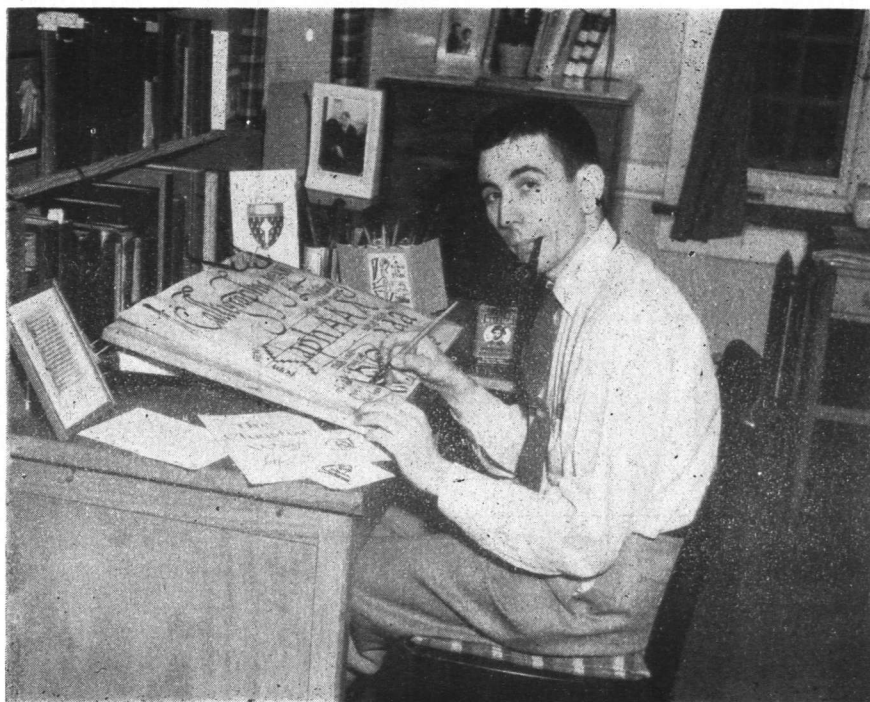


The **WITNESS**

MARCH 22, 1956

10¢



ART OF CALLIGRAPHY

LINDSAY WARREN, student at Bexley, produces notable works of penmanship illuminated in gold, crimson and blue to help work his way through Seminary

ARTICLE BY BRICE M. CLAGETT

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The Rev. Alfred W. Price, D.D., Rector
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Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

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Where the Protestant Episcopal Church was Founded
Rev. E. A. de Bordenave Rector
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Very Rev. John S. Willey, Dean
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Holy Days: Holy Communion, 10:30.

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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

American Churchmen Greeted Warmly in Moscow**CHURCH-STATE RELATIONS LOOMS AS ISSUE OF AS GREAT IMPORTANCE AS PEACE**

★ Nine American Church officials, including Bishop Sherrill, arrived in Moscow on March 11th where they will remain until the 22nd as guests of Patriarch Alexei.

The trip marks the first phase of a two-way interchange that will bring leaders of the Russian Churches to the United States in June, as guests of the National Council of Churches.

The purpose of the visit is to determine what the Churches of the two countries have done and are doing to promote world peace. They will also discuss the freedom of the Churches to fulfill their mission.

When the Americans arrived at the airport in a plane of the Czechoslovakian Air Line from Prague, they were met by five ranking Orthodox leaders headed by Metropolitan Nikolai.

"On behalf of his highness Patriarch Alexei of all the Russias and on my own behalf," he said, "let me greet you on your happy arrival here. We hope that your visit will result in better relations between our churches."

The Rev. Eugene Carson Blake, president of the Nation-

al Council and chief administrative officer of the Presbyterian Church, the head of the deputation, expressed the pleasure of the group in being here.

"We bring greetings to all the people in your churches from the Christian people in America," he said. "We expect and look forward to very interesting and fruitful conversations."

Blake noted that the Churches of the United States and Russia had never had very close relations, partly because of the great difference between them and partly because of "the ancient schism of the church."

"It is even more important in times of international tension that all those who call upon Jesus Christ as the Divine Saviour should know and love each other," he said.

At a conference with the Patriarch the next day, Metropolitan Nikolai sprung a surprise by inviting the delegation to visit Tallin, capital of Estonia, which has been barred to foreigners since the end of the war. It was not indicated whether or not the invitation would be accepted.

The conversations opened in

the residence of the Patriarch on the 13th when it was announced that Lutheran, Evangelical, Baptist and Armenian Orthodox churchmen would join the meetings later.

Dr. Blake stated that the National Council of Churches had instructed the delegation to convey its prayers "that the God of righteousness will lead the peoples of the United States and the Soviet Union into the paths of peace."

He also emphasized that "our mission to you is a Church mission, not a subsidiary supplement to national diplomacy. We come without any instructions from our government. We are under no obligation to report to the government upon our return. We are here as churchmen with a dedicated loyalty to the Risen Christ. It is in the context of the Christian Gospel, and the bearing of that Gospel upon the conduct of men and nations, that we embark upon these conversations."

He said further that "we have both shared the heritage of the Prince of Peace for more than nineteen centuries. Surely this heritage and our common loyalty to his Gospel and to the Universal Church will enable us to stand together for peace and for the freedom and justice without which peace is neither good nor right."

Metropolitan Nikolai assured the Americans that the Orthodox Church was independent and was supported by the sale

of candles and voluntary contributions. He said also that the Russian leaders had entered into the conversations without instructions from their government.

The Rev. Walter Van Kirk, director of international affairs of the National Council, stated that the Council had welcomed President Eisenhower's letter to Premier Bulganin, proposing fissionable material be produced only for peaceful purposes. Nikolai replied that he wished to discuss this further with the Americans.

There was a clash the first day over the Russian Church backing the World Peace Council, which, according to Dr. Blake, advocated Soviet policy at every turn. He asked further how U. S. Churches could cooperate with the Russian Church if it supported the Soviet leaders against the U.S.

Nikolai said that the charges to which the American objected had been made in a period of war and tension and assured the delegation that the situation in the Soviet Union was different now and assured them that there was no danger that Moscow would pursue warlike tactics.

It was clear from this first day of conversations that the freedom of Churches to fulfill their mission, and Church-state relations, are considered of great importance to the Americans—of as great importance as world peace.

The delegates got a lesson in art used for political ends when they visited the Tretyakov Galleries. Until recently the picture of Stalin has been on nearly every wall but none are now to be found. It is apparently another move in the present Soviet policy to stamp out the "cult of one man" and to emphasize "collective leadership."

On the way to Moscow the

delegation had an unexpected visit at Prague with Church leaders. Originally scheduled as merely a stopover, the Czech leaders arranged for an overnight stay. They were met at the airport by eight Czech Churchmen, headed by Orthodox Bishop Jan, who were hosts at a supper party. Bishop Jan stated that "the one thing that unites us is our love of mankind. We in Czechoslovakia desire to live in love

and peace with other countries and we believe that Americans have the same desire."

Dr. Blake replied that the deputation had the "utmost goodwill for the people of Czechoslovakia" and hoped the visit to Prague might increase understanding between them and the American people.

On the return trip the delegates will stop over for a day in Stockholm, arriving in New York on March 23rd.

Brooklyn Judge Leaves Melish In Charge of Church

SUPPORTS CONTENTION OF PRO-MELISH FORCES THAT VESTRY LACKED REQUIRED QUORUM

★ The contention of the supporters of the Rev. William H. Melish that there was no quorum at the vestry meeting that sought to replace him as minister of Holy Trinity, Brooklyn, was sustained by Justice Edward Baker on March 10 in Brooklyn Supreme Court.

Vestrymen seeking to oust Melish went to court to get a temporary injunction barring him from holding services the following day, thus clearing the way for the Rev. H. S. Sidener, who had been installed the previous Monday by Bishop DeWolfe (Witness 3/15).

The charter of the parish specifies that the vestry consists of two wardens and nine vestrymen. Justice Baker said that at the meeting when Melish was removed, only two wardens and four vestrymen were present. He declared that this was insufficient for a quorum because the law of the state defines a quorum as one warden and one more than a majority of vestrymen, or both wardens and a majority of the vestry.

"Those present at the afore-said meeting were incompetent to act," Judge Baker declared.

At the service the following day, at which Mr. Melish preached, the large congregation of about 500 persons was also addressed by Hubert T. Delany, prominent Episcopalian of the diocese of New York who is attorney for Melish. He said that efforts to remove their minister by court action were probably ended. He predicted that the people favorable to retaining Melish would win complete control of the vestry at the annual parish meeting on Easter Monday.

He also referred to the efforts to remove Melish as "an ecclesiastical conspiracy" and said that Bishop DeWolfe "knew full well that he had no quorum."

In rendering his decision on Saturday, Justice Baker addressed those present:

"The unfortunate controversy which is the basis of this action has led to bitterness and discord among the members of the congregation and among those charged with the

duty of administering the business of the church," he said. "The intensity of the dispute has resulted in undignified and unseemly conduct within and about the place of worship.

"It is comforting to know that, important as this litigation is, and whatever may be the final result, long after those consigned in it have been forgotten, people still will worship God in the Church of the Holy Trinity."

Mr. Melish later expressed his gratification at the court's decision and said, "Under the resolution of the vestry of March 19, 1951, I am entitled to conduct services as I have done for the past several years."

"I shall preach tomorrow and continue to do so until the final determination of the action which, in light of this decision, can result only in a final decision in favor of the congregation, the three vestrymen and myself," Mr. Melish added.

He said the court ruling shows that he was not responsible for the interruption of services at Holy Trinity on Jan. 15 when he and the Rev. Robert K. Thomas conducted services simultaneously. Mr. Thomas was appointed by Bishop DeWolfe to take charge of the parish after Mr. Melish was dismissed by a part of the vestry.

Mr. Sidener said he would have conducted services at Holy Trinity on March 11th if the temporary injunction had been granted. Since it was refused, he would go through with previous commitments, he said.

No trial date has yet been set for the litigation which remains to be settled in Brooklyn Supreme Court. This case, which will determine if Mr. Melish is to remain permanent-

ly as rector of Holy Trinity Church, has its roots in a controversy which began in 1948, when Bishop DeWolfe ousted Mr. Melish's father, the Rev. John Howard Melish, who was then rector, for continuing to support his son's alleged pro-Leftist activities.

Another incident of "changing the locks" also had an unhappy ending for the anti-Melish vestrymen. They had changed the locks on about forty entrances to the property in January hoping to keep Melish from conducting services. However the Melish supporters saw to it that their minister was present in church the following Sunday to conduct services.

Prior to the installation of Mr. Sidener, the anti-Melish vestrymen again changed the locks, with Lewis Reynolds, as warden, handing Sidener some new keys, symbolizing that he was in control of the parish. However after the decision by Judge Baker, the Melish supporters went to the church and obtained the keys without difficulty from the caretaker.

An inquiry into the conduct of Mr. Melish, initiated by the diocese in January, is continuing. It is being conducted by Frank Sincerbeaux, attorney of the ecclesiastical court. He is to report to the standing committee, which will then make recommendations to Bishop DeWolfe as to whatever procedure and discipline may be indicated.

Incidentally, Holy Trinity received a bequest of \$25,000 by the will of Miss Sarah B. Russell, filled in the surrogate's court on March 13th. The Rev. John H. Melish, former rector, received \$5,000 in recognition of his services to the former parishioner for many years.

STRONG WINDS DAMAGE BALTIMORE CHURCH

★ Winds up to 63 Knots an hour tore off part of the roof of the Church of Our Saviour, Baltimore, Md., February 25th. The west wall nearly collapsed and the organ was ruined.

Officials condemned use of the building so when a large group gathered the next day for a service, they marched four blocks to Church Home and Hospital where a service was held in the chapel.

The roof of the same church had been blown off during "Hazel" in 1954.

S E R V I C E S

In Leading Churches

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

Daily Morning Prayer and Holy Communion, 7; Cho 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, 6:40, 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 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.

WOMEN AND MEN ON SEGREGATION

★ The United Church Women of Texas, meeting at San Antonio, March 9th, called upon women of the state to work for the abolition of "any law that requires segregation or any form of discrimination based on race, color or creed." They urged women to ask the legislature and state officials to speed such action.

The convention also urged delegates to press the government to ratify the UN genocide convention and the declaration of human rights and to "support consistently the self-determination and self-government of all peoples."

On the same day about 800 persons attended a pro-segregation rally in Memphis Tenn., at which southern clergymen were denounced.

H. W. Fancher of Minter, Ala., author of several pro-segregation pamphlets, scored the "general indifference to the threat of integration" shown by Southern clergymen.

Curt Copeland of Little Rock, Ark., declared that Southern ministers are "so carried away with this 'brotherhood' mess of trash that they haven't got the guts to preach the doctrine of segregation, which is the doctrine of God."

He described the National Association for the Advancement of Colored People as "the worst organization to come along since the one that crucified Christ and—I might as well say it—it's the same organization."

Other speakers included J. D. Johnson of Crossett, Ark., leader of the Citizens Council movement in that state, and Amis Guthridge of Little Rock, Ark., executive secretary of White America Inc.

BISHOP NASH RESIGNS

★ Bishop Nash of Massachusetts has announced his intention to retire October 31, 1956. In writing the Presiding Bishop he states that the combined tasks of the office have become so heavy that he thinks



Bishop Nash

it best for the diocese and himself that he turn over jurisdiction to Bishop Stokes, coadjutor.

The announcement is also made that a suffragan bishop will be elected at the annual convention, May 2nd.

Bishop Nash plans to live in Cambridge, Mass., after retiring.

The picture was a snapshot taken when Bishop Nash was host of the 1952 General Convention.

FATHER AND SON GRATITUDE

★ Some years ago Mr. and Mrs. Fred G. Yerkes Sr. of Jacksonville, Florida, established a scholarship in honor of their son, which aids a theological student at the University of the South.

Last week the son, Fred G. Yerkes Jr., now archdeacon of rural work in Florida, established a scholarship at Sewanee in memory of his father. The new scholarship will impose the same conditions but this time will honor a father who had already honored his son.

DEAN SIDNEY SWEET IS HONORED

★ Dean Sidney Sweet of Christ Church Cathedral, St. Louis, was named "ecumenical man of the year" at the annual meeting of the city's Church Federation.

The citation awarded to the Dean commended him "for his 25 years of personalized ministry to all kinds and conditions of men in all strata of society; for his contribution in easing the problem of poverty, unemployment, and ill health through the depression years . . . for his Christian witnessing in political action, racial harmony, in workshop, office and store . . ."



Dean & Mrs. Sweet

Dean Sweet has been dean of the Cathedral for 25 years. He is chairman of the Federation's department of Christian community action.

The picture of Dean and Mrs. Sweet was taken at a wedding anniversary four years ago.

PARISHES SEEK FUNDS

★ St. Mark's, Riverside, R.I., is seeking \$60,000 to build a new church. St. Martin's, Pawtucket, R. I. is seeking \$125,000 for a parish house.

EDITORIALS

PALM SUNDAY

PALM Sunday should be recognized in any modern Christian Year Calendar as the great Holy Day of Pacifist Christians. More trenchantly than all the sayings of our Lord put together, the pageant of Palm Sunday declares with supreme eloquence the utter futility of war and the tragic stupidity of reliance on force and the threat of force to bring either freedom or peace to mankind.

A careful reading of the Gospel narrative will convince one that the atmosphere of Jerusalem on Palm Sunday was highly explosive. Great numbers of pilgrims from Galilee, that hot-bed of patriotic revolution, had poured into the city, believing that the great Galilee Prophet was about to lead his people in a revolt against the Roman oppressor. The occupation authorities expected it, the common people for whom Jesus' popularity was at its peak, were ready to follow him. The stage was set for violence and a terrible blood-bath.

Our Lord, in the days immediately preceding Holy Week, had tried to convince the people that his mission was one of peace; that his "Kingdom was not of this world", but his words had fallen on barren soil; no one wished to believe his message. So he prepared that dramatic pageant which dominated the Palm Sunday scene. Every Jew was familiar with the prophecy of Zechariah which described the nature and purpose of the Messiah: "Rejoice greatly, O daughter of Zion—behold thy king

cometh unto thee—lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle bow shall be cut off; and he shall speak unto the nations".

This prophecy Jesus deliberately arranged to fulfill, as his last attempt to convince his people of the futility of violence. In doing so, he took the wind out of the sails of the Galilean plotters and made them his enemies. On Good Friday they shouted, "Away with him; not this man, but Barabbas!" But he saved Jerusalem for the present from the outburst of bloody violence which would have destroyed it,—as it indeed did, a generation later, in A. D. 70.

This Palm Sunday pageant of peace is not without significance for us in the world today. The policy of the "free world" in putting its trust in the power of colossal armaments, in threatening to "liberate" the peoples of nations whose way of life we dislike and fear,—all this adds up to a deadly parallel to the hopes and fears and eager plans of the Jewish zealots whom our Lord rebuked and whose plans he spoiled by his determined stand for peace.

And he would, we may fairly believe, speak words of like import to those who exalt freedom today but put their trust wholly in force and threats of force.

But the way of Christ, today as of old, is the way of reconciliation, of persistent, patient negotiation which alone can lead the world to peace.

CHRISTIANITY AND ATOMIC ENERGY

THE EFFECT OVERSEAS

By Brice M. Claggett

On August 6, 1945, there was a flash at Hiroshima, and the world was poorer by eighty thousand people. In January, 1956, it was announced that in West Bengal, India, thirty-one per cent of those answering India's first major public opinion poll thought the United States was "willfully preparing for a war of aggression." (Two per cent said the Soviet Union was.) In these two events, and all that lies between and around them, it is not difficult to find the tragedy of post-war American policy in the East.

"I can think of no country in history," the Witness (February 2) quoted a Hindu priest as saying, "that weakened itself more than America did when it dropped two atomic bombs on living creatures." One of my most vivid memories of a year in India is of a sumptuous lunch in the house of a leading industrialist in Kanpur. The guests were rich, mostly British-educated, and cosmopolitan. Yet there was general assent when a high officer in the army said that America would never have used the bomb on Germans, but found 135,000 Asia—"colored"—lives, at Hiroshima and Nagasaki, not too high a price. That and similar comments, repeated over and over again, made me so concerned about the reasons for the decision to use the bomb on cities that I wrote to ask former President Truman what they were.

There was no reply.

Of course there are many other factors besides nuclear power in the alarming process that Ambassador John Sherman Cooper has recently called "the steady deterioration of United States relations with India," and, in fact, with most of the poorer half of the world. There is the all-pervasive consciousness of color and race, and the bitter resentment, mingled with deep feelings of inferiority, resulting from centuries of European colonial rule. As the major Western power now active in East Asia, we have inherited a formidable burden of suspicion and mistrust, for most Asians have never known the West to take any kind of interest in them except for purposes of exploitation. These suspicions are,

in Asian eyes, confirmed and reinforced by a long line of official American actions apparently inimical to those areas still under foreign rule—actions which, so impeccable a conservative as Senator Walter George has stated, "too often have seemed to put the United States on the side of colonialism." There are specific grievances as, in the case of India, American military aid to Pakistan and Secretary Dulles' statement which was interpreted (as any one could have predicted it would be) to mean support of Portugal's right to its Indian colony of Goa.

False to Ideals

NO ONE would claim that all of Asia's criticisms are correct or even reasonable. There is much blind fault-finding, and the typical Indian intellectual is not the most rational or dispassionate of men. His pretensions to non-violence often smack of hypocrisy in the light of India's military record in Kashmir and elsewhere. But a very great measure of American unpopularity in the East can be traced to a powerful conviction that we have been false to our own revolutionary ideals; that by seeing the world as divided in black-and-white terms between Communist and "pro-Western" powers we have renounced constructive interest in the peoples who still want to be free and to get enough to eat; that our over-emphasis on military—and especially nuclear—power has led us to a willingness to buy an air base or a division at the cost of our most cherished principles and, in the colonial world, has put us decisively on the side of the status quo. McCarthy has seemed significant to Asia precisely because he represents, in its crudest and most extreme form, the black-and-white analysis of world affairs which Asia believes is typical of America generally.

Can we possibly deny that there is much truth in this indictment?

The writer graduated from St. Albans School, 1950, and Princeton University, 1954. Rotary International Fellow at the University of Allahabad, India, 1954-55. Now first year student at Harvard Law School and a parishioner of the Church of the Advent, Boston.

Were we Justified?

THE three major figures in the decision to use the bomb on Hiroshima have all set forth their reasons for acting as they did. Harry Truman discusses the question around page 420 of his "Year of Decisions." He was advised by a committee headed by Secretary of War Stimson, who gives his rationale at pp. 612-633 of "On Active Service in Peace and War," jointly written with McGeorge Bundy. And Karl Compton, who headed a committee (of scientists) to advise the committee, wrote "If the Atomic Bomb Had Not Been Used" in the Atlantic Monthly of December, 1946. Do their reasons satisfy us?

Even if we go so far as to admit that use of the bomb would have been justifiable if necessary to bring the war to a speedy end, the question remains whether it was necessary to do what was done—to destroy, without warning, large civilian populations. Could it not have been used on a military base or camp remote from cities? Could it not have been demonstrated on a small island or other uninhabited spot, after notice and with a warning that the destruction of cities would follow if a prompt surrender was not forthcoming? Secretary Stimson unintentionally attests to the plausibility of such alternatives when he quotes, on page 621 of his memoirs, a memorandum he sent to President Truman on July 2, 1945:

"I believe Japan is susceptible to reason in such a crisis . . . Japan is not a nation composed wholly of mad fanatics . . . I think the Japanese nation has the mental intelligence and versatile capacity in such a crisis to recognize the folly of a fight to the finish . . ."

If we search the records for consideration of alternative uses of the bomb, we find (quoted by Truman on page 419, by Stimson on page 617) that Dr. Compton's committee reported: "We can propose no technical demonstration likely to bring an end to the war; we see no acceptable alternative to direct military use." (The distinction between "military use" and military use "on cities" is not discussed.)

And that is the end of it. First Stimson and then Truman, apparently took Compton at his word. The matter is not mentioned again. Why the scientists arrived at the conclusion they did is never explained; we are left with the flat statement, which we must take on faith, although on its face it seems highly improbable. This astonishing gap in the pub-

lished commentaries seems hardly to have been noticed by the nation at large. No serious justification of Nagasaki only three days after Hiroshima, has even been attempted.

Surely the American people are entitled to know what the reasons, if any, were. Or do they care? Until such reasons are produced, the conclusion seems inescapable that the decision was wrong.

Nations are not in the habit of repenting of their sins. The usefulness of an effort to convince Americans that our act of 1945 was morally reprehensible can be questioned. More practically, it seems difficult if not impossible to achieve; we have no modern equivalent of the Hebrew prophets to make us conscious of national guilt, and perhaps not the faith on which such a consciousness necessarily depends. What we can and must do is to ensure that we not misuse nuclear power in the future, and that these weapons occupy their proper place, not too much and not too little, in the formulation of American foreign policy. The bombs are different only in degree, not in kind, from other methods of modern warfare, and perhaps we owe them gratitude for making clear, more than ever before, the fundamental inhumanity of all war. The pacifist position is one that every Christian must consider with the utmost seriousness and realism. But let us consider our present alternatives, especially in Asia, if pacifism be rejected.

For Military Ends

THERE seems little doubt that our Asia policy today is dominated by military considerations. Washington seems to judge Asian countries almost exclusively by their willingness to enter into military pacts with us; and the Southeast Asian and Middle Eastern defense alliances, for better or for worse, have been Secretary Dulles's major concern in the East. President Truman's Point Four—which emphasized substantial economic aid to underdeveloped countries—has been steadily subordinated to military purposes; and the impression prevails in Asia, though it is not entirely correct, that economic aid is primarily a supplementary largesse distributed as a reward for toeing the orthodox "anti-Communist" line. It is no negligible minority in Congress which would prefer to make it entirely so in fact. Whenever a colonial issue has arisen, the State Department has seemed to

prefer complete military-political accord with a Portugal or a France to the good will and respect of the immense populations for whom colonialism, in the present or the recent past, still looms as the all-transcending political fact. And "massive retaliation" has seemed to many a blissfully simple substitute for getting along with the rest of the non-Communist world.

This approach, I submit, is in error precisely because the primary Communist threat in Asia and Africa today is not military, but economic, political, even spiritual. Since 1947 one and a quarter billion people—half of mankind—have changed their form of government and have done so with a preponderance of military power against them. As yet we in America seem scarcely conscious of the implications of that single salient fact.

In 1939, 815-million people lived in colonies. Today 750-million are the "newly freed" and 170-million, still in colonies, base all their aspirations on changing their status soon. It is the major fact of our age. For these people the goals are freedom, political self-sufficiency and stability, and a decent standard of living. Preoccupied with their internal problems, they resemble the United States in its early days in their unwillingness to make foreign commitments. They reject Communism but estimate the danger of Communist aggression lower than we do. A nascent pan-Asian sentiment and pride, engrained suspicion of Western motives, and an unwillingness to alienate their powerful neighbors all contribute to their rejection of American military alliances. This is a point of view we can understand without accepting; above all, it is one we must learn to live with. Hydrogen bombs are of little value here.

Common Goals

OUR religion, our national history, with its revolutionary beginnings, and our self-interest all should coincide in enabling us and the newly freed to work closely together for the same goals. Communism, one would think, represents the antithesis of everything that Asia wants. And yet in the East the impression is steadily growing wider and deeper that the United States is basically unfriendly to the aspirations of Asia and Africa, and that the Soviet Union is behind them. While we do little to dispel that fatal mistake, the Russians have analyzed the situation with their customary precision. They have represented them-

selves assiduously as the bitter foes of (Western) colonialism, and more and more, are now offering economic aid. All too often, they have been, and increasingly are, successful.

Americans are frequently puzzled and offended by India's foreign policy, and understandably so. But the basic tragedy of Indian-American relations is that our underlying goals are identical, and that neither of us realizes it. Democracy and Communism are on trial in Asia. Hundreds of millions of people are yet genuinely uncertain which method can give them, most effectively, the economic and political advancement they want. In this great competition India is the primary exponent of democracy; of Communism, China. The dominant fact in the East today is this crucial race between the world's two most populous nations, starting from approximately the same point in time, to see which can first solve the problems they have in common.

To this race all Asia and much of Africa looks for guidance. On the result hangs, in no small measure, the fate of half the world. Realizing this keenly, Russia is pouring vast amounts of money and equipment and technology into China to produce the desired result. It is vitally important that Americans diagnose the situation correctly and make up their minds to endure the very minor sacrifices entailed in a substantial increase of our aid to India and similar countries. Said Ambassador Cooper before Congress, pleading for an initial increase in aid to India from 50 to 75 million dollars annually, "I am trying to communicate my sense of urgency." Former Ambassador Chester Bowles, in his brilliant book "The New Dimensions of Freedom," has demonstrated that urgency with a compelling cogency that few serious readers, surely, can resist.

Our Aid Program

AN INCREASED foreign aid program, vitally necessary as it is, will be worse than nothing unless we understand with crystal clarity what we are trying to achieve by it. If we expect to gain air bases, military allies, or votes in the United Nations, or even gratitude, we shall be much mistaken and deeply disappointed. India and most of her neighbors are strongly suspicious of strings attached to foreign aid and are acutely sensitive about depending on others. Never were the proper motives behind an increased aid program more correctly set forth than in this statement from

the improbable source of Vice President Nixon:

"What we are trying to do is to shore up their strength so that they can be free economically and politically of any foreign domination—so that they can be independent members of the family of nations. This in the final analysis is the best guarantee of our own freedom and our own independence."

Seldom in our history have our religion and our self-interest so clearly coincided in demanding a single policy. Of course we must remain militarily prepared, but to perpetuate the present near-exclusive reliance on military and nuclear power could well be fatal. The deep malaise that broods over American-Asian relations stems basically from a vast discrepancy in wealth, recent history, and standard of life which makes it exceedingly difficult for us to understand one another.

If this nation is to remain true to the principles on which it was founded, if democratic and not Communist patterns are to characterize the new Asia and the new Africa, if indeed the United States is to retain its security and perhaps its very existence—these barriers must be overcome.

A Blind Man Groping

By William B. Spofford, Sr.

THAT STORY we printed last week about kids from six to ten breaking into our church in Victorville, California, and doing \$7,000 worth of damage just for the fun of it is a good jumping off place for this piece. If there are any social workers, psychiatrists or others who can explain such doings we'd like to hear from them.

Elmer Bendiner, as I said last week, wrote a piece for the National Guardian in which he said that these rebels have to find a cause if they are going to straighten out.

He told too of how they are being treated now, with many thousands of them on the road, the boys sleeping in haystacks and the girls, more often than not, sleeping at truck stops with drivers with whom they have thumbed a ride. Most of them, if they are not picked up by cops before, end up in either California or Florida where authorities load them on trains and ship them out of the state where they resume their wandering.

Various plans are offered by newspapers and

officials for dealing with the kids. Horse-whipping is one; shaving their heads so that they may be identified is another. Others blame parents, TV, movies, comics, crowded houses, lack of play space. But everybody, most, agrees that the social climate in this country, from the cold war to near-pornographic advertising, is responsible for most of it.

A corps of young men and women, working for the New York City Youth Board and Welfare Council, have been tackling the problem of vandalism and gang warfare in that city for ten years. They have mixed with the kids and tried to find out what makes them tick.

This is the way the boys regarded their own community, according to a report made by social workers for the Welfare Council of work with Harlem gangs.

"They hated living in Harlem. They hated the filth, the lack of decent places to play, the overcrowding. They felt that the community had no place for them. They were pushed around by the janitor. They were chased out of the candy store by the storekeeper. They were hounded off the street by cruising patrol cars. As far as they were concerned adults had no use for them and this feeling was mutual. Many boys felt that their fellow club members were the only persons in the world for whom they cared or on whom they could count."

To a boy on an East Harlem street corner the adult world seemed made up of authorities, hoodlums and suckers. Parents and teachers were usually regarded as authorities along with the police and suffered from guilt by association. The report said:

"According to the boys, the cops chased them from the streets in which they played, picked them up without reason, and subjected them to humiliating verbal abuse and brutal beatings. (On several occasions the workers observed actual instances of mistreatment on the part of police.)"

Hoodlums were worldly successes, like the numbers man, dope peddler, pimp and racketeer. They had the Cadillacs. Many of the boys lumped the police in this category and grudgingly accorded them respect for it. One boy told a Council worker:

"The only difference between a gangster and most policemen is that the policemen are allowed to carry a gun and get away with what they are doing much easier. They rob, take money from people, they sell dope, they do

everything, but they can get away with it."

The suckers were the weaklings who "worked for a living, never stepped out of line, and always kept their noses clean." They never made good, never sported Cadillacs. No one wanted to join their ranks.

Facing an adult world that was plainly hostile, a future at best precarious, the boys turned to each other. The girls turned to the boys and were accepted, generally as camp followers.

What they are after and how they go about getting it will be reported next week—again with credit to Elmer Bendiner and the National Guardian.

FORGOTTEN STORIES

By C. G. L. DuCann

AN ORPHAN child deprived of parentage when very young, will listen with intense eagerness to the least scrap of testimony regarding its beloved, yet personally unknown, father and mother. It is natural and understandable indeed. By analogy you would think any devout Christian would eagerly seek for the least testimony regarding him whom he regards as his master and savior, not only in the four accredited Gospels comprising the first part of our New Testament, but in whatever ancient writings such interesting matter was preserved.

Known and Honored

Strangely enough, such is not the case. The apocryphal Old Testament is well known and honored, even highly, as indeed very much of it deserves, because some of it challenges comparison with parts of the Canonical Books. But what is to be said of the apocryphal New Testament; of its Gospels, Acts, Epistles, and Apocalypses? It is safe to say that not one lay Christian in ten thousand is aware of their very existence. Utter ignorance of them is wide-spread amongst the laity; and the more devotion certain Christian sects profess for literalism about Jesus, the less have they troubled to explore these side-avenues of knowledge.

Have you, who read these words, ever heard of the Agrapha (or "Unwritten Sayings") of Jesus? Or of those fragments of early Gospel attributed to Philip, Matthew, Peter, Thomas, the Hebrews, and the Ebionites? Or of such

famous Infancy Gospels as "The Book of James" or the Protevangelium? Or of such Passion Gospels as the Gospel of Nicodemus or Bartholomew? Or the Acts of John, Paul, Peter, Philip, Andrew, and Thomas? Would you not care to read the Letters of Christ and Abgarus or the Epistle to the Laodiceans?

In the above paragraph I have indicated not a tenth of the riches that await the inquirer into these "quaint and curious volumes of forgotten lore." Those of us who, like myself, are not Greek or Hebrew scholars, are not entirely debarred from access to the apocryphal New Testament. True it is that books on the subject in English are few and rare. But there is William Hone's "Apocryphal New Testament," issued first in 1820, and the much more reliable and scholarly volume of the same title, compiled by Dr. Montagu Rhodes James, first issued in 1924, and its corrected edition issued in 1953. Dr. James denounces Hone as "misleading and unoriginal," but admits that reading Hone fascinated and inspired him to compile his own book.

Pious Forgery

FROM the literary and the historical standpoint, as well as from the religious, the reading of these books is well worth while. Not all of them instil true religion; not all record true history. There is folk-lore, romance, pious forgery, and fraud, as well as remarkable passages, imaginative and poetical. Some of the stories intended to glorify Jesus and the Apostles in fact degrade them. A number of the stories, forgotten to-day by the multitude, were familiar to the medieval ages and can be found in the literature and are of that period.

Perhaps their greatest value is as a repository of Christian thought of their early period.

But let me illustrate. There are about thirteen or so "Agrapha" or "unwritten sayings" of Jesus, out of which I select a few of the more apparently significant. It must be recognized that undoubtedly there are credible "sayings" of Jesus not actually given by any of the Four Gospels; for instance, the saying quoted in the Acts xx, 35, by Paul at Miletus: "It is more blessed to give than to receive." Is it then quite preposterous to think that when the Early Church quotes other sayings as sayings of Jesus that they may be right, especially if the words ring true?

Same Spirit

SUCH a saying, surely, is the following: "Ask ye for the greater things and the small shall be added unto you: and ask for the heavenly things and the earthly shall be added unto you."

Is not this saying in keeping with the tone and diction of other sayings of Jesus given in the canonical Gospels? Origen quotes both parts: Clement of Alexandria the first part only.

Here is another twice quoted by Clement:

"We remember our Lord and Teacher how he charged us saying (in a certain Gospel): Ye shall keep my secrets or mysteries for Me and the sons of Mine house."

Again:

"So when the Lord was telling the disciples about the future kingdom of the saints, how glorious and wonderful it should be, Judas was struck by his words and said, 'Who then shall see these things?'"

"And the Lord said: 'These things shall they see who are worthy.'"

To many people the paucity of information about the family life of the boy-Jesus in the canonical Gospels has been a severely-felt disappointment. They will find plenty of stories of his boyhood in the Infancy Gospels, not all of which perhaps are credible, though dictated by a mistaken piety. In the Gospel of Thomas we may read how Jesus, at five years old, was playing with other children beside a brook on the Sabbath day. He made twelve sparrows out of soft clay. A certain Jew complained to his father, Joseph, of this sabbath-breaking by fashioning the twelve little birds.

Joseph came and saw, and cried out to Jesus saying: "Wherefore doest thou these things on the Sabbath which it is not lawful to do?"

The child clapped his hands and cried to the sparrows: "Go!" And the sparrows took their flight and went away chirping.

Not less pleasing is the story of Jesus at six years old, being sent by his mother to fetch water. When he reached the well it was crowded with people and his pitcher got broken. Whereupon he took off his cloak and filled it with water, and brought it to Mary his mother. The story ends finely:

"And when his mother saw the miracle that Jesus did, she kissed him and said: 'Lord, hearken unto me and save my son.'"

That story told to a modern child elicited the

comment: "I know. It was a mackintosh cloak! But what a good miracle all the same."

There is the story of how Jesus, by a touch, healed the foot of another boy "of that village," who was cleaving wood and smote his foot. When Jesus came to be eight years old, Joseph had an order to make a bed for a rich man. Unfortunately Joseph cut one beam shorter than the other, and was much vexed. However, Jesus pulled out the shorter to equal the longer. And Joseph embraced him saying: "Blessed am I for that God hath given me such a son."

Miracle of the Dyer

ONE of the pleasantest stories is the Miracle of the Dyer, who was a neighbor of the Holy Family. The Blessed Virgin visited the neighbor, and the child, "as is the wont of boys," followed his mother. While she was conversing with the dyer, the little boy discovered vessels containing several dyes, and divers cloths waiting to be dyed various colors. Like a mischievous little boy, he took all the cloths and put them all in a black dye.

Of this boyish escapade, the dyer complained bitterly, as involving him in great loss. The Virgin reproached the little boy: "My beloved son, wherefore hast thou done this? Thou oughtest to make me glad as thou hast done always, now contrariwise thou makest me sad." Where-upon the child, to assuage her grief, went to the vessel and drew each cloth out, each one dyed in its desired color, and handed them to the man.

"And when that man saw it he glorified the child and had him in great admiration. But the Virgin, the Mother of the Lord, embraced her Son in her arms and kissed him. And so, being filled with joy returned to her house with Christ her son."

That particular story is not unworthy, in my judgement, to stand beside the miracle of water turned into wine at Cana in Galilee—a miracle it much resembled in kind.

Strange Fictions

IN ONE of the Passion Gospels, the Acts of Pilate (or the Gospel of Nicodemus) are many strange fictions. Jesus is represented as telling Bartholomew, in answer to a question, that 30,000 souls depart from the world daily. Fifty-three go into Paradise, but only three into Abraham's bosom. One soul more only is born than they that depart. When the Virgin Mary is asked by Bartholomew how she

conceived, she said: "Ask me not this mystery, If I should begin to tell you, fire will issue out of my mouth and consume all the world." Pressed, she tried to tell her story; but fire did issue out of her mouth and the world was at the point to end when Jesus appeared and forbade the utterance of the mystery.

My favorite of these Gospels is this Gospel of Nicodemus, or the Acts of Pontius Pilate. The story of the quarrel between Satan, "The Prince and Captain of Death" and the "Prince of Hell," on the arrival of Christ at hell-gates (when we read of death being trampled upon, the prince of hell's seizure and Adam's deliverance by Jesus) is interesting indeed. Then Christ gives dominion to Beelzebub, over Satan for ever, and there is a general ascension of the Blessed to Paradise.

As illustrating some of the Apocrypha's literary quality, one might well quote from the Epistle of Barnabas. Consider this, for example: "Of the Way of Light and of the Way of Darkness."

"There are two ways of doctrine and power: the one of light, the other of darkness The one is of the Lord from everlasting to everlasting

"Now the way of Light is this . . .

But the way of Darkness is the way of eternal death with punishment; in which they that walk meet those things that destroy their own souls."

Fine Sayings

THAT, I suggest, is of excellent quality. even considered merely as literature. There are numerous fine sayings indeed in this Epistle; for instance, the following may serve briefly to illustrate:

"Whatever events happen to thee thou shalt receive them for good."

"Strive for thy soul with all thy might."

"Thou shalt be gentle. Thou shalt be quiet."

"Thou shalt be simple in heart and rich in spirit."

"Thou shalt not be double-minded or double-tongued; for a double tongue is the snare of death."

On the other hand, such improbable fictions as some of those in the books show plainly why the books containing them came in process of time to be rejected by the Church. When one has said the utmost good one can of these Apocryphal books—and there is much good that can be said—no thoughtful person reading

them is likely to dispute that verdict. By and large, they are inferior in literary and religious merit to the Apocryphal Books of the Old Testament, some of which are admittedly very fine indeed. But that they are worth the serious attention of the Christian laity and are worthy material for literature and art, cannot be gainsaid, and their almost total neglect by modern Christian laymen is entirely undeserved.

It is indeed difficult to do the subject justice in a brief article, and I can only urge my readers most earnestly to go to the books themselves.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I HAVE had more than one parish and I know very well that there are times when the parish is a land of hope and glory and it is a joyous thing to be the rector. But I know too that there are times when the parish is like a balky horse and as one leads it along the road it drags its weight and will neither be persuaded nor driven. The people are not yet wholly sanctified and neither are we parsons so we have to bear each other's infirmities.

"Oh, but I thought parsons were different. One expects so much of parsons."

No, we are not very different; we are very much the same. We have not got all our heavenly equipment and even if we had it might not be well to use it all in a parish. The parish would be overwhelmed. It would value it more after we were dead, I expect, but our people expect us to live as an example rather than to die. And living means that our job brings us both glory and irritations.

THE BISHOP AND THE PASTORAL RELATIONSHIP

By Edward L. Parsons

Bishop of California, Retired

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ABOLISH H-BOMB URGE QUAKERS

★ The peace committee of the Quakers of England has urged that one of the great powers seize moral leadership of the world by abandoning the manufacture and testing of H-bombs.

"Such an act of faith might well create new trust and respect that would enable further steps in disarmament to be taken. We must be prepared to face the risk that the other powers might not respond, but Christian action always involves risk."

The Quaker body said it recognized that, in the past year, discussions in the U.N. disarmament subcommittee had shown some progress but that final agreement "seems now to be held up for lack of just that courageous leadership for which we call."

The statement urged "all who share our conviction" to make known their views in this matter to members of Parliament, ministers of religion, and "to all groups and persons who can be persuaded to listen."

"Let it not be said that the peace was lost because 'I did not do my bit.'" the committee added. "Let not the Christian have to reproach himself because 'I failed in loyalty to Christ when faced with the greatest moral issue of my time.'"

"Now is the moment to turn from reliance on the deterrent power of fear and to rely on the matchless power of good faith and Christian love."

BISHOP BURRILL GIVES WARNING

★ Bishop Burrill of Chicago, said in New Orleans that racial integration should not be forced into existence.

He said that segregation is "obviously contrary to the law

of God" but force was not the way to get rid of it.

The bishop was in the city to preach at a retreat in St. Andrew's Episcopal church.

"You don't make people good by laws," he said. "They should be willing to do the right thing because God wants them to do so, not because a law is forcing them in that direction."

Bishop Burrill said that "in carrying out the directives of our conscience and the recent decision of the Supreme Court, the controversial matter is not what to do but how to do it."

"I have the deepest sympathy and understanding for the people of the south and realize that the 'Yankees' are in an entirely different culture," he declared.

"If everyone is patient and doesn't lose his temper the solution will be found."

ZABRISKIE HEADS COLLEGE WORK

★ The Rev. P. T. Zabriskie has been appointed head of college work of the National Council, succeeding the Rev. Roger Blanchard. He is now assistant chaplain at Amherst College and assistant rector of Grace Church.

Groton, Princeton, Rhodes scholar at Oxford and Virginia Seminary is the educational background. He was ordained priest last year.

RELIGIOUS EMBASSY AT TRINITY

★ Faith in our time was the theme of the Religious Embassy which opened at Trinity College, Hartford, Conn., March 15th. Clergymen from several denominations took part under the direction of the Rev. Allen F. Bray, acting chaplain of the college.

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NIEMOELLER BACKED BY THEOLOGIAN

★ A conference of German theologians, attended by 240 delegates, opposed the removal of Martin Niemoeller as head of the foreign office of the Evangelical Church. Meeting at Wuppertal on March 14th, they said that such a step would amount to giving up the Church's neutrality in connection with East-West tensions.

Niemoeller has been opposed by some leaders in the Church who charge that he is too sympathetic to the East.

WANT BISHOPS FROM HERE

★ Bishop Burgmann of Canberra and Goulburn, suggested in his diocesan letter that Australian Anglicans look to the United States and Canada for some of their future bishops.

The idea was lauded by the Anglican, weekly paper, which pointed out that within the next five years 10 or 12 of Australia's 25 Anglican bishops will "no longer be in their posts." The paper said "it would be quite silly to pretend" that the country is producing enough men of episcopal stature to replace them.

"It would be an interesting and no doubt very wise thing," Bishop Burgmann wrote, "if some Australian diocese elected an American churchman as its bishop. They have a freshness and freedom about them that would appeal to Australians generally and it would emphasize the catholicity of the Anglican Communion. They might also show us the way out of our chronic financial doldrums."

If the Australian Church "must look abroad" for new bishops, he said, "there is good

reason for having a look at the American field."

"While we are eternally grateful to England for giving us the Church of England in Australia," the bishop asserted, "the fact remains that ecclesiastically we are very slow in creating an indigenous Church.

"An infusion of American or Canadian blood—not too much of it—might easily give us a few original ideas and help us considerably in working out a genuine Australian version of the faith."

CATHOLIC LEADER ASKS WHY?

★ A Swiss Roman Catholic political leader complained that although the Spanish government has permitted a Protestant seminary in Madrid to reopen it has not yet explained why it closed the institution in the first place.

Jean Bourgknecht, president of the Swiss Catholic Conservative Party, said it was a matter of "regret" that the Spanish government had not seen fit to announce the reasons for its "very grave decision" to close the Evangelical Theological Seminary.

The seminary, which is housed in El Provenir, the largest Protestant building in Spain, was ordered to close down last January. It has now been permitted to reopen, together with a school in the same building.

Addressing a meeting of the Catholic party's central committee, Mr. Bourgknecht recalled the many condemnatory resolutions adopted by Swiss

religious and political bodies, both Catholic and Protestant, in regard to the Spanish government's closure action.

He said that the Catholic Conservative Party wanted to reaffirm its faith in the doctrine of confessional peace and religious toleration.

"If the party did not frankly condemn any act of intolerance it would be in contradiction with itself," he added.

Mr. Bourgknecht noted that the party was fighting for the repeal of two articles in the Swiss federal constitution which he said Swiss Catholics feel are a "humiliation and an unjust discrimination."

These ban activities by the Society of Jesus (Jesuits) and prohibit the founding of new convents or religious orders in Switzerland.

"Only those who favor the abrogation of these articles are entitled to be disturbed by what happens outside our frontiers," the Catholic leader said. "The others expose themselves to being asked to meditate on their own attitude."

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PANAMA SHOWS MARKED GAINS

★ The Church in Panama has made notable gains in clergy, membership and property during the past ten years. So delegates attending the convention held at Ancon were told by Bishop Gooden. The district now includes Western Panama, Costa Rica, Nicaragua and Colombia.

Bishop Gooden said that in 1945 there were eight clergy and eleven congregations in an area of 600 square miles. Today there are 26 resident clergy and 70 missions and preaching stations in a much larger area.

MONTGOMERY BOYCOTT BACKED BY COUNCIL

★ The West Virginia Council of Churches sent a letter to the mayor of Montgomery, Ala., saying that Negroes there have a "just cause" in their boycott of bus transportation. The letter was drafted at a meeting of the body which represents Protestant churches in the state.

"We have offered prayers for you and all your citizens, both Negro and white," is said. "We share widespread unhappiness over the current grand jury indictment of scores of your citizens. We feel that, even under your own law, these citizens have a just cause to uphold, therefore we cannot think that they are guilty of a conspiratorial crime.

"May God help you, your citizens, and your law enforcement officers to find a Christian solution to your problem."

DELEGATES APPOINTED FOR DISCUSSIONS

★ Delegates have been appointed by the Archbishop of Canterbury and the Rev. Leslie Weatherhead for the discussions on unity between the

Church of England and the Methodist Church.

Bishop Bell of Chichester heads the Anglicans and the Rev. Francis J. Taylor, convenor of the Methodist faith and order committee, heads the Methodist delegation.

No time has yet been announced for the conferences.

GIFT INCOME AT SEWANEE

★ The million-dollar mark was passed for the first time in history at the University of the South, Sewanee. A total of \$1,131,176 was received in 1955, exclusive of the Ford grant of \$301,500 which will be received in 1956.

The previous record was for 1954 when \$969,138 was received.

WILSON SUTTON RETIRES

★ The Rev. J. Wilson Sutton, for the past thirteen years the rector of St. Stephen's, New

York, has retired. He was vicar of Trinity Chapel, New York, for twenty-eight years before going to St. Stephen's.

The 50th anniversary of his ordination to the priesthood was observed last year and also the 150th anniversary of St. Stephen's.

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THE WITNESS

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ALASKA ASSOCIATION OF CHURCHES

★ Representatives of seven Protestant denominations formally organized an Alaska Association of Churches at a two-day meeting at Fairbanks. Also present at the meeting were representatives of the air force and army chaplaincy in Alaska.

Bishop Gordon was elected president of the new association. The Rev. Fred McGinnis of Anchorage, Alaska superintendent for the Methodist Church, was named vice-president; and the Rev. James Austin of Anchorage, Alaska secretary for the Church of God, secretary-treasurer.

A constitution adopted at the meeting described the association as "a vehicle through which the Churches of Alaska can accomplish cooperatively that which each could not accomplish individually."

Its purposes were defined as to "encourage fellowship and mutual counsel concerning spiritual life and religious activities, study the religious needs of Alaska and devise ways through which they can be met, promote the distribution and study of the Bible, foster cooperation among local churches in cities, villages and trade areas, and maintain fellowship and cooperation with

other churches and Christian agencies who are not members of this association."

The Rev. John Stokes, president of the Fairbanks Ministerial Association, was named chairman of the new group's membership and finance committee.

ECUMENICAL SERVICE IN NEW YORK

★ Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, gave the sermon at an ecumenical service of Protestant and Orthodox Churches in St. Bartholomew's, New York. The service was sponsored by the Manhattan division of the Protestant Council.

The massed choirs of five churches sang, and the Lord's Prayer was read in seven languages by churchmen from as many foreign countries.

Bishop Lilje, who during the war was seized by the Nazi gestapo and held in solitary confinement until his release by American troops, said that the one way to Christian unity is "the simple way by which

you and I walk up to our Lord."

He asked those who seek Church unity not to belittle the efforts that have been made and said that, in the final analysis, "we cannot find God, but he can find us."

The bishop is president of the United Evangelical Lutheran Church in Germany, vice-president of the Evangelical Church in Germany, and a member of the central committee of the World Council of Churches.

BISHOP SCAIFE AT BEXLEY

★ Bishop Scaife of Western New York is to lecture at Bexley Hall, April 10-11, on the relationship of the Anglican and Eastern Orthodox Churches.

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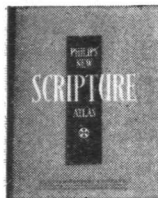
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BACKFIRE

A. F. GILMAN

Layman of Palatine, Illinois

Just to get in my vote, I thought the address by Prof. Pottle of Yale (2/9) was so good that I sent it to my son. I am surely glad that some one has the courage to broadcast such talks.

I am an old fogey and don't count, but the family services being put on by most of the clergy in this neck of the woods are most upsetting and when the children are dragged up to the communion rail I can only wonder what the ultimate result will be. I am constantly running into men who tell me that as boys they were acolytes, choir boys, etc., and they got so much of Church when they were kids that they have quit having anything to do with it now. The average kid after going to communion for some years and to him is going to wonder if it is finding that nothing much happens isn't just a bunch of hooie.

I hope you will keep us posted about the Melish case. If the Bishop of Long Island is a fair sample of the results of the dope the Anglican Communion is exporting to this country, then it is time we got up on our hind legs and became the American Communion and enjoyed the freedom our forefathers sought to give us when they called the Church Protestant Episcopal.

LUTHER D. WHITE

Layman of Waterford, Conn.

During the past month we have observed the birthdays of two great

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Americans, Lincoln and Washington. Have we preserved the legacy of freedom which we received from them? Is the present period of spying, snooping and undercover informing worthy of our American heritage?

It seems as though thinking is suspect nowadays. We are supposed to agree with our political and military chiefs on everything. 'Thou shalt not think', seems to be a new Commandment. Gunt by association is a new charge intended to frighten people. Will not the time come when we shall again be allowed to think and act as real Americans, as did our forefathers.

MARY A. DARLING

Churchwoman of New York

Let us hope that other states follow the example of Rhode Island in prohibiting the sale of trash. I spent an hour looking at a display in a drugstore and it was truly awful stuff. No wonder youth is delinquent--and adults too.

A. W. SKARDON JR.

Layman of New York City

I am writing a biography of the Rev. William Augustus Muhlenberg who was born in Philadelphia in 1796 and died in New York in 1877. He was assistant minister of the United Parishes of Christ, St. Peters, and St. James in Philadelphia and later associate rector of St. James, Lancaster, Pa. He was the founder of several Church institutions

including the Flushing Institute and St. Paul's College on Long Island; the Church of the Holy Communion and St. Luke's Hospital in New York City; and the Society of St. Johnland on Long Island. He also initiated the Memorial Movement for Church Unity.

If any of your readers have information concerning Dr. Muhlenberg, I would appreciate hearing from them. My address until June 1, 1956 will be: International House, 500 Riverside Drive, New York, 27, N. Y.

P. S. BROOKS

Layman of Philadelphia

I congratulate the Witness for printing the very timely and able articles on atomic energy by Mary van Kleeck. May they be followed by thorough discuss by readers.

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