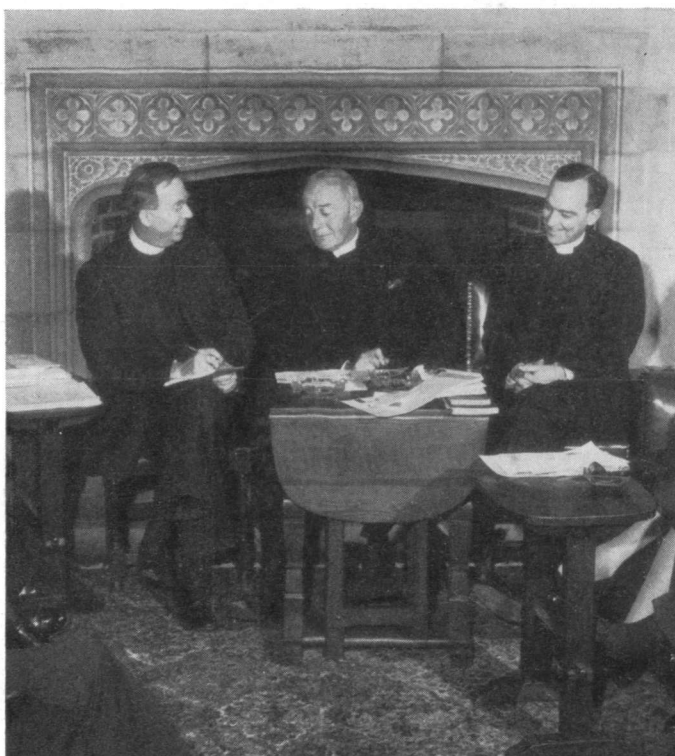


The **WITNESS**

JUNE 28, 1956

10¢



EPISCOPAL LEADERS

BISHOP DUN, center, is one of a large number of Americans who will attend the committee meeting in Hungary this summer, reported on page six. With him are two other leaders of the Ecumenical Movement, James W. Kennedy of New York and Dean Rose of General Seminary

ARTICLE BY ERNEST T. WEIR

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 7:45; Holy
Communion, 8 (and 10 Wed.);
Evensong, 5.

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

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

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

CHURCH OF THE HOLY TRINITY
316 East 88th Street
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Rev. James A. Paul, D.D., Rector
Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Ev-
ensong 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 procession)
(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
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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.

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SAN ANTONIO, TEXAS
Grayson and Willow Sts.
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Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

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.
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Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH
Broad and Third Streets
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Rev. A. Freeman Traverser, Associate
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12 N. HC; Evening, Weekday, Lenten
Noon-Day, Special services announced.

CHURCH OF THE INCARNATION
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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

**Churches Seek Better Methods
Of Selecting Clergy****MAJOR DENOMINATIONS ARE TO COOPERATE
IN A THREE YEAR RESEARCH STUDY**

★ The nation's major denominations and theological seminaries will cooperate in a unique three - year research study to find better methods for selecting and training future clergymen.

Announcement of the project, to be conducted at a cost of about \$85,000, was made jointly by officials of the National Council of Churches and the Educational Testing Service. The latter agency is an independent testing and research organization with headquarters in Princeton, N. J.

The study will be conducted by Educational Testing Service under the direction of a thirty-man advisory committee comprising representatives of participating schools, Church officials and technical experts. Funds for the project have been given by Lilly Endowment Inc. of Indianapolis.

Officials of the National Council and the testing service said the study is expected to develop a composite picture of the personality qualities congregations seek in a minister.

Findings, they said, will be based on interviews with clergymen, denominational executives and church members, and upon the evaluation of data on performances by theological students and min-

isters working in a variety of parish situations.

They indicated the study, which will review the present testing and counseling methods of more than eighty seminaries, may also lead to the development of a new series of psychological and personality tests especially oriented to the requirements of theological seminaries.

Tests presently in use, they said, are often ill fitted for the purposes of seminaries in weeding out misfits among applicants or in predicting the future on-the-job effectiveness of students.

Elmer G. Million, director of the National Council's department of the ministry, described the projected study as the first of its scope ever made. He said psychological tests have been used by some seminaries as an aid in selecting students for approximately twenty-five years, but this study will represent the first general effort to compile information in the field.

He said the multiplicity of demands upon today's ministers makes it essential that seminaries have a method of ascertaining whether their students possess the personal qualities needed for effectiveness in the Christian ministry.

David R. Saunders, Princeton, N. J., will direct the study for Educational Testing Service. He said present plans call for the selection of an experimental group of students who will be given both a new series of tests to be developed during the first part of the study and the standard tests now in general use in most seminaries. The results of both tests will then be checked against the individual student's actual performance in seminary and on-the-job to determine which is most accurate in predicting his future effectiveness.

Plans for the study grew out of a three-day consultation of psychologists and Church leaders convened in 1954 by the National Council at Educational Testing Service offices in Princeton.

A preliminary review by the group of data then available on counseling and testing methods of seminaries indicated the absolute necessity for further study, Million said.

Three studies of a less extensive nature made by the National Council's department of the ministry laid the groundwork for the present project.

All seminaries to be included in the study are members of the American Association of Theological Schools, an independent national accrediting organization.

M. C. Froyd, director of research at Colgate-Rochester Divinity School, is chairman of the advisory group.

Visit Aided Understanding

Say Russian Churchmen

★ Methropolitan Nikolai of the USSR, head of a delegation of Russian churchmen visiting the United States, indicated that he regrets having made a statement in 1949 calling Pope Pius XII an "agent of American imperialism" and an "ardent enemy of the USSR."

The Metropolitan told a press conference in Washington that the statement, widely circulated in the Soviet press, was made in "a period of high tensions and misunderstandings."

"One side or another says unpleasant things" at such a time, he told reporters, adding that "we are all living through a period where we hope for real friendship. I prefer now not to remember unpleasant things if they might have been said."

Subsequently, at a dinner in honor of the Russian delegation given by the Washington Federation of Churches, Metropolitan Nikolai said he felt the visit of the deputation to America is deepening understanding between the two countries.

Acknowledging that differences exist among Christians, he compared the various denominations to flowers in a garden, each with a different aroma. Yet when brought together in a proper arrangement the flowers make a beautiful bouquet, he said.

The Rev. Alexei L. Andreev, vice-president of the All-Union Council of Evangelical Christians and head of Baptist work in the Ukraine, said the delegation's visit was striking evidence of "how God is breaking down the barriers" between Christians.

Metropolitan Nikolai, sum-

marizing the messages "of the individual feeling of common love."

"Our hearts are filled with Christian love for you," he told his hosts.

Walter W. Van Kirk of the National Council of Churches accompanied the delegation on their two-day visit to the capital. He compared the effort which the National Council is making to establish better relations with Russian churchmen to that made immediately after world war two when delegations from America visited churchmen in Germany and Japan to re-establish bonds of fellowship.

Speaking of the need for friendlier relations between the United States and Russia he said, "How can we expect statesmen and governments to do that which churchmen are not willing to do?"

The delegation paid an official visit to the Soviet Embassy where they were greeted by Ambassador Georgi Zarin. It was the first time since the Embassy was established in 1933 that it had granted such an audience to any religious group.

Before coming to Washington the Soviet churchmen visited Independence Hall in Philadelphia.

At the Liberty Bell, Metropolitan Nikolai said: "Although it no longer rings it continues to speak as a symbol of human liberty."

Earlier, following conferences at Seabury House, Greenwich, Conn., Nikolai told reporters that the Russian Orthodox Church "rejects the teachings of Communist Party materialism". The opposition is expressed from pulpits and in Church journals because

"materialism" denies "all that we regard as holy."

In his formal statement during the talks, Nikolai suggested that Russian churchmen believe the problem of colonial and dependent people could be easily solved "if some nations would give closer heed to the unfortunate lot of others who are our brothers and who carry within them the same image of God."

Commenting upon this statement, Walter W. Van Kirk said American churchmen believe international tensions would be measurably reduced if "subject peoples everywhere were assured that their God-given right to freedom and self-determination would be respected by the great powers."

NEW CHANCELLOR AT SEWANEE

★ Bishop Thomas N. Carruthers of Charleston, S. C., was installed as the 14th chancellor of the University of the South.

A graduate of Sewanee, Bishop Carruthers succeeds Bishop R. Bland Mitchell of Little Rock, Ark. His term is for six years. He also will serve as president of the board of trustees.

Bishop Carruthers is president of the fourth Province, which includes 15 dioceses in nine Southern states.

The installation took place at the university's 88th commencement exercises.

JESSE TROTTER NOW DEAN

★ The Rev. Jesse M. Trotter, on the faculty of the Virginia Seminary since 1946, is now dean of the institution.

He succeeds the Rev. Felix Kloman who resigned earlier in the year to return to St. Alban's parish, Washington, where he was rector when elected dean.

American Church Union Contest

Selling Aids for Answers

★ The Puzzle contest of the American Church Union, which has been criticized by many Church leaders for advertising in sex and horror comics, is now being rapped for selling books to contestants which supposedly will aid them in solving puzzles.

The director of the contest, Keith Sutton, has sent a letter to contestants which is headed in large black type: "The National Puzzle Reference Library—Books Every Puzzler Wants!!" The letter, which states that the contest is "Sponsored by American Church Union, Inc.", is as follows:

This circular is sent to you to introduce the National Book Club publications—books of interest to every true puzzler in the country! As every contest enthusiast knows, during the last few years contests have selected pictures to be identified from rare, obscure, difficult - to - obtain dictionaries, encyclopedias, and other reference works. What is more, most contests involve word-building puzzles which ordinarily would require hours of patient, eye-straining work poring over the pages of huge dictionaries. Finally, most contests have permitted the use of "synonyms" as identifications for pictured objects. As a result, contest tie-breakers have been very difficult challenges of skill.

Veteran contestants soon learn these facts as a result of their experience over the years, and by the expenditure of large sums of money collected and obtained their own private files of likely source material. Naturally, such contestants soon obtained a decided advantage when it came

to identifying the "stumpers" that were so frequently pictured in tie-breaker sets of puzzles. In addition, these contestants combed the dictionary word by word and line by line for synonyms, variants and reformed spellings of illustrable objects. They compiled their word-lists. Now the average puzzlers did not have such a collection—they did not have the time to prepare it—they did not know that it had been done—they did not know where to search for the difficult-to-obtain source material and books. As a result, such average puzzlers often had little opportunity to compete on reasonably equal terms with those "in the know."

The National Book Club was created to remedy this defect, and collected a skilled staff of puzzle researches—operating under the direction of Keith S. Sutton. Hence, the average contestant has been assured of a collection of valuable contest books and aids—a true Puzzle Library—that will assist him or her—whether novice or veteran—in solving practically any of the common types of puzzle contests conducted in the United States or Canada.

As a contestant in the \$50,000.00 National Puzzle Contest you should be informed that the first tie-breaking set of puzzles will soon be issued to qualified contestants. Since so many contestants have inquired concerning these well-known contest publications, we take this opportunity to list all books—with an explanation of the use for each. Many of these books are brand new—just published. Others are famil-

iar puzzling adjuncts that have been used by thousands of delighted contestants. You will find a complete itemized description of all books in the pages to follow.

The Rev. Charles H. Graf of New York, who resigned from the board of the American Church Union and later from the organization because of this contest, charge that this brings the contest to its "lowest ethical point."

Preaching at St. John's on June 10, he stated that the aid-books range in price from \$3 to \$29. He said that "Gullible men and women, lured into entering by the simplicity of the initial 'come-on' puzzles and statements about low costs, big prizes and a quick end to the contest, must now send good money after bad if they are to solve the tie-breaker puzzles which (in the words of the promotion piece urging sale of the reference books) must be "identified from rare, obscure, difficult-to-obtain dictionaries, encyclopedias, and other reference works".

"Of course", Father Graf went on, "it is implied that those buying the Sutton books will have all these advantages, compiled in easy to use form. As a matter of fact, I am reliably informed that the real financial return to contest promoters is in the sale of such books rather than from contest entry fees. If this is so, the A. C. U. is a double loser as it gets only 10% on the sale of the books as against 90% of the profit of the contest. They have compounded dishonor with stupidity by selling their birthright for 10% of a mess of pottage".

E. O. W.

★ Is advertising language for every other week. As usual, that is our schedule from June 15 to September 15.

Churches in Hungary Plan For Council Meeting

★ An elaborate welcome is being prepared in Hungary for over 100 Church visitors who are expected to attend the central committee meeting of the World Council of Churches, to be held in Matrahaza, July 29 to August 5.

Bishop Albert Bereszky of the Reformed Church of Hungary and Dr. Imre Kadar, editor of the Hungarian Church Press visited the World Council of Churches headquarters in Geneva June 2 to 4, to consult concerning plans for the Committee meeting. They revealed that interest is running high among the 2,000 local Protestant parishes and that a special ecumenical day is being jointly planned by the Reformed, Lutheran, Methodist and Baptist churches on July 1. "Unity of the Christian Churches" has been announced as the theme for ecumenical day.

Study groups are already at work in the local congregations of Hungary along lines which are remarkably similar to those which local communities set up in this country prior to the Evanston Assembly. They are studying the two main themes which will be dealt with at the central committee meetings: "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsibility International Society."

Kadar told World Council officials, "The Hungarian congregations feel that the central committee members are guests not only of the Hungarian Ecumenical Council but of all the local parishes. For many months the churches have been praying, studying

and making special offerings for the central committee meeting."

All the visiting churchmen will attend a special ecumenical service in Budapest on July 29. On Sunday, August 5, sixty of the visitors are expected to speak in local congregations ranging from large city churches to small village parishes.

The central committee is made up of 90 representatives of the Council's 162 churches in 47 countries plus ex-officio officers and consultants. About 25 representatives of American Churches are expected to be present. This will be the first major meeting of the World Council of Churches to be held in Eastern Europe. Matrahaza is a small resort town 2,100 feet high in the hills northeast of Budapest.

Hungarian churchmen say they hope that several member Churches in Eastern Europe may be represented at the meeting.

W. A. Visser 't Hooft, general secretary of the World Council, said that the Council had welcomed the invitation of the Hungarian member Churches which was extended during the Evanston Assembly in 1954 and officially accepted by the central committee meeting in Davos, Switzerland, last year.

"This meeting of the World Council" Dr. Visser 't Hooft said, "will help to make clear once more that in its work and life the Council seeks to transcend all political divisions."

The executive committee of the World Council will meet in Vienna, Austria, July 26 to 28, prior to the central committee meeting. A series of depart-

mental and divisional working committees meetings will be held in Herrenalb, Germany July 18 to 23.

From July 22 to 25, the executive committee of the commission of the Churches on international affairs, a joint agency of the World Council of Churches and the International Missionary Council, will meet in Herrenalb.

BISHOP'S SCHOOL HONORED

★ Rosamond E. Larmour, head of the Bishop's School, diocesan school for girls at La Jolla, California, has just been granted a chapter in the national Cum Laude Society, a scholarship society for secondary schools. Seven seniors were elected to it on the basis of academic achievement.



Church and College

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Geneva, N. Y.

TRINITY COLLEGE

Hartford, Conn.

KENYON COLLEGE

Gambier, Ohio

UNIVERSITY of the SOUTH

Sewanee, Tenn.

EDITORIALS

Peace Insurance

SECRETARY of State Dulles again tried a couple of weeks ago at Iowa State College to defend what he called the United States' "peace insurance policy". Under this rubric he included the \$36 billion annually for our armed forces; \$3 billion, 300 million for military aid to other countries; and \$700 million for economic aid abroad. And we should like once again to consider if these dollars are at all likely to do the things he says they will.

In the first place, we note a dishonesty that befogs clear thinking. The Soviet Union is spending, says Mr. Dulles, 20% of its gross product for "military and foreign policy purposes hostile to us"; but we are spending 10% of ours for "peace insurance". But our expenditures are as clearly directed against the Soviet as hers against us: we are both buying bombs and bombers, machine-guns and uniforms; both providing arms to our allies; both trying to win over neutrals with offers of trade and assistance. To call these twin programs by different names is to commit the usual hypocrisy of American foreign policy: to assume without proof, as needing no proof, that our motives are noble and others' motives are base.

Secondly, the various items in this program tend to cancel each other out. Many honest observers abroad can see only the item of \$36 billion. When Premier Bulganin recently claimed substantial cuts in the Russian army, Mr. Dulles was if anything displeased; and a correspondent finally drew from him the admission that he would have preferred to see those million men carrying idle rifles than working in steel factories. In other moods the administration professes to disbelieve in the reality of the reductions. But as regards our own military establishment, Mr. Dulles said at Iowa that while there were differences of opinion as to how the \$36 billion should be spent, few Americans would "deny that this much money should be spent".

Mr. Dulles cannot be unaware that anything he says, even in Iowa, a thousand miles from the ocean, will make its way to all parts of the

globe. And these pronouncements together add up to a slap in the face for every hope of disarmament. Russia's announced disarmament is either to be disbelieved on principle or ascribed to sinister motives; our continued rearmament is considered not to require defense and described as "peace insurance".

Furthermore, our military aid abroad tends to counteract our economic aid. Intelligent observers of the Far East have reported that our military aid to Pakistan and Thailand, in particular, has seriously dislocated the economy of those countries by the money that they themselves have to put into its upkeep. Also by sending arms to Pakistan we are alienating the potentially far greater ally of India; for in fact there is a reasonable possibility that Pakistan will not mark those arms "Reserved for use against Russia alone".

Finally we vitiate whatever good might have been done through our economic aid by tying strings to it, of one sort or another. Here again Mr. Dulles provides the most glaring current illustration. At Iowa he describes the U. S. military treaties of the past ten years as "abolishing, between the parties, the principle of neutrality, which pretends that a nation can best gain safety for itself by being indifferent to the fate of others. This has increasingly become an obsolete conception and, except under very exceptional circumstances, it is an immoral and shortsighted conception".

We do not try and reconcile this description of neutralism with that of Mr. Eisenhower and Mr. Nixon; as a result of the President's most recent illness (from which we heartily wish him a quick recovery), the Secretary of State currently holds the whiplash in foreign policy. Nor do we endeavor to guess whether Mr. Dulles would remove the stigma of immorality from, say, India's foreign policy by granting that she was under "very exceptional circumstances".

OUR BLINDNESS

THE really bad thing about this statement is the plain assumption which underlies it: "It should be perfectly obvious to any non-Communist country that her interests basically coincide with those of the United States."

If she refuses to take official cognizance of that obvious fact by allying herself with the United States, she can only be trying to take advantage of the American defense of freedom without having to exert herself; and this is immoral".

Here once again we see the most complete failure at once of imagination and diplomacy; failure to understand that many countries honestly are not sure that they belong on our side; and failure even to pretend, for diplomatic reasons, that we understand it. And these failures are again a product, not so much of any defect in any one person, as of our national hypocrisy and blindness; our self-persuasion that our real motives are both basically and obviously altruistic.

We do not mean to make Mr. Dulles the whipping-boy: we are as convinced as he that the miserable 2% of our "peace budget" which goes to economic aid requires strong defense in Iowa and adjoining parts. What we hope to illustrate is the folly of the whole procedure, as viewed from the other side of the Pacific. And what lies behind it all is that our professions of peaceful motives are not believed, because they are not real. America has not tasted war since 1865, as Russia has; and we are afraid that America is as capable as Russia, under sufficient provocation, of setting off at least small thermonuclear weapons over the soil of her enemy or its allies; all the time solemnly assuring the victims that this was being done in the name of democracy and freedom.

We have just been reading, for the first

time, Frederick Lewis Allen's account "Only Yesterday" of the incredible follies of the United States during the twenties. Mr. Allen, it is true, has a nose for folly rather than for the decisions of Justice Holmes, for example. But just looking back at the confidence with which the American people supported prohibition and the great bull market in Wall Street (not to mention such lesser matters as Attorney General Palmer's Red raids, the Florida real-estate boom, and the Ku Klux Klan), one can only ask, "How could they have been so dumb?" How could prohibition possibly have worked, or the market have continued?

We know intelligent people who seriously maintain that the United States learned a lesson then and has since grown up. They have grown up; but it is not so easy for a nation to learn as a man. The men of the twenties did not see their folly: the famous chauffeur of "Sabrina Fair" who took all his money out of stocks in September 1929 is a creature of fiction only. And we should take it seriously to heart whether future historians may not have to speak of the incredible folly of the fifties. We are not wiser than the English; and if our folly is no greater than that of the English in the thirties, as chronicled by Mr. Churchill, its consequences are certain to be far more disastrous.

While we have time, if we have time, let us see if peace cannot be insured by some slightly more rational means; and if Washington will have none of it, let us set our own houses in order and make ready to flee from the wrath to come.

A POLICY FOR AMERICA

By Ernest T. Weir

I BELIEVE most Americans would agree that genuine world peace is our country's ultimate aim. But I submit that in most of the time since World War II, the impression created by America has not been that of a country convinced of the possibility of peace but rather that of a country inclined toward the idea of eventual war.

This impression is due primarily to the consistent attitude toward Russia and communism that is expressed in so much of what we hear and read.

What they say boils down to this: Russia is not a normal nation but the center of a conspiracy to dominate and communize the world as soon as possible and by any possible means. We cannot trust, we cannot negotiate, we cannot deal with Russia. Armed force is the only thing she fears or respects.

Therefore, the United States must build an

This article was from an address before the Poor Richard Club of Philadelphia. Weir is chairman of the National Steel Corp.

increasingly strong military position. Our country must induce other nations, singly and through alliances, to do the same thing and help them do it. Our country must give economic aid only on the conditions that recipient nations will join us in the line-up against communism. Our country must use all means—including such things as trade restrictions—to limit the potential of communist countries. By these methods, the United States will make itself the inner fortress of a far-flung defense system which can contain communist power and prevent its further expansion.

Can we really expect the Russian response to a "tough" policy on our side to be a "soft" policy on theirs? Hostility is bound to breed hostility; harsh words invite a reply in kind. If you were a Russian, how do you think our armed forces, our bases and our alliances—in conjunction with our words—would look to you? At whom else would you think they might be aimed? Would our explanation that they are purely for defense satisfy you completely? Would not the thought arise that we might sometime consider an attack the best defense?

How does the tough policy affect our Allies? They certainly show little agreement with it. It is a most significant thing that not a single other country has adopted the American view of Russia as a war menace.

Rest of World

WHAT about the tough policy and the uncommitted part of the world? In this entire section the thing most greatly feared and hated is not communism but colonialism. The uncommitted section is composed of lands which have been recently colonial or expect they will soon cease to be colonial. In their view, the United States policy prolongs the tenure of colonialism, and, therefore, stands in the way of their paramount objectives.

The tough policy was toned down quite a few decibels during and immediately following the Geneva Conference in July. In my opinion, the purpose and accomplishment of the Geneva Conference has been grossly misrepresented. It is charged with failure because it did not accomplish something it was not intended to accomplish in the first place. Its sole purpose was to set the stage for Western leaders and Russian leaders to respond to the demand of the world's peoples by giving assurance that

neither side would resort to nuclear warfare in order to attain its objectives.

As Walter Lippmann has pointed out so effectively, the agreement made to discard war as a final instrument of policy did not commit Russia to a further agreement to accept our terms on disputed matters . . . any more than it committed the West to accept Russia's terms. The agreement was made that disagreement would be handled by negotiation and dealing—not by war.

This is a tremendous accomplishment. I do not see how its value can be over-estimated; it provides a great new opportunity to establish a policy more in harmony with the changed and changing conditions of the world.

Peaceful Competition

BEFORE any valid policy can be constructed, certain assumptions must be made about Russia. We should take for granted the fact that Russia's leaders and the leading segment of her population are thoroughly devoted to communist principles. They intend to make Russia as strong as possible in every respect.

But—and this is the important thing—the Russian leaders have taken great pains to make it clear that their methods will not include aggressive war. I think we can assume that they meant it . . . not just because they say so but because their record over the past ten years has been one of war avoidance.

The controversy between East and West has been reduced to a basis of peaceful competition. Can we meet that challenge? I am positive we can.

First, we should maintain military strength at whatever level is necessary for national defense. We should maintain our alliances. We should protect our internal security.

Second, we should make it our permanent policy to keep the door always open to Russia and other communist countries for discussion and negotiation on any subject. We should use calm and moderate language. We should encourage the use of every means for broader and more frequent contacts between the peoples of Western and communist countries. And, despite the arguments used against it, I include trade as one of those means because I think its potential benefits outweigh any risks.

Third, in all relations with our Allies we should deal with them as full partners and

not merely as instruments for carrying out "made in America" policies.

Fourth, we must readjust our relations to the uncommitted world. This is probably our most sensitive area. The United States is not a colonial power and never has been. But our principal Allies in Europe are colonial powers. And our moves to strengthen our Allies for the common defense against communism have appeared in the eyes of the uncommitted world as support of colonialism. But the day of colonialism is past. It should be the role of the United States to help these people achieve their aims.

Fifth, we should make the adjustment that is perhaps most difficult for the American personality. We must realize that foreign affairs are not something to be disposed of in a hurry. Like the Europeans, the Russians and the Asians, we must begin to think of foreign policy—not in terms of months or years—but in terms of decades and even longer periods.

Moderate Policy

THE moderate approach to international problems will exhibit the true face of America. Moreover, it will allow for the passage of time to demonstrate whether there is in fact a fundamental change taking place in Russia. I believe that the signs are definitely in that direction.

If you believe, as I do, that America needs the moderate policy in today's world—for effective leadership toward genuine world peace—then I urge that it is your obligation to do everything to bring that policy into being.

Religion and the Mind

By Clinton Jeremiah Kew

A READER writes: "I should like to know if I should send my children to church school now or keep them at home and allow them to make their decisions when they are older. My husband thinks I should do this. However, I have the feeling that perhaps we should teach them something now so that they would be more able to make a decision later on. What do you think?"

Throughout the history of mankind, every

known culture has had some sort of religion. These sects have ranged from the most primitive, pre-Christian, superstitious rituals to the highest form of personal, esthetic contemplation. This search for and desire to identify with an omniscient Truth is an integral part of the make-up of the human being and has evidently been present in human life since its beginning. This will, or desire, to seek a better life was placed in men's minds by God, in accordance with the divine pattern of life, for the purpose of working toward closer harmony with him.

The ways in which this will is directed toward an ultimate good, varies enormously in the societies, families, and individuals of the world. The fact remains, however, that this will is present in each member of the human family, and the manner in which we choose to ally ourselves with a higher being is the divine right of all of us. To deny this privilege to seek a closer relationship with God is to negate our basic role as human creatures.

The primary duty of the parent in society, therefore, is to provide the child with the basic needs of shelter and nourishment, physical and spiritual, so that he may grow unhampered toward the understanding of God's love for him as an individual. The mature parent accepts the presence of a loving and wise God, and in turn, relates this love to the child with a sympathetic love. The child will absorb this love and integrate it at his own level, if it is enduring and part of his daily life. The simple practice of grace before meals will introduce the idea of gratitude to God, for something that means much to a hungry youngster—his food. The brief prayers at bedtime will soothe and relax him, and make him aware at an early age, that he is never alone. Sunday School provides pleasant companionship and active participation toward the common goal of getting to know God. The mental stimulation of learning and repeating prayers and hymns will give him a sense of achievement.

Through regular and simple worship, attuned to his particular age level, the child's emotional life will grow—strong and secure—in the knowledge that he is being cared for with a love that is understanding and ever-present. As he matures, he will flourish as

a well-rounded individual able to meet life with courage and confidence. If this feeling of belonging to God—with whom he can communicate in prayer and worship—is absorbed in early childhood—no amount of personal hardship in the future can separate him from the belief that God is loving and life is good.

Providing your child with a kindly spiritual atmosphere in which to grow, should rank in importance with giving him nourishing food and suitable shelter. This is the divine heritage of the individual, and it is the parents privilege to lay the groundwork for the attainment of the child's eventual spiritual level.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

AS I LIE on my porch I am sometimes, indeed often, visited by three of the most radiant ladies of Campton. They are Mary Ellen and Suzanne and the other Mary and they are all under five. They are none the less radiant because a friend recently sent me a large box of chocolates.

"You put me in the Witness—a long time ago," said Mary Ellen.

"I know."

"When are you going to put me in again?"

I did not explain that I was not the editor and Mary Ellen went on:

"When we go to Heaven we will take our baby carriages."

I thought there might be difficulties.

"And you can bring the candy."

I pictured myself standing in Heaven vainly offering candy to the angels.

"We'll wipe our mouths with snow," said Suzanne, who, only the day before, had so used Nature's towelling.

"We'll play ring a ring a rosie," added the other Mary.

"I guess Jesus will say 'Scoot'." said Mary Ellen.

It was an appealing picture of Jesus even though it was not what the New Testament suggested. I could not resist saying "Scoot" myself and they did but they were soon back.

The Power Of God

By Austin Pardue

The Bishop of Pittsburgh

YOU cannot understand or rationalize the power of God. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14) God's programs and process are for the most part a mystery. The operation of his physical universe, as far as the scientists can yet discern, is largely an unknown quantity. Most scientists will admit that they have but scratched the surface of knowledge in their researches. Enormous progress has been made and yet they do not even understand the nature of electricity. We know what it can do, to a large degree. We know how to make practical use of it—but we cannot explain it.

Even greater than the physical mysteries are the spiritual enigmas. Life is overladen with strange twists in human events. There seems to be some kind of fate, not understood by men, which brings good or bad experiences. Why is this so? For centuries man has tried to explain these mysteries of pleasure and pain, both in philosophy and theology, but he doesn't get very far. Even Job himself never could give us the full answer to the problem of pain.

"The wisdom of this world is foolishness with God." (I Cor. 3:19.) All the combined human brains of this little dust speck do not add up to too much. We do not fully understand the operation of his universe, but we do have enough knowledge, through Christ, to draw upon his unlimited power so that it can be put to practical use for our needs. Our interest here concerns one of the methods by which we can draw upon God's power to help us through the problems that are too great for human minds to solve. Thus we will deal with one important but small part of the vast subject of prayer as it applies to the needs of the world and of individuals.

Limiting Prayer's Power

FIRST, however, let's take note of the danger that so many have fallen into: namely, that of limiting the power of prayer by trying to over-rationalize the "mighty acts" recorded in the Bible. "If ye hath faith as a grain of

mustard seed . . . nothing shall be impossible unto you." (Mat. 17:20) I direct your attention to an episode in the life of Abraham and Sarah which has dramatic interest and an underlying sense of humor, reminding us of the "Almightiness" of God.

According to the ancient Bible report, at the time this event occurred, Abraham was over 100 years of age and Sarah but a few years younger. They were without a son and heir to carry out their spiritual and material commitments. Sarah even went so far as to advise Abraham to take Hagar, her handmaiden, for a wife, and he did so, but the plan did not work out to their satisfaction.

Then God gave Abraham the spectacular news that Sarah was to bear him a son in spite of their age. The very thought of it made Abraham laugh for sheer joy—"Abraham fell on his face and laughed." (Gen. 17:17.) God did not rebuke him for laughing for he understands the motives of men before they act and apparently this was a case of unbridled delight.

Not so with Sarah. She first heard the surprising news from three strangers of high spiritual significance who suddenly appeared out of nowhere. She listened to their conversation from behind a tent flap as they discussed the miracle with Abraham. When they stated that Sarah was to have a son, "Therefore Sarah laughed." (Gen. 18:12.)

Her laughter was probably motivated by doubt and cynicism rather than joy, for God immediately chided her, saying, "Is anything too hard for the Lord?" (Gen. 18:14.) Furthermore, he asked her why she laughed. She, poor old lady, tried to deny that she had done so "for she was afraid." And who wouldn't be? But God said, "Nay, but thou didst laugh."

Humor a Sign of Humility

ANY real evidence of a sense of humor about one's self is always a sign of some degree of humility and God must have appreciated it in both of them. Probably their sense of humor saved them. He who can see nothing funny about himself is beset by the curse of a swollen ego. What is funnier than the clown who imitates a pompous egoist?

Sarah believed, after those few words from the Lord, and he let her off with kindness for he didn't even mention her sin of eavesdropping. The sin of doubt was what he was

concerned with. So never again would she forget his rebuke, "Is anything too hard for the Lord?"

There is no greater disrespect toward God than to place limitations on his power by cynical rationalizations. The affirmation of every believer must be, "There is nothing too hard for the Lord."

Nurture Corner . . .

By Randolph Crump Miller
Professor at Yale Divinity School

WHEN did you have your first course in philosophy? What abstract concepts were presented to you in grade school? In high school? In college? In divinity school?

When were you faced with abstract ideas in Sunday school? Were you told that "God is love" in kindergarten? Were you told to "be good" in primary? Did you struggle with "beauty, truth, and goodness" in junior high?

In Plato's Republic there is a fascinating discussion of "the idea of the good," but most of us believe it should be read by sophomores or juniors in college. At the next teachers' meeting, ask your rector to define "goodness." If by any chance he can satisfy the teachers, ask him to define it for their pupils.

Another way of looking at the problem is to ask the difference in meaning between a hymn with the refrain, "God is love," and the one that says, "Jesus loves me, this I know, for the Bible tells me so." The first abstract, the second describes a relationship that may be meaningful if the teacher loves me, too.

The Bible, fortunately, is historical and concrete. The events are specific and not general. Jesus' stories are about real people in life situations, and at the end he says, "Go and do likewise."

Our teaching must be concrete and specific. Open-ended stories, role playing, discussions of specific situations demanding ethical discrimination, illustrations of faith in action, and recounting of Biblical events provide rich resources for teaching that avoids the philosophical and abstract. Time enough for "the idea of the good" when they are ready for Plato.

SCHOOL FOR NATIVES IS CLOSED

★ An Anglican priest sent telegrams to members of parliament protesting a letter from the department of native affairs ordering the immediate closing of a private elementary school for African children at Benoni, a major industrial town in the mining area outside Johannesburg.

The Rev. Jarrett Kerr, who heads the school's board, said the letter gave no reason for the closure which he described as "a totally unexpected blow."

The school was established in 1954 by a group of African parents, under the sponsorship of the African Education Movement, to accommodate primary pupils unable to obtain schooling in overcrowded government institutions.

In April, 1955, in compliance with the Bantu education act, the school applied for official registration which was granted last August. Thereafter its enrollment jumped from 50 to 350, and since that time government inspectors have regularly expressed satisfaction with the school's operation.

Father Kerr said local police at Benoni had been instructed by the native affairs department to see to it that the school closed "instantly."

QUITS MINISTRY FOR CHILDREN

★ The pastor of the Methodist church in Audubon, Iowa, has quit the ministry because his job won't permit a "normal family life."

The Rev. Grant Elford told his parishioners he will become the special representative of a life insurance company.

"I don't want to leave the impression that I have any rancor at all," he said. "But the pressure on a minister and his family is so great that when his children are small

they are not able to live the lives of normal live-wire children."

Mr. Elford, 35, is the father of three children. He started preaching when he was a 19-year-old student at Hamline University, St. Paul, Minn.

His comments about "pressures" were echoed by the Rev. J. O. Nelson, executive secretary of the Iowa Council of Churches, Des Moines.

"There are pressures, no doubt about it," he said. "People expect a preacher's kids to be goody-goodies and they can't get into any trouble. Once in a while you hear about a 'bad' preacher's child. It's not that they are bad. It is just that they are acting in resentment to the public attitude toward them."

"The advantages of being a preacher's kid outweigh the difficulties, however," he added.

SOCIAL WORKERS HAVE SERVICE

★ A service for social workers was held June 10 at St. Paul's Cathedral, Los Angeles, sponsored by the social relations department of the diocese and the welfare bureau of the Church Federation. Canon Richard Lief, head of the City Mission Society, was chairman and the Rev. Ivol I. Curtis, rector of St. James, Los Angeles, was the preacher.

BISHOP CRITICIZES UNIVERSITY

★ Bishop Ambrose Reeves of Johannesburg charged that the South African government's attempts to "bring apartheid into the universities" constitutes a serious intrusion into their "rightful autonomy."

"To compel any university to introduce the fact of color into its decisions seems the most unwarrantable sort of

interference with its internal affairs," Reeves told a meeting of a luncheon club.

"For centuries, the universities have made academic qualifications of the applicants the only basis of admission and they have been allowed to determine themselves whom they would admit as students."

JUVENILE DELINQUENCY CONTINUES TO RISE

★ Juvenile delinquency continued to increase at an alarming rate during 1955 despite efforts to curb it, Dr. Martha Eliot, chief of the children's bureau, U. S. Department of Health, Education and Welfare, reported.

Dr. Eliot said that her annual report, to be released soon, will show that 977 juvenile courts which report to the Children's Bureau had a nine per cent increase in their caseload between 1954 and 1955.

A group of 383 juvenile courts which have been reporting to the Children's Bureau for many years said that 1955 was by far the worst year in their experience, Dr. Eliot declared.

At the same time, she pointed out, the latest Federal Bureau of Investigation report shows an 11.4 per cent increase in police arrests of young persons under 18 in 1955 as compared with 1954.

Preliminary estimates indicate that half a million children were brought into juvenile courts last year, she said.

"The Children's Bureau, through its juvenile delinquency service division," she said, "has been receiving an increasing number of requests for help from states and communities which are trying to plan services for delinquent children more effectively."

"Our consultants are working with these people on both prevention and treatment programs."

Joint Statement Is Issued As Russians Leave

★ Eight Soviet churchmen who spent twelve days in the United States agreed in a final communique before leaving for home that progress had been made toward mutual understanding with American Protestant leaders.

The communique was issued jointly by the Russians and representatives of the National Council of Churches as the visiting delegation departed by plane from New York airport on June 14.

"There continue to be deep-seated and very important disagreements among us," the statement said, "but where we have not reached agreement we are resolved to strive to achieve better understanding, and through better understanding to comprehend more of the truth."

The departure of the Soviet group was delayed nearly four hours while airline officials investigated an anonymous false report that a bomb had been placed aboard the plane.

The joint communique said the two-way exchange which took a group of nine top Protestant leaders to Moscow last March, "was always conceived to be only the first step toward establishing warm and well-informed relationships between our Churches."

"Therefore," it added, "its completion is but a beginning of relationships which we hope will become regular, permanent and increasingly intimate."

"Knowledge of the truth will help free us from the sin of enmity, to serve one another, and to create just peace between men and nations," the communique said, observing that the most essential prerequisites are

"faith, freedom and justice."

"Such peace," the statement continued, "is possible only when individuals and nations recognize each other's human worth without trespassing on mutual freedom, and when they are in possession of rights and liberties conforming to the Christian conception of human dignity."

The communique declared that in order to uphold and safeguard the dignity of the human being "it is especially necessary for the Churches to achieve mutual understanding within the Christian community."

The churchmen said they had discussed plans for the continuing exchange of information and views among expanding circles of people in the Churches of both countries.

"We have much to learn of each other," they said. "Skill, persistence and the most earnest and extended study will be required before the broad membership of our churches can look to each other in real knowledge, love and confidence."

"In the first centuries, when relationships between peoples were as confused as they are today, it was said that the Christian held the world together. God grant that we may play that role."

In the final meeting, which lasted two and a half hours and was presided over by Bishop Sherrill, it was agreed that religious groups of the two countries should hold more meetings to exchange views. They also urged an exchange of Church literature, including data on efforts of the Churches in building a just and durable peace.

At the farewell dinner for the Russians, attended by 350 Church leaders of the New York area, Eugene Carson Blake, president of the National Council of Churches, said that the talks were "but a beginning of relationships which I hope will be regular, permanent and increasingly intimate."

COMMENCEMENT AT KENYON

★ Bishop Burroughs of Ohio was the preacher at the commencement of Kenyon College. The commencement speaker was William H. Cornog, head of a high school in Winnetka, Illinois. There were 92 in the graduating class, with 13 receiving honorary degrees, four of them women. Clergymen to receive doctorates were Bernard W. Hummel, rector of St. Stephen's, Minneapolis; James M. Lichliter, a Congregational minister of Columbus, Ohio; Stanley W. Plattenburg, director of education in the diocese of Southern Ohio.

EASY GOING SPONSORS

★ Easy-going baptismal sponsors drew fire at the convention of Minnesota. Bishop Keeler criticized sponsors who do not "acquit themselves of their spiritual responsibility in the training of a child by bringing him to confirmation when the child is sufficiently instructed."

"Sponsors are too easy-going," he said, "and seem to think that a silver porringer, or a baby spoon, or a little silver pusher to help the child care for daily food, is all that is expected of them."

In a report on his activities as bishop in charge of American Churches in Europe, Bishop Keeler paid tribute to "the loyalty and patience of the clergy and laity of the Spanish Reformed Church."

LONG DISTANCE BOMBING

★ Three persons in Milwaukee, Wisconsin, testified last month that Vernon Bown was with them in that city at the exact hour that the house of Andrew Wade was dynamited in Louisville. Bown has been under indictment since October 1, 1954 on charges of blowing up the house, although he told the grand jury that he was in Milwaukee at the time. He has spent five months in jail because he was unable to provide \$10,000 bond.

Testimony of the three Milwaukee residents was obtained by order of the criminal court of Louisville at the insistence of Harry S. McAlpin, one of his attorneys.

Indicted with Bown were four others, including Carl

and Anne Braden, Episcopalians, who had purchased the house in a white district and later sold it to Wade. The only one so far tried is Carl who was convicted of advocating sedition and sentenced to 15 years in prison. He was later released on \$40,000 bail pending a decision by the Kentucky court of appeals.

The trials of Mrs. Braden and the others, including Bown, have been postponed until November, with their bonds recently reduced from \$10,000 to \$3,000.

At the trial of Braden the defense charged that neighbors dynamited the house in an effort to force the Wades to move. Last February the Louisville police chief testified at a hearing that James I. Rone, builder of the house, or his son was the chief suspect in the bombing.

NEW HOSPITAL FOR MANILA

★ Ground - breaking ceremonies for the new buildings of St. Luke's Hospital, Manila, were held June 5th. The \$2-million project, expected to be completed by January, will make the hospital one of the most modern medical centers in the Far East.

It is financed largely by the Church in the U. S., with the National Council giving \$600,000, the Auxiliary \$200,000 and an anonymous donor \$500,000.

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Church Spokesmen Criticize Television Networks

★ Television networks have downgraded religion to a position of about one-third the importance it has held on radio, the Rev. Everett C. Parker charged at a hearing on television before the Senate committee on interstate and foreign commerce.

Mr. Parker is a member of the board of managers of the broadcasting and film commission of the National Council of Churches.

"All television and radio stations have the obligation of broadcasting in the public interest," he declared. "One phase of this obligation is broadcasting for religion, which is the greatest single force in the lives of our people. The networks have failed to fulfill this obligation on television by drastically limiting time for religion, by confining religious programs to the least desirable times and by failing to meet the cost for programming."

He charged the American Broadcasting Company with "compounding all three failures" by its "policy of selling time for religion without regard to the representative character of the groups which come with money in their hands."

He said there was a danger that the National Broadcasting Company would adopt a similar policy.

Mr. Parker said the National Council was willing to do its share "as partners of the

networks in serving the needs of American people through religion broadcasting." But he maintained that Church organizations were "wasting their substance" on the present kind of network television programming.

"Until the networks and local stations provide sufficient time, good time and good production," he said, "they are not fulfilling their obligation to broadcast in the public interest, convenience or necessity in terms of the needs of the American people for religion."

Mr. Parker declared that the tenuous hold of the major religious bodies on network television was further threatened by the commercialization of religion on television.

"We are all familiar with the arguments that networks and stations are profit making bodies; that religious groups have something to sell, just like soap manufacturers and should pay their own way," he said. "But this ignores the public service responsi-

bility of stations and networks.

"The fact is that the religious agencies that are representative of Protestantism, Roman Catholicism and Judaism have high ethical standards about the use of television. They do not use it for proselytizing. Rather, their programs are specifically and primarily oriented to the solution of spiritual problems.

"It is not too much to say that the Church bodies are the only groups that broadcast primarily in the interest of character building as distinct from education, information, entertainment and other uses of the mass media."

ADVANCE FUND IN NEWARK

★ The advance fund of the diocese of Newark has passed the million and a half dollar mark, oversubscribed by nearly half a million. The largest subscription was made by St. Peter's, Morristown, with \$95,786, which was nearly twice its quota. The Rev. Cornelius P. Trowbridge is rector.

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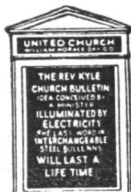
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CHURCHES URGE DISARMAMENT

★ Spokesmen for religious groups, testifying before a Senate subcommittee, urged that the government increase its efforts to achieve world disarmament by placing more goals of human welfare."

Kenneth L. Maxwell, speaking for the National Council of Churches, told the subcommittee on disarmament: "The main hope of peace in this world lies in mustering the spiritual, moral and material resources latent in our world and directing them toward positive goals of human welfare thereby helping to build bridges of understanding and fellowship among the peoples of the earth."

He said the United States should press for an end to the impasse in United Nations disarmament conversations.

John H. Eberly, representing the Church of the Brethren, called for positive action in the form of increased international and intercultural experiences and a decrease in military personnel and expenditures for armaments.

He said "it is naive and sinful to bargain with God as Christian nations have been doing in claiming his blessing and approval in wars either hot or cold."

Samuel D. Marble of the Friend's committee on national legislation urged the discontinuance of atomic weapons tests. He said the primary concern of Quaker groups was with the "moral position" of the United States on this matter.

"The determination of this country to continue these tests contrary to the morality and conscience of so much of the rest of the human race," Mr. Marble said, "does damage to the world community and to the moral leadership we should

prefer to have our country display."

Representatives of the Methodist board of world peace and the united Christian missionary society of the Disciples of Christ presented to the committee resolutions passed by their agencies urging universal disarmament and control of nuclear weapons.

AUSTRALIAN PRIMATE MAY VISIT CHINA

★ Bishop Howard W. K. Mowll, Primate of the Church of England in Australia, has been invited to visit China in September as the chairman of a delegation from his Church.

The invitation came from Bishop C. T. Chen, head of the Chung Hua Sheng Kung Hui. Archbishop Mowll was a bishop of the Chinese Church for ten years before coming to Australia in 1933.

It is the first such invitation issued by a Church group in China since the Communists came to power.

Bishop Mowll said he had been delighted to receive a letter from Bishop Chen inviting him to lead a four or five-man deputation from the

Church in Australia. He said that if it proved impossible for him to go officially he hoped to be able to make the visit in a private capacity, accompanied by his wife.

Mrs. Mowll said later that she and her husband "hoped very much that they would be able to go."

"It all depends on the reactions of certain people here," she said. "It also depends on whether the Chinese Church is prepared to have us as unofficial visitors."

"My husband and I, being so closely linked with the Church in China, would be ready to go if they are ready to have us. They have suggested in China that our visit should be at the end of September."

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COMICS CZAR RESIGNS

★ Charles F. Murphy, who resigned as a magistrate in New York City, to become czar of the comics magazine association in 1954, has now given up the post. The association consists of firms producing and distributing magazines that have been widely criticized and it was his job to clean them up.

He gives as his reason for resigning that he wants to devote all his time to law, but it is believed that the resignation is prompted by dissatisfaction over attempts by some publishers to hamper his work, even demanding a relaxation in the censorship of their product.

RACE RELATIONS GRANT TO WOMEN

★ A grant of \$10,000 has been made by the Fund for the Republic to United Church Women for educational work in race relations.

Mrs. T. O. Wedel of Washington, D. C., president of the group, announced the gift at a meeting of its administrative committee. She said it would make possible a series of workshops for church women on civil rights and civil liberties.

BISHOP REMINGTON RETIRES AGAIN

★ Bishop Remington, who retired several years ago as suffragan of Pennsylvania, retires again on July 1. For the past three years he has been vicar of St. Ambrose, Claremont, California. He started with a group of dedi-

cated people who met in the class room of the college located there. The mission is now housed in a beautiful new church in the heart of the community. It was recently dedicated by Bishop Bloy, when Vicar Remington also presented forty persons for confirmation.

Bishop Remington, now 77, will make his home at Rancho Santa Fe, Cal.

DEAN SWEET HONORED

★ Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis, was honored this month by the local Rabbinical Association. The scroll presented to him describes him as "a churchman of prophetic stature" He was praised for his "faith in God, moral courage, universal sympathies, spirit of brotherhood and forthright preaching."

He leaves the cathedral on September 1 and will then take up new work on the staff of a church in Grosse Pointe, Michigan.

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CHURCH MUSIC SCHOOL

★ A school of church music for organists and choir-masters will be held, August 27—31, at Trinity Church, Columbia, S. C., under the auspices of the commission on church music of the General Convention. Further information can be had from Paul Allen Beymer, secretary of the commission, who is organist at Christ Church, Shaker Heights, Ohio.

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CHAPEL OF THE INTERCESSION

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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
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs, Sat HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, p-in-c
Sun 8, 10, 8:30; Weekdays 8, 5:30.

BACKFIRE

JAN DRAKE

*Churchwoman of
West Palm Beach, Fla.*

It is with great interest that many of us read the article entitled *Places of Healing* by Beatrice Haden Savage. We have very recently had the great privilege and pleasure of having the W. B. Roger Beasleys here with us in West Palm Beach for a speaking tour with the American Leprosy Missions, Inc.

Dr. and Mrs. Beasley spent some two and one-half years at the Holy Cross Mission in Liberia, and Dr. Beasley was highly instrumental in the founding of Mbalotahun near the Holy Cross Hospital in Bolahun. He learned prior to going out to Africa that there was such a tremendous need for proper care for those suffering with leprosy that he spent some time in our leprosarium at Carville in Louisiana studying the disease with the express hope of providing effective care for the natives in that area. It is with real regret that we find no mention of the fine work this young medical missionary and his wife played in establishing this work. They are indeed exceptional Christian servants in the very best sense of the word.

In the course of my correspondence with the Atlanta office of the American Leprosy Missions, Inc., I was sent a letter from one of the priests at Bolahun lauding the work of Dr. Beasley in connection with the founding of the village.

Although I am not familiar with the overall picture in Liberia, it seems no small shame that their work could have been overlooked. It is, however, most encouraging to find helpful materials printed about Hansen's disease, for there is much to be done to dispell the misunderstanding and ignorance about it.

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CORA M. LEVER

Churchwoman of Brattleboro, Vt.

I have been much interested in the jargon of the present educational movement in our Church. Most of all I am concerned about the "concerned core". What are they concerned about?

Is it the Kingdom of God where there shall be love between all men of whatever race or creed or political opinion? Is it the Kingdom of God where the followers of Jesus shall fight against oppression of every kind with every means in their power except the sword? Is it the need for government diagnostic clinics and medical research for all the people of this country and government medical help for the rest of the nations of the world? Are they concerned about freedom of religion in South America as well as other parts of the world?

If so, where was the "concerned core" at the last General Convention in Hawaii?

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LUTHER D. WHITE

Layman of Waterford, Conn.

We all know that there is a struggle going on today between the forces of good and those of evil, between progress and reaction. In this great struggle the Church must take its place, this cannot be avoided. To ignore the fight is to give aid and comfort to the enemy. Kindness and goodness are opposed to evil. This can be seen in many fields, including politics, business and diplomacy.

In business the worker must have a fair deal from his employer. In politics, honesty and liberalism should prevail. In diplomacy, our country must treat all others justly and without prejudice, no matter what their political systems may be. World peace should be maintained no matter what the cost.

World war is unthinkable. Let the voice of the Church be heard and its influence felt in support of these aims.

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MRS. REX B. CHRISTENSEN
7435 WEST 90TH STREET
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May 8, 1956.

Dear Dr. Stowe:

The Compton study in the March number was long overdue but worth waiting for. Professor Brown should be commended for his work, and you and the Magazine should be praised for providing a place for the publication of such material. (I also detect the fine hand of J. Harry Bennett, Jr.)

After a quarter-century of publication, the Historical Magazine seems to be taken for granted and does not receive all the support and recognition it deserves. As a graduate research historian working closely with Dr. Frank J. Klingberg, I would be lost without a run of the Historical Magazine at my fingertips.

We receive numerous requests for all kinds of information, and so many times our answers are replete with references to the Historical Magazine. We could not do without the Magazine. Its storehouse of information is indispensable for all who would know the present and past history of the Episcopal Church.

Because I am not a church member, I wonder at my high regard for the Magazine. However, its consistently high quality reflects the deft hand of an able editor who does an amazing job on a modest budget. Also the contents are such that its audience appeal isn't too narrow. So I salute you and the Historical Magazine.

Most sincerely yours,

RUTH M. CHRISTENSEN.

FOR JUNE, 1956

EDITORIALS

The 350th Anniversary Celebration of the Settlement of Jamestown, Virginia, 1607-1957 . . . "The Clerical Directory, 1956" . . . Information Wanted Concerning a Great Presbyter of the Church.

THE ANGLICAN CHURCH IN NORTH CAROLINA

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