

The **WITNESS**

APRIL 12, 1956

10¢



CHRISTIAN COLLEGE SUNDAY

EPISCOPAL Colleges will mark the day with special services this Sunday. See story on page six. Picture is a ravine garden on the 10,000-acre forested Sewanee campus

BAN THE NEW WEAPONS NOW

SERVICES In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
Communion, 7:30 (and 10 Wed.);
Evensong, 5. Daily Offices are coral
except Monday.

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

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

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

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

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

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

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

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

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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

CHRIST CHURCH
IN PHILADELPHIA
2nd Street above Market
Where the Protestant Episcopal Church
was Founded
The Rev. Ernest A. Harding, Rector

Sunday Services, 9 and 11.
Noonday Prayers Weekdays.
Church open daily 9 to 5.

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; 11 C. daily at 7:30.

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.

Story of the Week

Passive Resistance Movement Was Started By Woman

STORY OF MONTGOMERY BOYCOTT OF BUS LINE
RELATED AT HIGHLANDER FOLK SCHOOL

★ This is the story of how the quite refusal of Mrs. Rosa Parks to move to the back of a bus touched off the bus protest at Montgomery, Alabama, which is being called the first passive resistance movement in the South. She was a student last summer at the Highlander Folk School, Monteagle, Tennessee, and the following was recorded at a planning conference on integration held at the school this spring.

Taking part as their names appear are Mrs. Parks; Myles Horton, director of the school; George Mitchell of the Southern Regional Council, Atlanta, Georgia; Wilson Lindsey, counselor of the high school at Oak Ridge, Tennessee; Beulah Johnson, a public school teacher at Tuskegee, Alabama; James Johnson of the Veterans Hospital, Tuskegee.

Mrs. Parks:—Montgomery today is nothing at all like it was as you knew it last year. It's just a different place altogether since we demonstrated, which marked the time of my arrest on the city line bus for not moving out of the seat I had already occupied. For a white person to take the seat I would have

had to stand. It was not at all pre-arranged. It just happened that the driver made a demand and I just didn't feel like obeying his demand. He called a policeman and I was arrested and placed in jail, later released on a \$100 bond and brought to trial on December 5th. This was the first date that the Negroes set to not ride the bus and from December to this date they are still staying off the bus in large numbers, almost 100%. Once in a while you may see one or two but very seldom do you see any riding the city line buses. It attracted much attention all over the nation and world wide, you may say. There was attention even as far away as London. We had a correspondent at one of our meetings. There was a correspondent from even as far away as Tokyo, Japan. People all over the country have called in to see what's going on, what's being done and what is the reaction of it.

Myles Horton:—What you did was a very little thing, you know, to touch off such a fire. Why did you do it; what moved you not to move? I'm interested in motivations — what

makes people do things. What went on in your mind, Rosa?

Mrs. Parks:—Well, in the first place, I had been working all day on the job. I was quite tired after spending a full day working. I handle and work on clothing that white people wear. That didn't come in my mind but this is what I wanted to know; when and how would we ever determine our rights as human beings? The section of the bus where I was sitting was what we call the colored section, especially in this neighborhood because the bus was filled more than two-thirds with Negro passengers and a number of them were standing. And just as soon as enough white passengers got on the bus to take what we consider their seats and then a few over, that meant that we would have to move back for them even though there was no room to move back. It was an imposition as far as I was concerned.

Myles Horton:—Well, had you ever moved before?

Rosa Parks:—I hadn't for quite a long while. It has happened in the past and I did obey somewhat reluctantly. The times that I had to move back I think a colored man gave me his seat. Just having paid for a seat and riding for only a couple of blocks and then having to stand was too much. These other persons had got on the bus after I did — it meant that I didn't have a right to do anything but get

on the bus, give them my fare and then be pushed wherever they wanted me.

Myles Horton:—You just decided that you wouldn't be moved again, is that it?

Rosa Parks:—That is what I felt like.

George Mitchell:—I was in Montgomery a few weeks ago and therefore I'm an expert on it! White bus drivers in the country have enforced the rules that they've made up themselves. The first ten seats on any bus at any time are held for whites whether they're there or not. That is wrong and it just tries people's patience.

Myles Horton:—They have tried their patience for a long time. Why, suddenly, does somebody—who happens to be somebody we know and admire and are proud of—say, "Now—this is it." It seems to me what has happened in Montgomery is a new high in American protest, in the sense of people using passive resistance instead of the more conventional methods. Now why, in the first place, did Rosa do this instead of its just being another time when she'd move—and then, equally important, why did the fact touch off the tremendous response that it did in Montgomery? These are interesting questions. I don't know whether we can get the answers to them. You couldn't have the highest paid public relations people or the highest paid organizers in the country do this, you know, George. It's just the kind of job that you couldn't set up, plan and carry out. We had heard last summer when Rosa was here that the Negroes in Montgomery were timid and would not act. In fact some of the leaders in Montgomery wrote us to that effect. They said they couldn't get any interest stirred up there, that the

Negroes wouldn't stand together. Then Rosa refused to move and as a result of her arrest something big happened. Was it an accident—how do you feel about it Rosa?

Mrs. Parks:—None of us seem to know exactly ourselves unless it was because this incident had been experienced by so many others — many Negroes had been subjected to this type of humiliation. I think they responded because each person had experienced something of the same thing.

Myles Horton:—And your protest made the rest of them realize that the time had come.

Wilson Lindsey: — Don't you think that demonstrates the timeliness of that particular incident? Now we know a great deal more about what happened in Baltimore, what has happened in Arkansas. More and more they had time for the real significance of the Supreme Court decision. Undoubtedly they have read that the court has ordered that the Anderson County, Tennessee, high schools admit Negroes to the schools in the fall. It seems to me that it is the timeliness of this particular situation — that it just had to happen.

Myles Horton:—I am sure that Rosa heard all the discussions up here last summer and other people from Montgomery who weren't here heard the radio and read the papers. This certainly was background preparation but there was the same background preparation for a lot of other places where this didn't happen.

Beulah Johnson:—You ask what has happened to Rosa. I think I can tell you what happened to her. It is the same thing that happened to me and that man on the L&N railroad. I was tired of insults. You know that the law

is on your side and you get tired of being run over. You say, "Well, let's fight it out—if it means going to jail then go to jail." That's just the whole attitude—when you get tired then you get tired of people asking you to get up and move. I'm just pretty certain that that's just one of those days that happened to Rosa. There comes a time in your life when you just decide that you don't give a rap. Many of us have reached that point. I don't live in Montgomery but I'm in Montgomery every week and I know the situation. Now that's what happened to Rosa here. You ask the question why people fell in line. We have had NAACP meetings and we've had the things we discussed when we were here last summer. We have been very much concerned with getting people registered in the state of Alabama. We've been talking about those things and we've been reviewing what has happened all around as far as the court decisions go.

Myles Horton:—Well, that answers a lot of questions in my mind—but it still doesn't explain why it took the passive resistance form that it did.

Mrs. Parks:—I think I can account for that because in the organization the ministers came together and made the announcements from their pulpits and we also had these spiritual mass meetings twice weekly.

Beulah Johnson:—Well, I tell you I think you are going to have to keep in mind that for the last five years we have been calling on ministers throughout the United States and we have been letting them know that it is strictly a job that the ministers should undertake. There has been beautiful support from the ministers — they are really coming out and working. I

think they are simply doing what should have been done a long time ago.

Myles Horton:—You agree with Rosa then that the ministers probably gave the situation a little different flavor from what it would have been if there hadn't been that kind of Church leadership.

Beulah Johnson:—Yes.

Myles Horton: — I don't know of any other case where ministers have taken the lead and become spokesmen so spontaneously. Some of us talked about passive resistance—we talked about it in labor unions, we talked about it in India and Africa. But somehow the Montgomery movement seems to be unplanned, unpremeditated, a sort of natural movement with religious motivation—a protest movement. As far as I know nobody called it a passive resistance movement down there; they just said let's protest and as religious leaders the only way to protest is non-violently. Would that be a correct way to evaluate the situation?

Mrs. Parks:—Yes, I think so.

George Mitchell:—One thing that all my experience has taught me in the South is that one reason that the Negro people have never been able to get anything is because they never organized together. What has happened in the last five months is that the Negro people are rapidly getting organized. And they are going to get what they're after because they have a united mind. The Citizens Councils think they can scare others but they can't because they're dealing with a united mind.

Beulah Johnson:—It is not only the Negroes in Montgomery—but Negroes all over the country are sticking to-

gether. This is a new day. I think Langston Hughes wrote a poem—here's the essence:

"I'm comin', I'm comin' but my head ain't bended low 'Cause this is a new Black Joe."

I think it brings out very definitely the way Negroes are feeling today.

Mrs. Parks:—There were some resolutions submitted by the white people for ending our protest which were brought back to our meeting but they were turned down because they didn't meet the approval of the group.

Myles Horton:—You mean the boycott was hurting business and they wanted to do something about it.

Mrs. Parks:—Yes, they wanted to bring about an agreement.

Myles Horton:—Well, why didn't they do something with the law enforcement officers there that brought all the suits?

Mrs. Parks:—I don't know.

Beulah Johnson: — Well, then right after that, Rosa, you remember the resolution the whites adopted in their meeting pleading that both races try to break the tension and then went on to talk about the good relations which had existed? Rosa didn't tell you that you can go to Montgomery any day and find a parking space now. Not only are people not riding the buses but they are really not shopping. The people in Montgomery, particularly the Negroes, buy only what they have to have.

James Johnson:—But what the white people don't seem to get through their heads is that they want good race relations and want to relieve the tension but how can they relieve the tension and keep things as they are.

Myles Horton:—Rosa, your Montgomery "Walk and Pray"

movement calls to mind the resistance movement led in India by Gandhi. The people of India gained their independence by passive resistance—maybe our colored citizens in the States can get justice the same way.

Your position is simple and clear-cut and you have intelligent and courageous leadership. The white position is full of contradictions. They arrested you on the bus and again for your refusal to get on a bus. You advocate love and demand justice. They use the force of a questionable law and stress hatred through their White Citizens Councils. History is with you and so are those of us who work for justice. We want you to return to Highlander and help with our workshops on integration in the public schools and we want you to bring some of the other leaders of the protest with you. What you started so quietly and courageously has grown into something big and important and we are proud to have had this passive resistance protest started in the South by a Highlander student.

PEACE WORKERS IN CHINA

★ Bishop Jonas Peter of Hungary and Prof. J. L. Hromadka, Czech theologian, were guests of honor at a dinner given by Kuo Mo-jo, chairman of the China Peace Committee. Both men are in China to lecture at theological seminaries at Yenching and Nanking. Both are members of the World Peace Council and are leaders in the World Council of Churches.

Also present at the dinner were Bishop Manikam, Lutheran, and Christian leader in India, and the Rev. Gustav Nystrom of Sweden.

Our Church-Related Colleges To Sponsor Services

★ On National Christian College Day, designated by the National Council of Churches as Sunday, April 15, four colleges whose origins and histories have been intimately connected with the Episcopal Church, will seek the prayers and interest of Episcopalians throughout the nation. These colleges, Hobart, Trinity, Kenyon, and University of the South, will sponsor joint services in New York, Philadelphia, Pittsburgh and Rochester.

In New York, the Rev. George M. Alexander, dean-elect of the Theological Seminary of Sewanee, will preach in the Cathedral of St. John the Divine; Bishop Oliver Hart will speak at Philadelphia's Church of the Holy Trinity; Kenyon's president, Gordon Chalmers, will speak at Trinity Cathedral in Pittsburgh; and Albert E. Holland, vice president of Trinity, will speak in Buffalo.

Trinity

The history of each college shows a long and close relationship with the Church.

The founding of Trinity goes back to 1792 when Samuel Seabury, first bishop of America, called a convocation of clergy to consider ways and means of establishing a second college in Connecticut. Thirty years later another meeting of the clergy, called by Bishop Brownell, was able to break the dominance of established Congregationalism over higher education in Connecticut. Yale students and faculty, at that time, were required to subscribe to the Saybrook plat-

form of religious belief. Citizens of many denominations rallied behind Episcopal leadership in persuading the legislature that "great advantages would accrue to the state as well as to the general interests of literature and science by establishing within the state another collegiate institution."

The charter granted by the legislature provided that no ordinance or by-law "shall make any religious tenet that he may profess, or be compelled, by any by-law or otherwise, to subscribe to any religious test whatsoever." Thus the ties between the Church and Trinity have been those of tradition, not of law or government. Bishop Walter Gray of Connecticut recently declared that in founding Trinity without Church control, the Episcopal Church "registered its protest against any theory that truth can survive by coercion or that freedom of opinion in inquiry can ever lead to the destruction of religion", and that the 133 years history of the college has "vindicated the Church's confidence."

Trinity's 900 students grow to maturity through a program of required attendance at the college chapel in combination with worship at the church of their faith; they are encouraged to study religion in the classroom; they are active in the religious clubs of the college, and they participate in the life of Hartford's churches.

Hobart

Hobart's history dates back to 1821, when the Geneva Academy felt the need of

adding collegiate training. The Rev. Daniel McDonald, principal of the Academy, and the Rev. Orin Clark, rector of Geneva's Trinity Church, appealed to Bishop Hobart of New York (then a state-wide diocese), who assured them of his interest and support. A major factor in Hobart's original endowment was the annual allowance voted by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York. A charter was granted in 1825 in the name of Geneva College; and 27 years later the name was changed to honor Bishop Hobart, considered to be the founder.

Though Hobart's charter has always insisted on "equal liberty and advantage of education" to persons of any religious denomination, the college's relationship with the Episcopal Church has given years of honorable and productive partnership. The endowment of the chaplaincy stipulates that the chaplain be a priest of the Episcopal Church. Also, the bishop of the diocese in which the college is located is a member ex-officio of the board of trustees.

Hobart feels that its long and mutually devoted relations with the Episcopal Church has invigorated its teaching and has inspired generations of students, who as laymen, clergy, and bishops have carried the Hobart tradition into the life of the Church and the service of the nation.

Kenyon

Bishop Chase's primary purpose in the founding of Kenyon College, first known as the Theological Seminary of the Episcopal Church in the Diocese of Ohio, was to train needed clergymen to serve in Ohio. On opening his school

(Continued on Page Eighteen)

The Witness — April 12, 1956

EDITORIALS

Lean Over Backward

JESUS' hopes were very deeply bound up with Israel. His meetings with non-Jews are represented by the Gospels as exceptional; and the Evangelists would not have overlooked proofs that he had looked forward to the coming-in of the Gentiles. The Sermon on the Mount is futile unless he believed there was a real possibility that his countrymen would pay attention to it. The Apostles are all Jews, and their number symbolizes the primacy of Israel in God's plan. During Jesus' lifetime they are sent only to Jewish cities, again plainly with real hopes of their conversion. And when the Jewish nation turns against Jesus, he does not, like Paul, "turn to the Gentiles"; he goes out into the wilderness.

He does indeed expect that many of Israel will be replaced in the Kingdom by Gentiles (Lk 13.22-30); but it is still with Abraham, Isaac, and Jacob that those Gentiles will sit down. And to the end of his life Jesus retained a firm conviction that God would vindicate his promise to Israel, and that speedily; although it is hard for us looking back to reconstruct the exact contents of his conviction. In some sense the universal Church is really the fulfilment of that conviction; but we are not at present concerned to show how that is true.

What we want to insist on is this: that although Jesus' whole idea of his mission is to his own people, he never once makes the slightest compromise to commend his mission. Rather he goes to the opposite extreme; and puts his call in the hardest terms possible, so that nobody will come in with false preconceptions: "except a man hate his father and mother" He flatly repudiates the legal tradition of the most enlightened thinkers in Palestine. And the Pharisees, whom he could very easily have made his allies against the Sadducees and the Roman power, he deliberately alienates by striking at the root of their doctrine: the lie that one man can make himself better than another by trying.

When it became clear that the Pharisees would not change, his hopes apparently turned

more and more towards the Apostles, who in God's good time were to "sit on thrones, judging the twelve tribes of Israel". And here again he defines their function in the hardest terms: their primacy is only in that they are to be "slaves of all", waiting on the others' table. It is true that unless you ask high things from a man, you will not get them: but he saw himself that the Apostles would not live up to the standard, and he apparently did not foresee the Resurrection-faith that was to transform them—the terrible saying from the Cross makes that clear.

Nor did he take any steps to insure the preservation of his teaching, which in fact was muddled seriously by the Apostles, and has only been partially restored by the diligence of modern scholars. He consistently refused to be "a judge among them", to give them any legal principles which would free them from the necessary labor of judging every moral question on its own merits. And at the Last Supper, if the words "Do this in remembrance of me" are genuine, they can only mean; "Do this here and now in order that I may be remembered before God, that my mission may be vindicated by him".

Rejected Worldly Means

THE crystal-clear truth which emerges from this history is then the radical refusal of Jesus to adopt any worldly means whatever to insure the success of his mission. We cannot really picture to ourselves the incredible certainty of his trust in God unless we see the way it worked out in practice. The story of the Temptations, whether it was told to the disciples by Jesus or conjectured by them, is completely true to him: he will not become the Messiah of Jewish expectation, who rules over all nations; he will not win the favor of the multitude by leading any sort of socio-economic reform, turning stones into bread; he will not try to use his own powers of healing to commend himself, nor call on God to intervene.

We do not like to think of Jesus' being like this, because it reflects so strongly on our own methods for the extension of the King-

dom. We are happy when men in high position, whatever their reason, speak well of religion. We refrain from bringing up questions of principle, "for the good of the whole parish", or diocese, or Church. We go easy in our instruction on doctrines that a potential Church-member is likely to find unpalatable. We encourage people to go to church for whatever motives, and hope piously that their motives will be improved when they get there. We take money with strings on it because at least we can "put it to work for the Lord". We silence the doubts of our own conscience about joining the Masons or the country-club, because we can meet people there we wouldn't have otherwise.

Wrong Means

THERE are two things to be said about all this activity, which are really the same: it's wrong; and in the long run it won't work anyway. Because when you use the wrong means you are not really furthering the kingdom of God, but something else. The question should never even arise whether bad means can lead to a good end. Because the end is always really at hand; now is the hour in which we shall either be accepted or not; we are every instant being judged on whether we are this instant moving in the right direction or not; there is no such thing as a means which leads to something else.

One would at least have thought then that the Church would have tried to err, if at all, in the opposite direction, and leaned over backwards not to use the ways of the world: that she would have set up higher standards of conduct and motivation for rich contributors than for poor; that the clergy would have risked their own reputation and effectiveness rather than seem in any way to be tyrannizing over their flock; that every effort would be used to reconcile dissatisfied Presbyterians with their own doctrine, rather than seem to be engaging in high-pressure salesmanship; that the actions of one's own communion and nation would be judged by a severer standard than those of another.

But we regret to observe that things have not worked out this way, very much of the time; and all we can suggest is that our readers start taking "leaning over backwards" as a working principle wherever they can, right now.

Nuntius

A Blind Man Groping

By W. B. Spofford Sr.

MANY a man has become distinguished by writing a book. But to be super-distinguished is to have others write a book about the books you have written. This has just happened to Reinhold Niebuhr, with the ad for it stating that "By general consent, no living theologian has had so deep an influence on American thought as Reinhold Niebuhr"—an understatement probably for the word "world" might well be substituted for "American".

Then too the Christian Century for March 21 has a page review of his "Leaves from the Notebook of a Tamed Cynic", first published in 1915 and now republished.

It strikes me that if a publisher can go back to 1915 we can go back to 1932 and present what Niebuhr then said in a booklet published by the Witness entitled "The Christian Way Out" with the sub-title "Of Our International and Economic Difficulties". Herewith is his contribution to that symposium:

An absolutely Christian way out of the present dilemma of civilization would be for the rich and the powerful to divest themselves voluntarily of their special rights and privileges. Modern society has centralized power and privilege to such a degree that not only human and ethical values are imperiled but our social system has become economically unfeasible. There is too much wealth in production and too little for consumption. The workers can not buy the products which their hands produce. Thus we have poverty and want while our granaries are filled and our factories are glutted with unsold products. We will probably come out of this depression in time but the sorry cycle will begin again. Too much goods will be produced not for the needs of men but for their pocketbooks. We will again try to export more than we import but that game won't work very much longer because the world is becoming industrialized.

Clearly the Christian way out of this difficulty is to develop toward an equalitarian society by voluntary sacrifice of those inordinate gains and those special privileges which now produce inequality in our society. Everyone knows however that it is impossible to secure such a voluntary sacrifice of rights on a large enough scale to build a new society.

Even the philanthropy of Christian wealth, which the Church frequently identifies rather uncritically with the love spirit of Christianity, usually falls short of what an adequate taxation program would produce. Only rarely is the religious spirit so pure and social imagination so perfect that men really sacrifice their rights for the sake of the needs of others. If this is not possible on a large scale there is no Christian way out. But there is a way out which may be mitigated and qualified by the Christian gospel and the Christian ethic.

The way out is for the weak members of our society, the workers, to organize and use the economic and political strength of their combined efforts to create an equalitarian society. That method can hardly be called Christian. It is the method of social struggle. Unfortunately human beings, particularly in their group and collective activities, show no signs of developing a sufficient degree of ethical sensitivity to obviate the necessity of social coercion. The best we can do in terms of the Christian spirit is to prevent the social struggle from issuing into violence.

If the Christian Church could analyse human nature more realistically than it does and thus reduce the moral conceit which obscures most selfish conduct the social struggle in society could be prevented from issuing into violence. Strong men would yield power and privileges, not without pressure; but they would at least not invite violence by an uncompromising insistence upon their rights and by the use of violence to maintain their rights. Unfortunately the dominant groups in society today, whether they call themselves Christian or not, use the police power of the state and even avail themselves of extra-legal violence and coercion whenever their special privileges are threatened.

A nation which does not have the social intelligence to adopt an adequate social insurance program in the third winter of depression, is far from a Christian solution of the social program. It is so far from that goal that realistic Christian leaders will have to begin at the very beginning in creating a Christian spirit which expresses itself in ethical terms relevant to the needs of an industrial civilization. Every bit of social repentance and social imagination which the Church can create is valuable. But we ought not to delude ourselves into believing that we

can make men sufficiently unselfish to obviate the necessity of social coercion.

If we can produce more ethical self-restraint and self-criticism we can prevent society from sinking into chaos but we can not overcome the need of using social force to level down privilege and power. Society is still "the world" in the old Christian sense of that term and can be only partially Christianized if we mean by "Christian" anything faintly approaching the gospel ethic.

SERVING THE AGED

By Ruth Adams

Social Worker of England

THERE was so much interest in the competition about how money could best be spent on an old people's home that I decided I must visit a real one, of the kind we imagined, and ask a real Matron what she thought about readers' views and suggestions.

I told her—not only the suggestions of the winning competitors, but also all the others as well.

First, I am to tell readers from her that they are absolutely right in putting privacy top of the list. "Old-age-pensioners in a home have two deep and enduring needs—security and privacy," says Matron. "They must have a chance of being alone, whenever they want it. And they must know that they can die here.

"If we have to send one to hospital, he or she knows that their bed here is waiting for them still. We can't, of course, avoid sending them to hospital sometimes—but then, nor can you avoid it in ordinary life outside a home!"

The old people's home which I thought would best illustrate the story is a well-equipped voluntary one in St. John's Wood. It holds thirty old men and women, with an age-range—at the moment—from 69 to 91.

To begin with, it is well situated. That is to say, it is in a quiet residential road, but at the end of the road—a hundred yards away—is one of those little clusters of shops which all housewives in residential districts use for their short-term shopping.

It has a dairy, a haberdasher's, a post-office, a newsagent's and various sweet-shops and tobacconists. This means that the small personal errands which seem so important when

you are around about four-score, can be done by the pensioners themselves—unless they are very feeble, in which case the younger ones take on the errands of the older ones.

The home stands back from the road, which means that they can watch the world go by, from the little front drive, but need not be elbowed off the pavement doing it. At the back there is a large garden, with a shady tree under which they assemble in summer.

"But the garden path was ridiculous," says Matron. "A nasty little narrow muddy thing. I made them lay down a proper one, which was some use to us." The path is now about the width of a main road! It is beautifully paved with quick-drying stones so that it can be used in all weathers.

Inside, the home is centrally-heated and has non-skid floors. The staircase—"Tell your readers that the ideal home would have lifts," says Matron)—has an old-fashioned banister one side and a hand-rail the other. If old people are to be as independent as possible, they must be able to help themselves upstairs. The bottom step has an additional non-skid edging, painted white.

Sharing Rooms

THE bedrooms are shared between two or three residents. "If I had this imaginary money to spend, I suppose I should spend it on private rooms," says Matron thoughtfully. "And yet, I'm not so sure. When they first come here, a lot of them say they don't want to share a room. But they get in to the way of gossiping with their room-mates, and helping each other and so on—and in a way it's a lot more cheerful and companionable.

"After they've been here a little while, they won't take a private room, if you offer it. 'Oh no, Matron, I couldn't think of sleeping in a room all by myself,' they say. Probably curtained cubicles would get the best of both worlds."

The communal sitting-room was made by pulling down a wall between two rooms—for this home is made from two semi-detached houses. This means that it has windows at both ends—one looking out onto the road, with a wide stone terrace before it, on which are tubs with bulbs planted in them. The back window looks out onto the garden. Beyond it, near enough for interest, but too far for noise, is a family block of flats, where children play in the garden in summertime.

Matron is perhaps the first person I have ever met who regards television as an undiluted blessing to the human race—or at least to that group of it with which she is mainly concerned. "It's transformed their lives," she says. "Evenings are so terribly long when you're old, and so terribly wearisome." To an old person, who cannot go out or move around, they are the worst time of day.

Therefore most old people go to bed far too early. You cannot sleep ten or twelve hours when you are in the seventies. Going to bed too early simply means that you lie awake in the dark, longing drearily for morning. But now that this home has a television set, the evening is something to be looked forward to—not dreaded. "They all watch the whole of every evening," says Matron. "Even the deaf ones do. In fact, I sometimes think it means more to them than the others. It's something that they're not left out of, as they feel left out of much that goes on. They seem to be able to follow the program from the pictures quite well."

Meals are Important

THE kitchens are well equipped and well staffed. "Meals mean a lot," Matron remarks. "About once a year, something happens so that a meal is fifteen minutes late. You can't imagine the indignation. 'I have my dinner at 12:15,' they say."

The day starts with a cup of tea in bed. Breakfast is at eight-fifteen. At ten o'clock there is a cup of coffee all round; then lunch; afternoon tea at three o'clock; high tea at five-fifteen and cups of hot milk or malted drinks at seven, before the evening's entertainment begins. Some of them enjoy puttering about, helping to serve drinks or dry dishes. Others say firmly that they have worked hard all their lives and have come here to rest.

There are various pieces of equipment which make as much difference, in the lives of the old, as labor-saving machines to a house-wife. Formica tops for tables mean that meals are always served on a scrupulously clean surface.

There are now specially designed baths for old people. They are something the shape of a child's push-chair, with a broad seat and a broad space for the feet to rest on.

You can't have too many handrails for old people. They should be all over the house—in the bathrooms, the bedrooms, the corridors—everywhere. For they represent independence of movement.

No Rules

AND the objective must always be to preserve that as long as possible. The thing to guard against is allowing residents to become bedridden—with all its monotony and hopelessness—before their time.

"No rules," says Matron positively. "Why should they have rules? Why should they be condemned to boarding-school conditions at the wrong end of their lives? We only ask two things—that they should tell us when they're going to be out for a meal, and leave an address when they're going to be away for the night."

Perhaps this is the secret of running a home that is something more than a compulsory boarding-house for your last stretch of life. The physical conditions are immensely important, I know, and especially those which aim at promoting independence. But the atmosphere matters more. I can imagine that a Matron like this one could create a friendly, co-operative atmosphere in any conditions.

You find the same thing in all work of this kind—in children's homes, hospitals and every other community where a group of people live in enforced companionship. If the one in

authority has the right personality, the establishment runs happily. If not, all the amenities in the world will not prevent it from feeling like a prison camp.

In this particular home, I notice that the elderly inmates treat each other with consideration and courtesy and make warm friendships. But I know plenty of old people's homes where they growl and snarl and nurse trivial grievances against each other.

From the Top

IT ALWAYS starts at the top and depends on the authority and her staff. If they are kindly and polite, so are the residents. If they are harsh and bullying, the nearest you get to co-operation is a huddling together of the downtrodden, between quarrels.

I sometimes think that the welfare state is like the British heating systems, which run perfectly so long as the weather is mild and they are not a desperate necessity. But when the weather turns arctic, they break down.

We shall never need the community's support so badly as when we grow too feeble to pull our own weight in it. But the old are the Cinderellas of the system. It concerns us all.

BAN THE NEW WEAPONS NOW

By Richard Leghorn

Communicant of St. Paul's, Rochester, N. Y.

IN SEARCHING to halt the mad arms race without jeopardizing security, have we sufficiently examined the possibilities in banning tests of large rocket missiles and large radioactive explosions? The complexities of the disarmament problem, particularly inspection, suggest that much time will pass before measures to control existing types of arms can displace the technical-military arms race now so completely out of control. Meanwhile, can we not do something about new weapons by banning their testing? Could we not start disarmament by controlling weapons the world does not yet have?

Before the Germans had an effective weapon in their V-2 rockets, their test firings had run to the thousands. The enormous technical complexities of the IRBM and ICBM, particularly in their re-entry to the atmosphere at meteoric speeds, indicate that at least hundreds

must be test-fired before either side will have a reliable weapon. A ban on testing would likely prove an effective control.

Each nation must, of course, be assured that no other nation is conducting tests. Public information about air sampling outside Soviet territory suggests the reliability of present intelligence methods for the detection of major radioactive explosions. Recently released information about intermediate and intercontinental rocket missiles indicates they are roughly the size of large aircraft and fly hundreds of miles high. They could presumably be detected by radars within sight of test ranges. Although

The author is a graduate of M. I. T.; was commander of a reconnaissance wing during the war; is a Colonel in the air force reserve and is manager of the European division of Eastman Kodak Co.

their extreme altitudes suggest that radars could be located quite a distance from test sites, it is difficult to estimate from reports whether test firings could be detected from the periphery of the U. S. and U. S. S. R. with sufficient reliability for control purposes, as in the case of large radioactive explosions. But in any case, just a few radars and ground observers in each country would constitute a fully reliable inspection system, and the Soviet proposals last May urge an exchange of ground control parties at key military points.

Thirty Minutes Apart

WHEN these rocket weapons with thermo-nuclear warheads are fully developed, the world's two power centers will be only thirty minutes apart; warning of surprise attack will be meaningless, and the decision to retaliate must be delegated to minor officials who might set the world on fire in a jittery or ill-considered moment, or a result of intentional provocation by third countries or irresponsible fanatics. Although it is reported that scientists are beginning to imagine some air defense against them, we can scarcely rely on such hopes—even if technically feasible, effective defense would be fantastically expensive. It is true that at first only two reasonably cautious nations are likely to have these weapons, but in time they may be held by many nations, some perhaps irresponsible and impetuous.

Once fully developed and produced, these weapons can be mobile or readily hidden. Inspecting for them will become unreliable—much as inspecting for nuclear warheads has today become unreliable. If we think we have problems in armaments control today, how extra-ordinarily difficult it will be to extricate the world from the frightening predicament toward which it is now rushing. It is irresponsible not to exert every effort to check the headlong race toward this terror-point of nearly no return.

What Are The Risks?

WHAT are the risks in attempting the ban? These are terror weapons and hardly necessary for military defense, or counter-attack against vital military targets. Smaller nuclear weapons and other delivery systems are mandatory for these essential military purposes, pending an enforceable arms agreement. But large ballistic missiles with warheads of large radioactive yield have little precision and

they have lasting destructive effect over vast areas. As for the ultimate deterrent to general war—a capacity for massive retaliation—both sides already have know-how enough to insure that neither can be conquered by force—only mutual suicide could result.

Also, the larger nuclear weapons exploded near the earth have such major radioactive effects that an exchange of blows would imperil humanity as a whole. The type of weapon and manner of explosion that can do this will eventually be determined and ruled out of warfare by all nations, either tacitly or explicitly, because of the strength of self-preservation instincts. Why not determine this type of explosion now, and try to rule it out of existence by banning its test?

Do we not recognize that terror weapons are far more effective in political blackmail than in military defense? Is there not enough mutual fear in the world, without need to pursue terror to the ultimate?

Could not the U. S. propose, or even promise the Russians and all other nations, "We will not test any of these large rocket and radioactive explosions unless you do; we will give you the privilege of finding our test sites by aerial means and watching them continuously on the ground, if you permit us to do the same; we stand ready to negotiate details of an international agreement to this effect with all nations"?

The Objections

THREE objections will be raised. Would not such an announcement dangerously slow our missile program while we wait to see if the Russians will go along? There could of course be a slow-down in our work, as there apparently was at Los Alamos in the days of the Baruch plan.

But need this be so? After all, the Russians, while demanding a ban on nuclear weapons, went successfully ahead with their nuclear program. Could we not similarly press on with all missile development work short of actual testfirings while awaiting Soviet reaction to our proposal?

Could we not continue such development work even after the Soviets accept to insure they could not obtain an advantage through sudden testing later?

The second objection might be that the progress of science cannot and should not be restrained; earth satellites and space flight are

closely related to such missile developments.

But who would not be willing to delay progress toward space flight while the test ban and other measures check the arms race, and until international ownership of the means to test and operate large rocket devices could be organized?

Imagine the effects of a U. S. proposal that the Soviets and others join us in the exploration of space. Envision the power of the twin ideas—atoms for peace and rockets for space conquest. But doesn't the history of the Baruch plan persuade us to try a mutual check on the advance of a technology prior to attempts at international ownership of that technology? And will not a ban on tests give the world another decade or more of breathing time during which to organize its security on a saner basis than the terror balance of thermo-nuclear ICBM's?

The third objection that may be raised is the following: If we deny ourselves the ultimate in offensive systems, might not the Soviets first achieve a near-impregnable defense against conventional air delivery systems; then, no longer fearful of massive retaliation, might they not launch a massive offensive themselves?

But, is it not better to have an arms competition over defense systems? Anyway, are we not ahead in defense because of our geographic and electronic advantages? Should we not willingly trade the ultimate in offensive deterrents for enhanced defensive deterrents?

If the Russians do proceed with their tests, and we are obligated to continue ours, we will have lost nothing essential of military value. We will gain, at a minimum, an immense psychological victory, plus an effective counter to Soviet "Ban the Bomb" propaganda. Are these gains not tremendously important in themselves?

Manifesto Needed

THE recent rash of reports about missiles and test ranges disclose the closeness of the race. Both sides may have intercontinental ballistic weapons five to ten years from now. The missiles of intermediate range will be in hand sooner. Senator Jackson has estimated that the Soviets will test-fire an intermediate-range ballistic missile this year, and Senator Symington has stated they have already fired ballistic missiles of range appreciably greater than our short-range rockets. We can probably

assume that testing of large rocket missiles is about to begin on an extensive scale by both sides.

Time will run swiftly out—as it did for nuclear warheads just a decade ago—unless there is action within one or two years. Yet there is no public evidence that any governmental body—national or United Nations—is pressing for thorough international consideration of this point. The world can no longer delay a determined scrutiny of the possibilities. Could not the device of a manifesto by leading citizens be employed to spark thorough official study?

Afflicted--Not Crushed

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

SUCH a declaration is the admission of one who has found extra resources with which to encounter such experiences as pain, suffering and torment.

St. Paul, its author says, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us".

The man under intense pain may think of this as a pious speculation, but certainly of no help to him. In fact the very thought that God might achieve his purpose by means of the broken bodies of the afflicted is in itself revolting, if we interpret this to mean that suffering is God-caused. The great "No" to this mistaken notion lies in the fact that the Son of God dedicated so much of his ministry out of sheer compassion, to the healing and relieving of the bodies, minds and souls of men. We must conclude that while suffering has its possible value, it is not an inevitable value.

The suffering, and those concerned with suffering have the right to a direct answer to yet another question. Why does a good God permit suffering? We need to remember that he made us creatures of freedom and of will, responsible to one another as well as to him. To eliminate suffering in an individual case would mean the violation of the very laws of life and the abandonment of his design for a man. Suffering may be due to misuse of life—a rebellious and wilful act of a man, which has its inevitable consequence. It may be due to ignorance. It takes the dedicated life of a Jonas Salk to wipe out a curtain of misery that has enshrouded our race for gen-

erations. God and human need summon us to work the more diligently to eradicate other ills.

Meanwhile God can work his purpose though us despite what difficulties befall us. He needs certain prerequisites from our side:

We need a right attitude toward self, toward one another and toward him. "Let God remould your minds from within".

We need to see life in its true setting and perspective. It was never meant to be lived on any other level than the spiritual. Sometimes it takes pain to break down our resistance to this fact. Something must bring us to the realization that it is not the prolonging of life but the kind of life to be prolonged that is of the utmost significance.

We need faith—in God as he really is. We need faith in friends, doctors, clergy—in all the instruments God may be using to bring about the fulfillment of his purpose. Whether it be through the recovery of health or in the granting of a new beginning is secondary to the realization that a merciful and loving God is at work in our behalf.

Life reduced to dependence upon its spiritual resources is nearer its ultimate triumph than it has ever been before. Whether it be sickness or some other need that brings this about is less important for us than its eventual discovery. For— "The excellency of the power is of God and not of us."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT IS tiresome to have a parishioner who tells you that his religion is the Golden Rule and that all people need is to be reminded of it. I had preached a sermon that said that the Christian faith is the faith that God so loved the world that he gave his only-begotten Son and that to know the Son was to live. The Gospel, I had declared, is a Gospel of mystery.

"What an odd idea," said Mr. Himmlek to me after the service, "to say that the Gospel is mysterious. Surely what the people need is plain, down-to-earth, common sense. Tell them to follow the Golden Rule."

"But what about the Incarnation, the Resurrection, the Atonement," I said.

"That is for theologians," Mr. Himmlek replied firmly.

Mr. Himmlek, like Pilate, would not stay for answer, but I felt that when we preached only a bread and butter morality we were not doing much. We were overlooking the love God made manifest in Jesus and we were leaving on one side most of the hard problems. We were giving our people milk when they should have meat. Later, I told Mr. Himmlek that.

"Milk is good for them," and that was that.

But God Said . . .

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

YOU recall our Lord's parable told in St. Luke 12:16ff of the rich man who had such a good harvest that he was planning to tear down his barns and build larger ones so that he would have room to store his goods. He then would say to his soul, "Take thine ease, eat, drink, and be merry". Then our Lord recounts, "But God said, Thou fool, this night thy soul shall be required of thee."

Very significant are the words, "But God said". We human beings frequently make our plans, and something intervenes to change them. Too often we reckon without God. It is important that we try to live and work in accordance with his will. When he intervenes and changes our foolish or short-sighted plans, it is hoped we will recognize him and welcome him. What God says, so accepted, will bless our lives far beyond our own plans and hopes.

THE FAMILY SERVICE

By

Massey H. Shepherd Jr.

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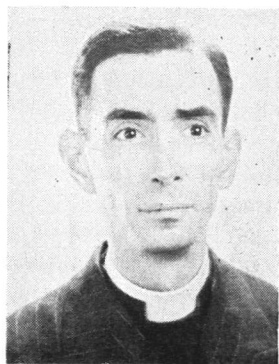
THE WITNESS

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SHEPHERD ARTICLE

WHENEVER The Witness publishes an article by the Rev. Massey H. Shepherd Jr. there are orders for extra copies. These however can be supplied after the date of publication only in leaflet form,



at a cost considerably higher than the 10¢ a copy charged for the Witness in bundles of ten or more.

We are delaying the publication of his article "Evening Communion and the Fast" until our issue of April 26th so that orders for bundles may reach us in time. These orders should be sent at once to The Witness, Tunkhannock, Pa., and cash with order will be appreciated.

By Edward Villiers

HELP FOR THE ASKING

Businessman, diplomat, flyer, adventurer, farmer—these are the interests of Edward Villiers. But what about his religious beliefs? **HELP FOR THE ASKING** is a summary of his spiritual experiences and strong faith.

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MINISTER ENDS HIS FAST

★ The Rev. R. A. Roberts, pastor of a Negro church in Atlantic City, ended his fast for "people's rights" after eleven days, after collapsing. He stated that he wanted to extend his ministry by going to the South "to preach and pray with people of both races; to Israel, the birthplace of the Prince of Peace, where peace no longer thrives; to India and Africa, where unrest is seething."

DELIVERANCE DAY IS OBSERVED

★ National deliverance day was observed in many cities on March 28th for a lessening of racial tensions. Emphasis was on sympathy for those

under arrest in Montgomery, Alabama.

Rector Shelton Hale Bishop of St. Philip's was one of the speakers at a rally in New York, attended by 5,000.

In Boston several meetings were held, one at Old North Church where one of the speakers was the new vicar, Howard Kellett, and another at Trinity where Bishop Nash spoke.

Bishop Gray sponsored prayer services in Hartford and Church Councils joined in sponsoring meetings in New Bedford, New Haven, Albany, Syracuse, Columbus, Cleveland, Philadelphia, Pittsburgh, Washington, Chicago.

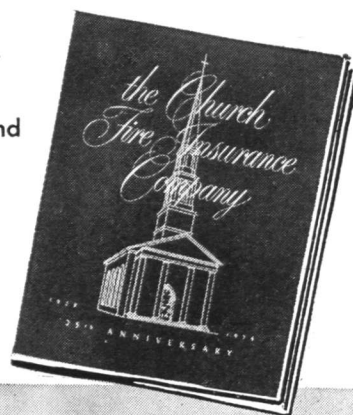


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New Vestry at Holy Trinity Not Recognized by Diocese

★ The parish meeting at Holy Trinity, Brooklyn, April 2nd started with arguments over who was entitled to vote for new vestrymen. Lewis G. Reynolds, presiding as senior warden, called for qualified voters and then disqualified fifteen, declaring that they had not contributed to the church recently nor attended services on a "fairly regular" basis.

This brought hoots from many in the pews and lawyers for both sides shouted at one another in front of the altar. Several supporters of the Rev. W. H. Melish also rushed to the altar steps and shouted their disapproval of the proceedings. They contended that some of those barred from voting were long-time bona fide members of the congregation.

Mr. Reynolds contended that under canon law he was sole judge of who was qualified to vote.

Finally, as the meeting got out of hand, he entertained a motion from the floor to adjourn for a month and ruled that it had passed. The confusion was so great however, according to a reporter for Religious News Service, that observers could not count the vote.

In any case, about fifty opponents of Mr. Melish walked out at this point, taking the ballot box with them.

Those who remained, about 200, unanimously chose their own chairman and elected six new vestrymen favorable to Mr. Melish which, if the meeting is found legal, brings the vestry to 9 to 2 in favor of retaining Mr. Melish.

Diocesan officers however issued a statement declaring that "the rump session which was held after legal adjournment had been voted was entirely irregular and everything that was done at this session was ineffective. The old vestry will function until their successors are legally chosen."

Bernard Reswick, attorney for the pro-Melish group, said the next day that the election of the new vestrymen was legal unless proved otherwise and that they would meet that evening to elect a treasurer and a clerk.

The day of the parish meeting the Appellate Division in Brooklyn reserved decision on an action to prevent Mr. Melish from continuing to serve as supply priest. The action was an appeal of the decision of Supreme Court Justice Edward C. Baker who had denied an application for a temporary injunction to restrain Mr. Melish from conducting services. (Witness, 3/22).

HOPES AMERICANS WILL BE POLITE

★ Eugene Carson Blake, president of the National Council of Churches, said that he hopes "Americans are mature enough" to greet Russian religious leaders with the same courtesy a deputation of nine United States churchmen re-

ceived during its ten-day visit to the Soviet Union.

Blake, speaking at First Baptist church, New York, said that American churchmen were "very graciously received in Moscow—we experienced not a single incident of animosity."

The return visit of the Russian churchmen in June should be viewed in the same light, he declared.

Privately, National Council leaders here expressed concern lest the American tour of the Russian church leaders be marred by Congressional attacks on the state department and National Council such as greeted the Czech and Hungarian delegations to the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954.

APRIL 15

IS

NATIONAL
CHRISTIAN

COLLEGE SUNDAY



Men of Sewanee, Hobart, Trinity, and Kenyon will take part in 11:00 A. M. services on this day to pay tribute to the ideal of "Christian Education for a Free America." Join them at

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SOCIAL SECURITY FOR CLERGY

★ The Church Pension Fund on March 29th released a statement on the clergy and federal social security, based upon an extraordinary return from a mailing of a questionnaire to 7,436 clergy. There were 3,786 replies and of these 3,281 will be participants in social security.

Robert Worthington, executive of the Fund, states in a summary that 94 per cent will participate; 6 per cent are turning it down. These fig-

ures exclude 285 men who are ineligible.

"The ratios might be different if all the clergy had replied, but probably not markedly," he comments.

He also expresses the opinion that "the wise choice for clergy at ordination would appear to be social security plus some insurance to fill the gaps in social security."

SHREVEPORT PARISH TO BUILD

★ St. Mark's, Shreveport, Louisiana, moved two years ago from its downtown site to one in the heart of the city, and raised a million dollars to build adequate buildings for education, parish hall, administration offices. With a membership of 1,715 growing larger each year, it was evident that a new church was also needed.

Recently 200 laymen made a thousand calls, seeking a minimum of half a million, with a sacrificial goal of \$700,000. They got 700 pledges for a total of \$855,954.

Architects are revising plans, bids will soon be taken and construction started.

MASSEY SHEPHERD HEADLINER

★ Prof. Massey Shepherd of the Church Divinity School of the Pacific will be the headliner at a Town-Country seminar of the fifth province, to be held April 17-20 at Findlay, Ohio.

Others on the program are Bishop Burroughs of Ohio; the Rev. Ethan Allan, chairman of the Rural Workers Fellowship; Rev. Herman Anker, chairman of the commission in the province on town-country.

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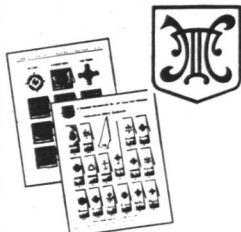
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W-16

CHURCH COLLEGES

(Continued from Page Six)

on his farm near Worthington, Ohio, he offered, in addition to training for holy orders, regular college and grammar school courses. Soon the college overshadowed the seminary, and in 1825 became known as Kenyon.

Kenyon is the oldest endowed college for men in the Northwest Territory; and as do the other three colleges, it upholds the English influence strongest in the ideal of liberal education. Says President Chalmers, "The modern world needs trained men, but more it needs men who are educated as well as trained. Training gives you a skill in a job; education tells you what to do with the skill; in fact, it guides your off-hours as well as your working hours And not only is college instruction intellectual, it is social, moral, and religious as well. College life in the dormitories and in the commons, the services of the chapel, the numerous discussions, formal and informal, the games, lectures, concerts, bring these important matters out of the printed book and into talk, activity, and experience."

Sewanee

The first board of trustees of the University of the South gathered together at Lookout Mountain, Tenn. in 1857 to found an institution which would be national, not sectional, in character. Planning for the establishment of Sewanee

was initiated at the General Convention by nine Southern Bishops in 1856. Some of them having failed in single diocesan ventures, they thought that collectively they might succeed. In 1860, at the laying of the cornerstone on a secluded mountaintop selected to minimize secular distractions, Bishop Polk of Louisiana said that the college should be established "for the cultivation of true religion, learning and virtue, that thereby God may be glorified and the happiness of man advanced." Today Sewanee is owned and governed by 22 dioceses in 13 Southern states.

At Sewanee the traditions of the Old South and of English education are still strong. Its scholars, who wear academic robes to class, lead all colleges of the South in the quality of graduate work done by its alumni, according to a Ford Foundation survey.

Today on all four campuses, the chaplain is a central figure and regular services are centered around the Book of Common Prayer.

Looking at Hobart, Trinity,

Kenyon, and Sewanee, Episcopalians can be proud of their contribution of Christian colleges to our nation. In turn, these colleges ask the prayers of Episcopalians that they may continue to educate men well in the Christian tradition to go out into the world, as clergy or as laymen, to be of service to mankind.

AMERICAN FOOD IN SPAIN

★ The U. S. government is donating 13,000 tons of food to the Spanish people. It will be distributed by Roman Catholic relief agencies.

The U. S. embassy in Madrid said that the food was in addition to other shipments to Spain under previous agreements.

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ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thur. also at 7:30 A.M.) 12:05 ex Sat; Prayer & Study 1:05 ex Sat, EP 3, C Fri 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v

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

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

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BACKFIRE

W. T. HUNT

Layman of Vicksburg, Miss.

Relative to your editorial *Black and White* (3/15) if you all ever had taught the great-great-grandsons of antebellum planters you would have learned that they are the most illiterate of the illiterate.

That is why they are afraid to go to school with others. They would not lead the class but would probably flunk.

NELLIE A. TURNER

Churchwoman of Kerrville, Texas

I thank you very much for *The Witness* and the articles on Atomic Energy. There has been real interest in them and I am sure good has come of it. I add that I read every word of every issue of *The Witness*.

S. V. STUART

Churchman of New York

All of the articles on *Christianity and Atomic Energy* were excellent but I want to commend particularly the student at Harvard Law School, Brice M. Clagett. It was thought provoking and in these days when we read so much about young people being cynical it was fine to have such a straight forward article from one of them. Certainly there was nothing cynical about that.

SARAH P. CHURCH

Churchwoman of St. Louis

The April 5 issue of *The Witness* has just arrived and I have read it through. I hope that we may have

DeVEAUX SCHOOL

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more articles by Fr. Huddleston. Then too in recent weeks you have done well in reporting promptly on developments in the Melish case and also the important trip of the American Church leaders to Moscow.

FAITH EDWARDS

Churchwoman of Kansas City

There was a lot of good stuff in the *Witness* for March 29, even if there was a lot of Spofford, father and son. Maybe that was why it was lively reading. In any case the little story *A Soldier Says* was a poetic bit and I hope the younger Spofford keeps on writing these stories.

The account of the trip in the blizzard was also interesting.

MRS. H. O. MONROE

Churchwoman of Pittsburgh

Your recent accounts of delinquency were informative and not a little frightening. I am inclined to agree that the chief cause is all this uncertainty as to the future, combined with the glorification of

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force which young people get at every hand.

The solution, I think, has to be found in the home where parents will not allow weapons for toys and will have rules about television shows children will be allowed to see.

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The expanded programs of the seminaries, designed to meet the expanding pastoral and missionary needs of our growing Church, is taxing our facilities for training of the clergy. Gifts and bequests to a seminary will help the Church meet the challenge of these times.



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