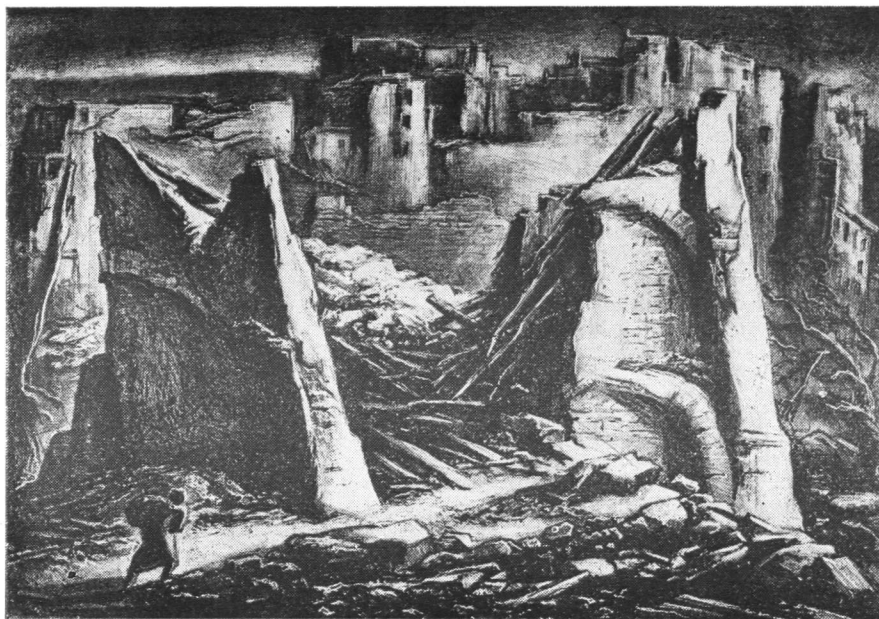


# The **WITNESS**

March 15, 1956

**10¢**



## THE LONE SURVIVOR

THE DRAWING which was used in announcing the current articles on Atomic Energy and which Canon Martin says need not happen in his contribution in this issue

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**ARTICLE BY CHARLES S. MARTIN**

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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.

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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. Stephen Lee Riddle, Dean  
"A Church for All Americans"

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



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

## 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 Traverser, 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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**Lessons Business Can Learn  
From Catholic Church****AMERICAN INSTITUTE OF MANAGEMENT PRESENTS  
FINDINGS FOR BUSINESS EXECUTIVES**

★ Thirty - two lessons in management that businessmen everywhere can learn from the Roman Catholic Church were listed by the American Institute of Management.

They were included in the summary of a "management audit" of the Church undertaken by the Institute on its own initiative, over an eight-year period as a service to American business and industrial executives.

The pointers for businessmen were gleaned from a study of the Catholic Church's administrative practices over the past 50 years. They are:

The value of widespread diversification to a continuing enterprise.

The necessity of autonomous controls geographically.

The benefit of long executive training and slow promotion.

The importance of doctrine and indoctrination in assuring continued unity of thought and action after the authority for decentralized operations has been delegated.

The necessity of giving top men full authority once they have been chosen.

The efficacy of being abso-

lutely certain concerning each individual's integrity, ability and industry before he is given any authority whatever.

The benefit of promotion from the ranks.

The wisdom of not too much obvious zeal once a position of influence has been attained.

The beneficial result of not too frequent reports to headquarters.

The advantage of haste in some directions and delay in others.

The requirement of constantly defensive action where authority is imperiled.

The need to utilize the knowledge and power of elderly men in staff capacities.

The advantages of an atmosphere of diplomacy in all dealings.

The wisdom of relieving incompetent executives of their authority.

The usefulness of fixed policies understood by and adhered to by everybody.

The importance of being slow to praise, and slower still to condemn.

The long-term benefit of avoiding nepotism in the hierarchy of any management.

The value of instilling all employees with a sense of public contribution and social values.

The advantage of realizing that monetary reward by itself has never been a great motivating force for man's best activities.

The need to abandon activities that have lost their usefulness.

The benefit of choosing directors that can be utilized in some manner at advisory level through their knowledge of the operation.

The importance of striving constantly to maintain unity of command.

The advantage of activities within all national boundaries, to the extent possible.

The wisdom of publicly honoring past contributors to the undertaking.

Never rob Peter to pay Paul, or do not lose the returns on one activity to support the production and distribution of another.

The need to recognize the advantages of simple beginnings in any enterprise.

The profit from the starting of an enterprise at a time of adverse conditions.

The importance of being willing to deviate from fixed

rules when intelligent management deems such action advisable.

The need to maintain at all times strict discipline and an atmosphere of some struggle and humility.

The everlasting advantage of advancing and denying at

times, while retreating and affirming at others.

The importance of being amenable to constructive criticism.

The long-term importance of selling or persuasion by demonstration and example rather than aggressive pressure.

## Russian Primate Urges Ties With World Council

★ Patriarch Alexei of Moscow has declared that the Russian Orthodox Church would welcome closer contacts with leaders of the World Council of Churches.

But he made no specific recommendations beyond urging fellowship of Christians of different denominations with the Russian Orthodox Church "in the defense of peace."

The patriarch's statement was made in a letter written on his behalf to the World Council's executive committee by Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate.

Text of the letter was released by the World Council's headquarters office in Switzerland.

The letter was in answer to one sent to Patriarch Alexei and the Holy Synod of the Russian Orthodox Church by the World Council's central committee at its meeting last August in Davos, Switzerland. That message urged full and free relationships between member communions of the World Council and Christian bodies in the Soviet Union.

It also informed the Russian Church leaders that the World Council still regarded the Communist-sponsored peace movement as one it could not sup-

port. At the same time, it assured the Soviet churches of the World Council's continuing efforts for the attainment of world peace.

In his reply, Metropolitan Nikolai called the maintenance and strengthening of peace "the most pressing question of our time."

"Particularly blessed consequences could result," he wrote, "from the fellowship of Christians of different denominations, including participants of the ecumenical movement, with the Russian Orthodox Church in the defense of peace. We are convinced that mutual efforts directed toward the realization of the great aim of a durable peace on earth would be the best way to express in life our Christian belief and to come to a common mind."

Metropolitan Nikolai said that World Council resolutions calling for "disarmament, for the prohibition of atomic weapons, for the peaceful use of atomic energy and the exchange of material values" deserve attention. The Russian Orthodox Church, he added, "also does not slacken her efforts in this direction."

But, the "aim of our common action remains as yet unachieved," he went on, because "the armaments race continues, the stocks of atomic wea-

pons grow, Germany and Korea remain divided."

"This means that mistrust continues to fetter the goodwill of those government leaders on whom depends the peaceful solution of the above-mentioned problems," the Russian metropolitan said, "Therefore, everything is not yet done to strengthen peace, and therefore, we Christians cannot stand aloof from that great task nor can we weaken our efforts in that direction."

When newsmen reminded him of his own political statements, Metropolitan Nikolai said he meant only that the Church should not mingle in politics inside the country. However, he said, it should speak about world matters when peace was endangered.

Throughout the news conference he spoke of the "private nature" of his visit to Norway.

Turning to the United States, he said he had confidence in President Eisenhower and the American people to preserve peace.

### PASTORS FIGHT ATHEISM SAYS METROPOLITAN

★ Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate, said in Oslo that Soviet pastors fight atheism and materialism in their sermons.

The Russian prelate, who was in Norway for a six-day visit, made this statement during a news conference at which he maintained that the Soviet Church was free and independent.

He admitted that Russian clergymen had been interned, but he said they were deprived of their liberty not because of their faith but because they "rose against the state" and mingled in politics.



# BISHOP INSTALLS SIDENER OVER MELISH PROTESTS

Bishop DeWolfe of Long Island installed the Rev. H. S. Sidener as rector of Holy Trinity, Brooklyn, March 5th. He did so however over the protests of members of the congregation who are supporters of the Rev. William H. Melish.

In the ceremony where the bishop said: "But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you", Dr. Phillips Brooks, a member of the vestry, called out his protest, asserting that the case is still in court. He also stated that the anti-Melish forces appeared to be using a "show of force."

Then Hubert T. Delaney, prominent New York lawyer and a leader in the diocese of



H. T. Delaney

New York who is one of Mr. Melish's attorneys, said that there had been an agreement for a status quo, with Mr. Melish taking services, pending a decision by the supreme court of New York. The Bishop of Long Island however did not allow him to finish his statement and went ahead with the service.

Lewis Reynolds, senior warden, then handed to Mr. Sidener

a bunch of brand new keys—new because only a few hours earlier the anti-Melish faction changed the locks on the church and its buildings to stop any entries of Mr. Melish.

The service was attended by about a hundred clergymen and approximately 400 lay people.

As this number goes to press it is impossible to report events on March 11th. Mr. Reynolds, warden, stated after the service that he hoped Mr. Sidener would conduct services. Bernard Reswick, also an attorney for Mr. Melish, said he expected Mr. Melish to conduct services, pending the decision of the court. There is therefore the possibility that there will be a repetition of January 16 when Mr. Melish and the Rev R. K. Thomas, sent by the bishop to conduct services, did so simultaneously.

## GLEE CLUBS GIVE CONCERT

★Music of Mozart, Brahms and Bach are featured in a concert given this week, March 14th, by the glee clubs of St. Albans School and the National Cathedral School, Washington.

## PRINCESS ILEANA IN PULPIT

★ Princess Ileana of the deposed royal family of Romania became the first woman to occupy the pulpit of Christ Church, Philadelphia. She spoke at a noonday service. She is the daughter of the late Queen Marie and granddaughter of Queen Victoria of England.

She is married to a physician and they now live at West Newton, Mass., with their six children.

In her address she said that

"worldly success is not really success, and it does not necessarily mean that we are in the right. By worldly standards, Christ was a failure."

The Rev. Ernest A. Harding, rector, presented her with one of the 100 newly-coined medals bearing the seal of the historic church.

## FRY PLAY AT ST. MARTIN'S

★The Canterbury Players of Christ Church, Cambridge, presented "A Sleep of Prisoners" by Christopher Fry at St. Martin's, New York, on March 4th. The play was presented in the church.

## 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 5:30, 6:30, 8, 9, and 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 noonday 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.

# Huddleston Gives Warning To Africa in Farewell

★ South Africa's apartheid policies are isolating it from "the whole civilized world" and "can lead only to disaster," the Rev. Trevor Huddleston said in his farewell address after 12 years as head of the Community of the Resurrection in South Africa.

The priest, an outspoken champion of the rights of natives in opposition to the government's policies, is now in the United States where he will spend several weeks before going on to England for a new assignment.

"I would like to address my last words in South Africa to the Christian conscience of the country," he said. "I wish to make it clear that the policy of white supremacy upon which government of the country is based is contrary to every Christian principle and must inevitably lead to disaster."

He said that in the past two or three years the tension between racial groups has been made infinitely more serious by legislation based upon the apartheid doctrine, such as the Bantu Education Act, the Western Areas Act, and the recent amendment to the South Africa Act.

"As this process goes on," he warned, "it will become increasingly difficult for any future generation to live peacefully and happily in this land."

Father Huddleston said, however, he believed there was "evidence of a stirring of the conscience in many quarters. I pray that this stirring may result in action."

"I believe with all my heart that the people of South Africa will awaken before it is too late and this will be the object

of my prayers," he said.

The Anglican priest said he intended to remain a South African citizen "and hopes one day, in the providence of God, to be allowed to return to this country."

Father Huddleston is filling a number of speaking engagements here before returning to England to take up new duties as master of novices at headquarters of the Community at Mirfield. A complete schedule of his American appearances had not been made when he arrived in New York on March 2 but he is to address three meetings in Chicago. He was also on a radio program on March 12, and will be on a television program with Dean Pike next Sunday, as well as preaching at the New York Cathedral.

## YOUTHFUL VANDALS WRECK CHURCH

★ A windowless, fire blackened church building that had been ravaged by youthful vandalism on the previous day met the eyes of Bishop Bloy when he arrived at Christ mission, Victorville, Calif., to confirm a class of candidates.

Three six and ten-year old truants from school the previous afternoon had entertained themselves by breaking all the window glass, the crockery in the kitchen, playing catch with the alms basins and finally setting fire to the altar hangings.

The resultant blaze, which destroyed the reredos curtain, altar linens and vestments, blackened the brasses and burned the pulpit and lectern, proved their undoing. A passerby, seeing the smoke and

flames coming through the roof, put in a call for the fire department and the boys were discovered.

Damage to the church has been estimated at \$7,000.

Arrangements were made for Bishop Bloy to conduct the confirmation service for Christ mission the next afternoon at Trinity church in Apple Valley, four miles away.

Trinity parish, which holds Sunday services at 9:30 a.m., offered the continued use of their church for Christ mission's 11 a.m. Sunday services until the damaged church building can be repaired. Similar offers also were made by the Methodist and Presbyterian congregations in Victorville.

## SALESMAN FILLS THE CHURCH

★ Kenneth W. Ritchel, Methodist of Dallas, Texas, accomplished his self-imposed task of single-handedly filling the 2,000 seats for a Sunday evening service (Witness 3/8). Among those present were some who have never before attended an evening service.

He used prayer, persuasion, personal letters, and invitations to the entire membership of clubs and other organizations, as well as newspaper ads and radio and television appearances, to make good on his claim.

## MEN'S CLUB HONORS PRINCE

★ The men's club of the Pro-Cathedral Church of the Holy Trinity, Paris, France, honored Prince Bernhard of the Netherlands at a recent dinner. In his address on European-American relations, he stressed the importance of expanding mutual trade, commercial and cultural exchanges.

The Witness — March 15, 1956

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# EDITORIALS

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## BLACK AND WHITE

**I**N THE current battle over racial integration of public schools, we feel that both sides have gravely misunderstood the real problems; and we should like to try and set the matter as straight as we can.

In the first place, then, when Northerners ask for a single public school in every hamlet of the rural South, they are asking for something at present impossible.

When a kid gets down to serious business of training his mind in school, he needs to have enough in common with the rest of the class so that they can learn together. And in parts of the South where there is a well-educated white minority and a near-illiterate black majority, this prerequisite is lacking. The great-great-grandson of the ante-bellum cotton planter, with the best will in the world, would rapidly get bored while most of the class struggles with ABC. These cultural differences ought not to exist, but they do; and it is unfair and impossible to expect the kids to bridge them over.

And in fact Northerners who ask for this will not put up with the same thing in the North. There are any number of public schools in Greater New York where practically no college-educated people send their children, because the schools are swamped with Puerto Ricans struggling simply to learn English. It would take a very remarkable family, working closely with the Puerto Ricans, who could work it out for their children to attend the local school.

Again, it is plainly a device for getting around the law when the Southern states propose to shut down the public schools altogether and replace them by private. But criticism of the device does not come with very good grace from Northerners who send their teen-age children to private schools, so that in college they will be a jump ahead of children whose parents couldn't afford to do the same. We cannot see that on principle it makes a great difference whether a state or an individual circumvents the public school system.

All this means that the advocates of com-

plete integration have greatly underestimated the difficulty of the problem; in many parts of the South it would not work simply as an educational system, even if the white and Negro people fully cooperated. But on the other hand the South by its actions has prevented itself from using this defense on its own behalf. For an equal clamor is raised against the admission of a few well-qualified Negro students to state universities, an action which would obviously not affect the educational process as such.

The real issue at stake is not mentioned by responsible advocates of either side; only at Southern mob-meetings does the truth come out: "We have some of the last pure Anglo-Saxon blood in the world down here, and we intend to keep it that way". Of course "blood" is a symbol of the whole cultural difference that the Southern whites want to keep intact; and their position is at least fully logical, though sinful. They realize that any meeting of the two races on terms of equality is bound to break down the cultural barrier. And while some of them are trying very hard to make the physical facilities of the Negro schools as good as the white, we cannot see that their implicit position differs in any essential way from the apartheid of South Africa.

## RACIAL MIXTURE

**I**T SEEMS to us then that the true position is at once more moderate and more radical than that of the pro-integrationists. As long as the cultural difference remains, joint education will not work very well. The proper conclusion to be drawn from this, however, is that the cultural difference must go first; that is, the two races must learn to get along together before they can be expected to have their children learn together. And getting along with other human beings must mean all that it usually means: including drinking out of the same cup and getting married to each other. In a word: full racial mixture must precede full integration.

To say this is really to wave a red flag in the South; and the National Association for the Advancement of Colored People may claim that we do them a disservice by saying it.



The NAACP generally does not advocate racial intermarriage: the South is afraid that they are lying; we are afraid sometimes that they mean it. Because if they do mean it, then in the end the NAACP, if it gets everything that it wants, will be as much a racist pressure group as the White Councils. If the leaders of the Negroes want to avoid associating with the whites on the deepest level of love, then unconsciously the Negroes also are trying to perpetuate the present hostility.

For this they have much more reason than the whites, but no more justification. The South frequently tells Northerners, like your editors, to go home and not mess around in other peoples' business. To which we repeat what we have said before, that it is the business of both North and South. Because the initial cultural difference and inequality between black and white, from which all the trouble springs, comes from the initial sin of slavery. When one group of people lives worse than another, so by and large will their respective grandchildren. This is the means by which God, in the words of the Law, visits "the sin of the fathers upon the children even unto the third and fourth generation". And the Northern slave-traders were just as responsible for the original sin of slavery as the Southern slave-owners. So we are all in it together.

To overcome the sin as it exists today we have got to be able to sympathize with it at least, to see how we share the same thing. Lots of us are proud of our ancestors and glad that they were people rather like us. The Italian mother, in that most touching movie "Marty", doesn't feel that the girl her son has finally brought home looks much like an Italian. This sentiment is natural and good up to a certain point. But if we live on the same soil with people from another part of the world, there are only two alternatives: either we will let our children fall in love with their children, or we will try to get our children to dislike their children. In the long run there is no possibility of just living and letting live; we have to have it one way or the other.

That is, in the words of a famous New Yorker cartoon, white and Negro have not merely to love each other as themselves; they have also to like each other. Negro women can be as comely as white, and Negro men as handsome. Why do white people spend their sum-

mer vacations getting as much of their body darkened by the sun as a now most tolerant Mrs. Grundy will allow? Isn't it because they have an unconscious admiration of the child of nature who spends his life in the sun? Some of our friends have married people of different color, and we may say we think their children are very good-looking; and that we wouldn't mind seeing all America that shade of brown. As a matter of fact, "Anglo-Saxon blood" probably derives its adaptability from long centuries of racial mixture in England: the Celts, the pre-Celtic Iberians, the various waves of Saxon migrations, the Danes, and finally the Normans. Likewise the great culture of classical Greece is probably (we are now told) the product of several racial stocks and cultures. And on the other hand we know certainly for a fact that narrow inbreeding in the long run brings degeneration.

### IF SUFFERING COMES

**H**OWEVER we do not make it an article of faith that America has a great age lying ahead of it. It may very well be that white supremacy will appear to win its political battle, straight forwardly or by subterfuge. And in that case we venture on a prophecy: the mainstream of American Christianity will pass over to the Negro and to those who have allied themselves with the Negro, provided only that they are able to accept their crucifixion by the racists in the spirit of Christ.

We see in fact some signs of this already: the most fully authentic Christian music in America is that of the American Negro; and in fact its secular by-products have swept the world. The theme of the Negro spiritual is joy in suffering; and in some forms of jazz and the "blues" the same theme is retained, although the suffering is stronger and the joy is uncertain. And in fact that sorrowing music beating through the ether is perhaps not the least of the forces preparing the way for Christianity.

We hope, as Christians always have a right to hope, that the suffering of Christ will not be repeated in our times, that instead the reconciliation that he came for will be realized. But we don't dare to assert confidently that it will be so.

And we announce in advance our hope and intention, if the suffering comes, of finding ourselves on the side which has not gotten the monopoly on the whips and rifles.



# CHRISTIANITY AND ATOMIC ENERGY

## REACTION OF YOUTH

By Charles S. Martin

*Headmaster of St. Albans School, Washington*

We begin our report in prayer.

I bid you join us.

Let us pray.

**O** GOD, who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice, and in the dread power of the Hydrogen Bomb; Make us aware of thy presence as thou comest in judgment through the events of our time. Grant us to stand in awe and sin not. Enable us so to use the fearful powers thou hast permitted us to know that we may work not to man's destruction, but to his fulfillment. Lift us above the suspicions and fears of our day that we may bring peace, righteous and just, among all men. And this we ask, anxious, yet quiet in thee; perplexed, yet certain in thee; weak, yet strong in thee; through Him who is the saviour of us all, Jesus Christ our Lord Amen.

**C**ONTROL the awesome powers of nuclear energy we must, or cease to be we must. How, is not too clear. It is good to have some thinking on this problem in *The Witness* and I am happy to have an opportunity to seek to contribute to it, but my effort must be, not in the general field, but in a limited one of which I have some knowledge.

The one area about which I can write with some certainty is young people and the effect of the nuclear world upon them, and what we of the Church can do about it. Young people are my world. Among them I live, move, and have my being. I ought to know something about them. And I think I do. I have talked with many young people and many groups of young people about the awe-full possibilities of atomic war, the monstrous nature of H-bombs, the need for international control of atomic energy. I have listened to them talk; I have observed them; I have worked with them—and I find them not greatly interested or deeply concerned. They grow grave as the realities of nuclear war come before them. They may even be worried but I find no flaming resentments, nor any burning enthusiasms to change things. They are more concerned about the common-

places of life than the hovering pall of atomic annihilation.

Paradoxically, this attitude is partly the effect of the pall of which they seem unconscious. These young people have been born and nurtured in a world at war or in anxious, troubled peace. They have known only crisis and tumultuous change. There has always been a threat of annihilation about them. Life would be impossible for them if they contemplated with sensitivity tomorrow and its terrifying possibilities. They have had to ignore danger and bombs, and live on a day by day basis; as they meet what comes in life they have had to take refuge in a fatalism expressed by—"It's one of those things" or "It's just the way the ball bounces."

### Unseen Forces

**T**HIS spirit, so unusual to youth, I find expressed in many ways. An Air Force officer complained to me that few college men were taking a particularly attractive Air Force program which offered many possibilities for advancement in the period of military training after college. To me the answer was clear. Over a period of years college men had, with wisdom and foresight, tried to plan their military training, but their best laid plans went aft agley through no fault of theirs. A Congressional appropriation, a Defense Department decision, would abolish or drastically curtail the program of which they were a part, and military life would begin all over again and begin at the bottom. Decisions were being made by far-off, impersonal forces about which they had little knowledge and certainly over which they had no control. College men learned by unpleasant experience that the thing to do was to do that which was immediately before them. Who could tell what tomorrow would bring. Tomorrow would take care of itself, if indeed there was to be a tomorrow.

I heard a British educator report on students in the British University. He spoke of them as working hard, doggedly doing a job, but—carrying no torches. I could understand. I see today no flaming youth that rises in revolt

against the injustices of the times or that carries the torch of some ideal to save the times. Students are filled with the business of living, just day to day. They have no concern about tomorrow. Tomorrow shall care for itself if tomorrow comes.

I meet parents distressed because their children are to be married before their education is completed or even well begun. I understand their concern; I, too, am concerned, but I appreciate what is happening, and it seems natural, even right. Young people want to begin living today. And living as fully as possible, for tomorrow may not be. The military plucks a lad from home and drops him in a far corner of the earth, cold wars threaten to become hot, the H-bomb may become operative and tomorrow may be in another world. In a life so unpredictable one must live today or perhaps not live at all.

### Interest in Religion

ONE hope I do see and that is the interest shared with adults in religion. All my life there has been the promise of religious revival just around the corner, so I am somewhat skeptical of religious revivals and their ever-promised advent. But I cannot deny the reality of the concern among students for religion. It is such as I have never before known. I do not believe that the Church is being flooded by vigorous, purposeful youth, but I do believe there is among youth an uneasiness, a searching for security, and for meaning to life that is causing them to look hopefully, even anxiously, toward the Church. For all their preoccupation with today and their seeming fatalism, young people, like the humans they are, are being driven to find meaning to life. And not a little responsible—although they may not be aware of it—are the threats of the nuclear world. Whether the Church will be able to give the answers, be able to show forth the quality of life, God's life, that will speak to young people remains to be seen.

What can we do—who can say? There are directions in which we of the Church can move which seem helpful. Perhaps as we move, as we do something, and not merely assert that something must be done, something constructive will be done. God may even use us and speak through us to young people. An action that seems constructive and a movement in the right direction is that proposed by the

resolution presented to the General Convention by the diocese of Washington. It urged that our Church raise the money for, buy, and give to a country in the Far East, an atomic reactor for study and research purposes. Such an action would be a gesture of good will, an earnest of our concern for our brethren in a part of the world which is understandably fearful and suspicious of atomic energy and of all who possess it, particularly of those who have mercilessly used it. If the young people of our Church could be given the opportunity of working for this purpose which would promise to bring blessing out of that which has as yet been largely a frightful curse, I believe they would respond with purposefulness and even fire.

As a schoolmaster I am petitioned by organizations of scientists, industrial groups, urging me to present to our school the critical need for scientists, technicians, and engineers, to help meet the ever increasing demands for trained personnel in these fields. Jobs which to a parson and a teacher offer fantastic salaries are held before the eyes of those who would embrace mathematics and science. Dire predictions of catastrophe, with the Russians making greater progress in the field of guided missiles or of applied sciences than ourselves, with national survival jeopardized, are held before the student. Neither the fright nor the incentive seems to move them. Wolf! Wolf! has been the cry, crisis after crisis has been the order of life, ever since these young people of ours have been. They are dulled to this importuning.

If the Church could hold before young persons, with relevance and reality, the opportunity that atomic energy holds for blessing, not only to ourselves but to all people, I believe there would be a response beyond our expectation. When science was purely a means of coming to know our world, our life, there was a movement of the best minds to it. They worked with dedication and a spirit of adventure in what was a frontier of life. Young people will not respond, in these days, or for that matter any day, to an appeal that promises the means of ending life, even though the appeal is made in the name of preserving life. They will give themselves to an ideal that holds before them the hope of bringing a more abundant life to people, and particularly to the many people of the world, who know it not today.

## God's World

**B**UT the opportunity of the Church lies not alone in promoting material blessings, but even more, in giving meaning and purpose to life. It is the Church's job to help young people know and understand that the atomic world so recently revealed is God's world. It is good. It is something not to be ignored, nor to be turned from in anxious fright. Atomic energy is a reflection of God's power that may bring beneficent blessing beyond understanding. It can be used for good, if man will. It may be that man will not. With his twisted fallen nature he may use it even for his own complete destruction. But if he does, and God forbid, all life and all time are under the Providence of God. God is the Lord of history. His world is not alone of this earth or this time; it is of eternity. One gives himself fully to God's purposes as he knows them and leaves the issue in the hands of God—knowing that God's purposes are good and righteous all together.

If through the Church, youth can be led to work to a constructive end, knowing himself to be useful; if he can be helped to find purpose in life, knowing a new set of values, youth's present fatalism may be laid aside and he may yet be the means of bringing blessing to our time and causing that picture which darkens the cover of *The Witness* to be no more than the symbol of an evil dream that once passed before man's mind.

This is our opportunity.

## A Blind Man Groping

By William B. Spofford, Sr.

**S**IR BASIL HENRIQUES, England's expert on juvenile delinquency, spent a couple of months touring the United States and the day before he left said that delinquency here "is alarming". He blamed much of it on television which he called "the pernicious poison of America. I find nothing but shooting, prison scenes, divorces, teen-age girls going wrong". He also objected to the quantity; "You can just twiddle it on any time of day or night. It doesn't give children time to read, or think, or do handicraft work."

In England, he said, parents are warned about certain programs when the announcer

says, "The next program is unsuitable for children."

For many years he was chairman of the East London Juvenile Court from which he has just retired. In this country he sat on the bench in many juvenile courts and told a New York audience at the end of his tour that he was appalled at the seriousness of the crimes. "On almost every occasion there was at least one case more serious than I ever had to deal with in England during thirty-three years on the bench."

He thought too that newsmen should be permitted to attend juvenile court proceedings. "Without the press being present it is extremely difficult for a magistrate or a judge to let the general public know how he will deal with serious offenders" and he explained how in his country the press represents the public in juvenile court.

The noted Britisher also seemed a bit old fashioned on the subject of mothers. "Instead of relying on their maternal instincts in disciplining a child, they buy cheap books on psychology, which they don't understand. They come to think that if they repress or discipline a child it is going to cause a complex for the rest of his life. The result of this is that the child, instead of doing what has to be done, does what he wants to do. This is not preparation for life. Life is made up of doing things that need to be done whether you want to do them or don't want to do them."

But there seems to be more to it than smarter mothers and reporters in courts. At least the Kefauver Committee that made a study of the matter estimated that the actual number of children in trouble is close to a million and a quarter a year. Following the end of world war two, the committee reported, the number of delinquents decreased. "Then in 1949", the report continues, "with the stresses and strains of the Cold War and the Korean hostilities, juvenile delinquency again began to rise. Since 1948 a steadily increasing number of American boys and girls have become involved in delinquency each year."

There is an article by Elmer Bendiner in a recent issue of the *National Guardian* on the subject that I figure on returning to next week—the 200,000 or more boys and girls picked up on the road, going nowhere; the boys riding in box cars or by thumb and sleeping in hay-

stacks, while the girls flag trucks and then register at truck stop-overs as the drivers' wives. And the story of gangs in our cities, with their glorification of violence, picked up from the commando tactics of the war years.

Not much different, really, from the story Canon Martin tells in his piece this week. These lads he has worked with all his life, first in a Church school in Philadelphia and now St. Albans in Washington are "concerned about the commonplaces of life" since "they have been born and nurtured in a world at war or in anxious, troubled peace."

The "commonplaces" are different for there is a great gulf fixed between the thousands that take to the road and gang up in cities and the boys Canon Martin ministers to so ably.

But the causes of delinquency—whether highbrow or lowbrow—seem to be the same in the opinion of these two writers.

More on this next week after I get a green light from the National Guardian.

## Nurture Corner . . .

By Randolph C. Miller

*Professor at Yale Divinity School*

HAVE you read "The Adventure of Jeremy Brown" in The Seabury Series? I imagine that Jeremy is the most popular character in all the reading books, although the first graders may vote for "Mike and Tish." But Jeremy is a modern Connecticut Yankee in the Emperor's court in Rome, or rather he is trying to stay out of the hands of the Emperor's soldiers. If some Roman "McCarthy" finds out he is a Christian, he will be thrown to the lions as a subversive!

For our purposes, Jeremy illustrates how 4th graders can understand history. They still cannot put 20 centuries ago together with 3000 miles of geography, but neither can Jeremy. Through Jeremy's eyes, however, they learn a lot of Christian history and are inspired to some Christian behavior without having to face the historical-geographical problem.

The Bible causes us a lot of trouble in the early years because historical thinking comes at about the age of 10. A 6-year old may ask the rector if St. Paul founded St. Paul's Church. A father feels pretty aged when his youngster

asks, "How old were you, Dad, when Jesus died?"

So we have a hard time teaching history. The Old Testament bothers primary children because they have no point of reference. Some of them can't tell time yet, and we ask them to worry about Moses in Egypt. Only a story that stands on its own as "once upon a time" can be used.

I think the Bible can be used with children, but not in its historical framework until they have reached the 4th or 5th grade. The editors of The Seabury Series know this, and I hope all church school teachers do, too, even if they are using materials that violate this principle of historical teaching.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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"What did you preach about yesterday?" I asked Gilbert.

"About being in Christ."

"What did you say?"

"I said that to be in Christ was to be a new creature. One felt and thought so differently. I said it was to anticipate Heaven. It meant being an adventurer for God. Oh, I said a lot of things."

"Did anyone say anything?"

"Well, you know Mrs. Peebles?"

"Yes."

"She said it was lovely but she didn't think she was in Christ."

"Why not?"

"I asked her that. She said she didn't feel like a new creature but like an old drudge. She felt things were just too much. They weighed her down."

"What did you tell her?"

"I said, 'Mrs. Peebles, when I see you sitting in church and think of all you are doing at home, your child sick, no help, and you always patient, I think this is a woman who is in Christ indeed.'"

"What did she say?"

"She looked at me a long time. Then she burst out, 'Oh, I don't deserve that but it does comfort one.'"

"She's right. It does."



# War and Repentance

By Myrtle M. Westbrook

*Churchwoman of Voorheeville, N. Y.*

RECENTLY in a discussion about war I made a passionate statement that I wish to clarify. Only women were present; so the argument was completely pointless, since they do not bear arms in this country. But this rash statement burst from the depths of my soul, and I now must retract, or at least modify, it.

The conversation had turned toward the horrors of the veterans' hospital—men without legs or arms, shell-shock victims, basket cases and bodies without minds. Great was the pity extended by these women to those nameless sufferers. Frustrated once more by my overwhelming helplessness in eradicating man's Satanic urge to destroy himself, I said in a frenzy:

"I do not feel sorry for them."

"Why?" the horrified women asked.

"They do not have to be in that condition."

All those men were in the armed services; that is what veteran means. They were in the business of mutilating human bodies; in life there is always give and take. Thus my reasoning ran. I continued: "If they had refused to bear arms, there could have been no war."

"They would have gone to jail if they had refused."

"And what is wrong with going to jail?"

Some of the finest people who have ever lived have spent much time in jails. Furthermore, even those who profit from wars would soon see the futility of imprisoning the entire male population. But the women seemed to assume that anyone would know what was wrong with going to jail.

"Well," cautioned one woman in summing up her opinion, "just wait till your son is old enough to go."

(What a curious word, go!)

"Her son never will," another woman answered.

How does she know? His father had signed a conscientious objector's pledge in the Episcopal Church in the mid '30's. Yet when his number was drawn, he refused the immunity guaranteed him. He could not massage his mind with this coward's salve and send another out to receive a bullet or step on a mine or

breathe a whiff of poison gas intended for him. Had it been the choice of walking empty-handed into enemy fire, there would have been a question of courage. But in his particular situation, he simply would have avoided the draft. My son—and his—can be no less infallible.

The answer does not lie in the occasional refusal of a Christian to kill; the majority must refuse. All wars have been waged by a small minority shoving weapons into the hands of the majority. Clever slogans and propaganda twist the highest ideals into excuses for mass murder. To the suave devil, words and human lives are cheap. He can easily convince rational men that "An eye for an eye, and a tooth for a tooth" is much more just than "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also." Christianity with its admonition to love your enemy is yet too recent in the experience of mankind to subdue the animal instincts of self-preservation and the will to destroy.

The full impact of Christ's sacrifice has not yet reached enough people. This was further demonstrated by the talk of these women. They blame Hitler, then Stalin, then the Russians and the communist Chinese for the atmosphere in which we live. "We must protect ourselves," they argue as they defend the prodigious amount of money, time, and intellect devoted to improving our methods of killing.

Do they not realize that this mere thought makes them as guilty of shedding blood as the bombardier who will release the atomic bomb over Washington? Or Chicago or Palo Alto? God alone, not weapons, can save us. The Old Testament asks, "Am I my brother's keeper?" and the New Testament answers, Yes, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." There is not one of us who is not already guilty of Christ's blood. Why do we wallow in the crime?

Truly, I do pity the men who have lost an eye, a brain, and their dreams. Would God, I could help them. And would God they could help me! They have killed and—worse yet—tried to make murderers of other men; but they are atoning for their sins by physical suffering. I passively pay my taxes that pay for the instruments of war and seek no penance.

# Earthen Vessels

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

**H**AVE you ever wondered why Lent has become such a season of seeking for Christians? One reason is that its principal theme is "Life's Inevitables". As we follow Christ through his trials and afflictions, we find that within himself and his life, he is the answer to questions and a companion in our personal difficulties.

In the course of a lifetime five experiences claim more of our attention and concern than all other matters put together: pain, discouragement, loneliness, sorrow and death. Some, they leave ruined, broken and destroyed. They are the enemies that lie in ambush on the road of life. Others find them friends. They are like doors of victory, opening on richer fuller more meaningful life. Observing this paradox, someone said, "So material a difference does it make—not what ills are suffered, but what kind of men suffer them."

What kind of man can use these children of crisis as a means of blessing? St. Paul thought of his afflictions as the way to "Treasure". He who had run the gamut of life's potential desolations, said, "For we have this treasure in earthen vessels . . . we are afflicted . . . but not crushed; perplexed but not driven to despair; persecuted but not forsaken; struck down, but not destroyed, (as dying and behold we live) . . . that the excellency of the power may be of God and not of us."

He means that these situations—pain, discouragement, loneliness, sorrow, death—are not God-caused but they are God's opportunity. The ability to withstand and overcome the onslaughts of life is of God and not of men.

The ancient lamp was a crude fragile pottery shell in which was placed oil and a taper. When lighted, it would illuminate a room for many hours. So God has chosen human life, "frail vessels of earth" to reveal himself. "And the light of the knowledge of the Glory of God in the face of Jesus Christ . . . hath shined in our hearts."

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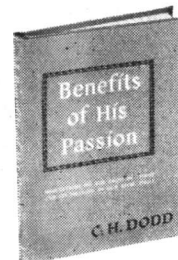
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## NEW ARCHBISHOP HITS GRAHAM

★ The newly appointed Archbishop of York, A. M. Ramsey, last week accused Billy Graham of giving "a very distorted view of the apostolic Gospel." He said Graham "has taught the grossest doctrines and flung his formula 'the Bible says' over teaching which is emphatically not that of the Bible."

His article entitled, "The Menace of Fundamentalism," conceded that fundamentalism was on the rise in Britain before Graham conducted his crusade here last year. But Dr. Ramsey said he was not certain how far the American evangelist was "completely at one with our English fundamentalism."

Quoting Graham as saying the Bible "is a book written by God through 30 secretaries," the archbishop commented: "This is an error analogous to the error of the doctrine of transubstantiation where the supernatural part supplants the natural part, thereby overthrowing the motive of sacrament."

"The theology of 'Christ bore your punishment: believe and be saved,' when accompanied by the fundamentalist's pulpit cliché 'the Bible says,' is a very distorted view of the apostolic Gospel."

Ramsey's article was not wholly derogatory of Mr. Graham. Describing the evangelist as "a man of utter humility and simplicity," it

added: "There is evidence he has genuinely claimed to preach only the first steps of Christianity and directed his hearers to churches for the rest."

## ALTARWARE IS UNIQUE

★ Altarware at the Church of St. John the Divine, Houston, Texas, have been made out of objects of precious metals and stones brought by members.

"We wanted furnishings for the altar that the people could feel a part of," said the rector, the Rev. Thomas W. Sumners.

All sorts of objects were brought, trays, candlesticks, watches, baby spoons and cups, pins, brooches and stickpins. They were melted and converted into eighteen altar pieces.

## MRS. WILSON HONORED

★ Mrs. Annie Wilson, 94, was honored as the oldest member of St. Matthew's, Wilmington, Delaware, on January 21st. She has been president of the altar guild for 25 years.

## COMMUNISM SPREADS IN ASIA

★ Communism is steadily gaining ground in Southeast Asia and only Christian missions can stop it, Methodist Bishop Hazen G. Werner of Ohio told the meeting of the Youngstown Council of Churches.

Bishop Werner, who recently returned from a 40,000-mile, three-month tour of the troubled area, declared that the Asians, "suddenly faced with an overwhelming urge for self-expression and freedom... have a dilemma of staggering proportions."

In the midst of the chaos, he said, the Christian missions stand as a tremendous force for good—but there are not enough. He said U. S. foreign aid is not getting America's message across.

The bishop made the nine-country trip on assignment from the Methodist Council of Bishops. It took him into Sumatra, Borneo, Malaya, Indonesia, the Philippines, Burma and Thailand, among others.

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## KINGSTON RECTOR HITS TITHING

★ A man-bites-dog story comes from Grace Church, Kingston, Pa., where the rector, the Rev. Ralph Weatherly, wrote in his bulletin that he is opposed to tithing. He says:

"In regard to tithing, the rector does not believe it is stressed by our Lord, or by the New Testament. See references: St. Luke 11, 42; 18, 12. Surely his family and his teachers and his own study would have discovered the necessity of a tithe. It was a Levitical custom, often abused, Mal. 3, 8, and stressed by Old Testament priests. Our Lord commended a woman who gave her last coin, and another who gave \$750 worth of perfume to him for his burial. Give your heart, give your life and money will follow. Some excellent people use this method. It seems mechanical, somehow, and not to be reconciled with the sayings of Our Lord: let not your left hand know what your right hand doeth; and, God who seeith in secret will reward you; and an emphasis on modesty. Whoever evades his duty while being a hypocrite about this is a shyster of course. The Church needs money, we know, but a rule has never been imposed except among some groups who like Old Testament rules."

## DOROTHY DAY GETS HELP

★ Dorothy Day, one of the founders of the Catholic Worker movement, received unexpected help the other day. Her House of Hospitality, which she has headed for twenty-one years, has been located in a former settlement house for the past six years. Sixty persons live there and it is as spotless as soap and water can make it. Everything is

free, as are the meals served twice a day to 200 or more people in breadlines.

Free or not, a magistrate decided Miss Day was a "hotel proprietor" and condemned the building as a fire hazard and fined her \$250 and ordered her to evict the residents.

She was on the way to court with a few dollars in her purse when a man stepped from a group of needy waiting at the door of the house and pressed a bit of paper in her hand.

"I just read about your trouble," he said, "and I want to help out a little bit toward the fine. Here's two-fifty."

Happy over having \$250, she thanked him and hurried on. In the subway she looked at the piece of paper—it was a check for \$250 and signed Wystan Hugh Auden, poet and Pulitzer prize winner and an Episcopalian.

Meanwhile Jack L. Nicoll, the magistrate, had learned that the House of Hospitality was a charitable building, which he had not known when he imposed the fine. So he set aside the fine but warned her that something had to be done to bring the building in line with city regulations.

## LOSS OF FAITH IS BLAMED

★ Loss of religious faith was blamed by a Denver psychiatrist for much of the increase in psychosomatic problems, emotional instability, coronary

thrombosis and other health hazards.

The diagnosis was made by Dr. Brandford Murphey in a speech to a gathering of Episcopal men and boys.

"Modern unrestrained competition which leads to the illnesses has come about because this land has abandoned its ideals of religion to a great extent," he said.

"By unconsciously rejecting the fatherhood of God and the brotherhood of man, we have developed the traits of fear, resentment, dishonesty and hatred. This has resulted in loss of confidence in ourselves, without which we cannot have faith in our neighbor."

## ORDINATION OF WOMEN IS APPROVED

★ The Presbyterian Church, north, has approved the ordination of women through a vote of 257 presbyteries. The vote assures amendment to the constitution of the Church when it holds its General Assembly in Philadelphia, May 24-30.

The vote was 156 in favor and only 27 opposed.

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## WHITE PEOPLE BACK BOYCOTT

★ A young Lutheran minister who has been a key figure in the Montgomery, Ala. bus boycott said he is "pleasantly surprised" at the number of white Southerners who have backed the Negro stand on the issue.

The Rev. Robert S. Graetz, 27, addressed some 1,000 persons at Columbus, Ohio, at a rally sponsored by the National Association for the Advancement of Colored People to raise funds for the defense of Negroes arrested in connection with the boycott.

The clergyman said he has received almost 100 letters—most of them from whites—praising him for his stand since the boycott started Dec. 5. Cash contributions were sent with some letters, said Mr. Graetz, white leader of an all-Negro congregation which is a mission of the American Lutheran Church.

Mr. Graetz quoted from one letter he received from a couple in Atlanta, Ga. The writers said: "Our family, although we are white people with a Southern heritage extending back a couple of centuries, has a belief in brotherhood which extends considerably farther back—two thousand years to the teachings of Christ."

So far, the boycott has been "98 to 99 per cent effective," Mr. Graetz said.

"All we want is what they have in other Southern towns like Mobile and Huntsville, Ala.—a policy of first come, first served on the buses," he explained.

A type of segregation would still prevail, the pastor said, since whites and Negroes would choose seats in their own sections and move into the other area only after seats in their area had been filled.

## ALL WAR IS WRONG SAYS NIMITZ

★ Fleet Admiral Chester W. Nimitz said on his 71st birthday, celebrated February 24th at his home in Berkeley, Calif., "I hope that the world soon can find a leadership that will be able to sway the people to the idea that all war is wrong. War is a senseless sort of activity."

He does however believe that the United States must maintain retaliatory power in all weapons as a deterrent against aggression.

"I don't want to pontificate", he told newsmen. "I don't know what the answer is. But there is grave doubt in my mind that weapons of mass destruction—weapons that can't be pinpointed on military targets—serve their purpose properly. Such weapons are indiscriminate in their effects. They kill women and children."

## PASSION ACCORDING TO ST. JOHN

★ Washington Cathedral will present the "Passion According to St. John" by Johann Sebastian Bach on Palm Sunday. It will be done with orchestra and positiv organ with the choir of men and boys, with Paul Callaway, organist and choir-master, conducting.

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## THE WITNESS

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# BACKFIRE

HENRY L. LOUITT  
Bishop of South Florida

I have sent the following open letter to the director of Christian Social Relations of the diocese of New York:

We in the South who are struggling with the problem of racial relation tensions have read with great interest your courageous stand on the matter of the Till Case and other unfortunate by-products of the racial tension existing in Mississippi.

We rejoice that in one state, at least, (or is it in the Diocese) no murders are committed (or is it just that innocent people are assured that they will not be murdered). We rejoice that in one state, or diocese, absolute and impartial justice is administered in all of the courts of law. We rejoice that you have found a happy solution to all of your racial and social problems. We rejoice that now we can visit New York with our wives and children and walk in the evening in Central Park or in the neighborhood of the Cathedral of St. John the Divine, and know that we will not be held up, mugged, or otherwise molested.

We know these things because we are servants of the same Lord and get our guidance from the same book. In the Gospel According to St. John, our Lord is quoted, in the instance of the woman taken in adultery, as saying, *He who is without sin among you, let him first cast a stone at her.* (8:7) Or if that is not sufficiently supported by the early manuscripts, both St. Matthew and St. Luke quote our

Lord as saying, *Why beholdest thou the moat that is in thy brother's eye, but considerest not the beam that is in thy own eye?*

Now that you have so adjusted the social order in New York that it approximates the Kingdom of God and have time to help solve the problems of the rest of the country we should be deeply grateful if you would tell us your methods, plans, and procedures that we might share them with our peoples that we too can get our own affairs in order that we have time to help solve the problems in the rest of the country and of the world.

DON MORSE  
Student at Philadelphia  
Divinity School

In reference to the editorial on Religious Emphasis (3/1) I wish to present the following data: the diocese of Mississippi, through its department of Christian social relations, published a pamphlet *The Church Considers the Supreme Court Decision* which was used very largely for the statement recently issued by the National Council.

The diocese of Mississippi, through its bishop and seminarians, took a firm stand on the so-called *Sewanee issue*.

Rev. Duncan M. Gray Jr., son of Bishop Gray, withdrew from the Religious Emphasis week at Mississippi State College over the matter and stated publically that *segregation is incompatible with the Christian faith*.

These represent only some of

the actions that have been taken by the diocese of Mississippi. It is hoped that, as you are seating in your ivory tower safe and secure from the fray, you will in the future make more constructive contributions to the situation in which we are all sinful participants.

GARDINER M. DAY  
Rector of Christ Church,  
Cambridge, Mass.

It occurred to me that the following item which appeared in the letters of the Boston Herald might be of interest to Witness readers:

"It may be helpful to the governing authorities of the University of Alabama to know how Harvard in 1848 handled the protest against the admission of a Negro student, Beverly Williams. President Edward Everett declared, 'If this boy passes the examinations, he will be admitted; and if the white students choose to withdraw, all the income of the college will be devoted to his education.'"

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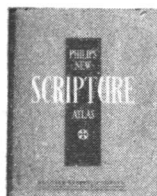
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# The New Books

*Wanted: An Asian Policy* by Edwin

O. Reischauer, Alfred A. Knopf.

This is a book of major importance for anyone interested in American foreign policy as applied to the nations and peoples of Asia. The author is well qualified to make the analysis which this book furnishes. Professor of Far Eastern Languages at Harvard University, he was born in Tokyo in 1910 and remained there until 1927. He received his college education in the United States and studied also in universities in France and Japan. He served in the military Intelligence of the U. S. during World War II and has also worked for the state department in the office of Far Eastern affairs.

The author writes as a thoroughgoing conservative and, in general, as a supporter of the cold war against Communism, so that his drastic criticism of our present Asian policy—or lack of intelligent policy—will be all the more effective with the political powers-that-be. He describes the impact of the West on all of Asia during periods of various lengths and stresses the important fact for any understanding of the present situation that, unlike any of the ancient conquests, the result of this modern Western impact has been drastic and permanent.

He says: "The political domination of Asia by Europe has proved far different from earlier conquests. In the past, foreign rulers came and went, but the political and social institutions continued with

little or no change. But conquest by the Europeans has left incomparably greater traces \* \* \* In no important Asian land has the native political system of a century ago survived intact today, and in most countries there remain only minor survivals in local government or purely symbolic vestiges of the older national orders."

Proceeding from this important fact, the author develops his main thesis that today's situation everywhere in Asia has arisen from the long-cherished determination for independence, favored at long last by world conditions growing out of two world wars and that the basic need in all Asian countries from now on is their industrialization, a fairly obvious conclusion. He describes at length what he conceives to be the chief difficulties in this process and points out ways in which the democratic West can assist most effectively in its accomplishment. He recognizes clearly enough that Communism has, at present, a much better chance than the Western democracies to play the determining part in most Asian countries as world conditions are today. For him, Communism is the great enemy of the sort of progress which he hopes for in Asia.

From this point of view he writes: "The possibility of atomic self-destruction is at present, of course, the most pressing danger to us and to all civilized men, but next to this possibility the single greatest danger we all may face is that Asia as a whole will gradually drift toward Communism. Beside it the favorite dangers of the calamity-howlers

pale into insignificance. What by comparison is the danger of internal subversion in the United States from a handful of Communist agents and sympathizers who in recent years have shrunk almost to the vanishing point? Even the difficulties of military defense in Asia seem definitely subordinate to this great political problem, for there is little point in defending countries by arms if they are drifting toward Communism in any case."

It is interesting to note that, in spite of the author's overwhelming hatred and fear of Communism, he advocates, after carefully considering the alternatives, the recognition of the Chinese Peoples Republic and its admission to membership in the United Nations.

On the whole, this is a book well worth careful reading.

KENNETH R. FORBES

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