

The **WITNESS**

NOVEMBER 8, 1956

10¢



NEW JERSEY LEADERS

Bishop Banyard of New Jersey is greeted at the Cathedral in Trenton by Dean Adams as the Rev. Charles Best of Red Bank, Jay B. Tomlinson, Chancellor, and Canon Robert D. Smith, social relations executive, look on

THE ELECTION AND HYDROGEN BOMBS

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
Communions 7:30 (and 10 Wed.);
Evensong, 5.

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

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a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
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9:30 and 11 a.m. Church School.
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munion, 9:30. Friday, Holy Com-
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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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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



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

SERVICES

In Leading Churches

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noon; Tues., Fri. and Sat., 8; Wed.,
11; Thurs., 9; Wed., Noonday Ser-
vice, 12:15.

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Eu. Saturday - Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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J. D. Furlong
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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.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

House Of Bishops Will Decide On New Mission Work

★ The most important matter to come before the House of Bishops, meeting next week at Pocono Manor, Pa., will be the establishment of a new missionary district for Central America.

The proposal has been developing since the meeting of the National Council in December, 1954, when the overseas department reviewed its program and agreed that Latin America was the appropriate field for new work.

The Council, at that meeting, adopted the following resolution which was recommended by the overseas department:

"Resolved, that the National Council approves in principle the proposal of the overseas department that this Church establish missions in new areas of Central and South America, and its request of the director of the overseas department that he explore the problems and possibilities of such a program to the end that this project be included in proposed program for the new triennium."

The General Convention, meeting in Honolulu in 1955, confirmed this policy statement in principle by incorporating in the program and budget for the triennium 1956-1958 the support of additional missionary personnel for Brazil and for Central America.

Meanwhile, the Presiding

Bishop wrote to the Archbishop of the Church of the Province of the West Indies to ask if ecclesiastical jurisdiction in the Central American Republics of Guatemala, El Salvador, and Honduras might be transferred from the Province of the West Indies to the Episcopal Church, in order that Anglican work might be established and carried on in those countries. While jurisdiction has been held in these republics by the bishop of British Honduras, very little work has been done for the lack of men and funds. The archbishop referred the matter to the bishop of British Honduras, who talked with the director of the overseas department in May, 1955, and who shared it with his fellow bishops at a meeting of the bishops of the West Indies held in London in the summer of 1955. The bishops considered the matter "sympathetically."

When the synod of the Province of the Church of the West Indies met at Codrington College, Barbados, in June, 1956, it approved the transfer of the three Central American republics to the American Church, subject to the approval of the Synod of the Diocese of British Honduras. When the synod of the diocese of British Honduras with Central America met in early

October, it adopted the following resolution:

"Resolved, that this synod, now in session in Belize on October 2nd, 1956, approves and hereby authorizes the bishop of Honduras with Central America to hand over his jurisdiction over the Republics of Guatemala, El Salvador, and Honduras to whomsoever the Protestant Episcopal Church of America shall appoint to receive the same."

When National Council met at Seabury House, October 9-11, 1956, it adopted a resolution favoring the establishment of the district, also stating that it was prepared to support the program.

When our Bishops meet next week they are almost certain to establish a new missionary jurisdiction to be known as Central America, comprising the Republics of Guatemala, El Salvador, and Honduras, plus Nicaragua and Costa Rica, to be transferred to the new jurisdiction from the missionary district of the Panama Canal Zone, and to elect a bishop to have the charge of this new field. For some time past, Bishop R. E. Gooden of the Panama Canal Zone has asked for additional assistance, or the division of his jurisdiction, on the grounds that his field is too large to be administered by one bishop. He has given his fullest approval to the plan outlined above.

The bishops will take this action by authority of article six, section one, of the constitution of the Church which gives them power to "establish

missionary districts in states and territories or parts thereof not organized."

Confirmation of action taken by the House of Bishops can be given, under canon 40, by a majority of standing committees between meetings of the House of Deputies of General Convention.

Anticipating the setting-up of this new district, the publicity department of the National Council last week released the following statement:

Latin American countries offer a challenge and opportunity to the Episcopal Church as fields for evangelistic work. This Church has no desire to win converts from Roman Catholicism, nor has it any plan to do so. Its mission throughout Latin America, as elsewhere around the world, is to the unchurched, and there are countless thousands, indeed millions, of such people in Latin America today. Responsible authorities of the Roman Church have stated publicly that when all the people of Latin America have been counted, there are not less than twenty million souls who are completely unchurched. They do not include in this figure a good many million more who have but a nominal allegiance to the Roman Church and who, for all practical purposes, must be counted as unchurched.

The Roman Church has had a free hand in Latin America for more than four and a half centuries. Today, Protestant bodies are active in the area and are having marked success in their work. The Episcopal Church, with a heritage which is both Catholic and Reformed, is in a position to make a strong appeal to people who value Catholic form and tradition, but who are eager to find a Church which is democratic in its thought and

government, and which holds and teaches and practices democratic ideals and principles.

There is no valid reason why the Episcopal Church should hesitate to extend its work in Latin America. There is every reason why it ought to strengthen its work there. It is a part of the worldwide mission of the Christian Church. If the Anglican Communion is to be represented then the Episcopal Church must supply the leadership

and support the program for many years to come.

The overseas department's program calls for the sending of missionary personnel who would minister to the English-speaking communities in the capital cities and larger centers of Latin America. At the same time, it desires and is determined to establish work among the nationals of the countries involved, looking to the day when indigenous national Churches may come into being in those fields.

European Churches To Seek Better Social Set-Up

★ The committee on Christian responsibility for European cooperation called upon the Churches to unite in a common effort to find a better social structure for Europe.

It advocated a united European "community" with free exchange of goods, manpower and capital across national borders.

The call to the Churches was sounded in a statement issued by the committee during a meeting held at World Council of Churches headquarters. Committee members present included legislators, economists and theologians from major Protestant denominations in ten countries.

The committee declared that while it was not for the Church to lead the way "in such a highly technical and political field," Churches and their leaders should acquaint themselves with the issues, offer constructive criticism and join in helping to achieve a "society in which the human needs for freedom and bread, justice and peace are cared for in the highest possible measure."

"At no time has nationalism been a Christian virtue, even though at times the Christian Churches, intentionally or unintentionally, have served as its ideological bulwark," the statement declared.

The committee took issue with European Protestant theologians who, it said, hold that the Church would compromise its freedom and limit its mission by taking part in a movement toward European political and economic unity.

"Spiritual independence," the committee said, did not mean that the Church should adopt an indifferent or negative attitude toward "efforts to give those nations of Europe which desire them a new common structure and a new common voice in international affairs."

"We do not ask the theologians to give a priori approval at all that is done in the name of European unity," the committee said. "But we ask them to consider seriously what is the specific common vocation of the European nations in their mutual relations, in their relations with the rest of the world, and to

help any efforts along this line with constructive criticism."

The committee stressed that "destalinization" of a few nations and diminishing tensions between east and west should not lead to forgetfulness that peace is a "by-product of justice and liberty."

"As long as in Eastern Europe and in Eastern Germany basic human rights as laid down in the U.N. Declaration of Human Rights and free elections are denied to millions

of people, our world is out of joint," the group asserted.

"Co-existence is not a satisfactory or definitive solution. Our goal must remain that the countries of Europe live together in a real community based on common principle."

But such a community, the committee warned, must always guard against becoming a "victim to European nationalism." A united Europe, it said, must never direct its influence against any other part of the world.

and in this portion of its program the Cathedral has a unique opportunity because of its location.

The bishop then paid a short tribute to Dean Cole, saying that he has entered upon his position with the fullest confidence of the whole diocese.

MENTAL HEALTH FOUNDATION

★ The Vermont Foundation For Better Living has been incorporated for the purpose of encouraging more interest and better understanding in the areas of religion and psychology for the help and welfare of people. The primary purpose of the organization is to foster preventative measures in dealing with emotional, marital and social problems with the combined help of both religion and psychotherapy.

Through its educational program it will offer guidance to families in problems of human relationships through the home, school and church. The understanding among the clergy, psychologists, social workers and psychiatrists falls within its scope of education as the members believe that the whole man is in need of these several facilities. The Rev. Clinton J. Kew, Witness columnist, and Clifton E. Kew, psychologist, were the original organizers of the foundation. All those interested in bringing health, happiness and maturity to people will be interested in the Foundation's program.

SEABURY-WESTERN HALE LECTURE

★ The annual Hale address will be presented at Seabury-Western Seminary in Evanston on November 13 by Bishop H. Lakdasa J. de Mel of the Church of India, Pakistan, Burma and Ceylon, and Bishop of Kurungala, Ceylon, since 1950.

Cathedral Function Outlined By Bishop Of Missouri

★ The Very Rev. Ned Cole was installed as the fifth dean of Christ Church Cathedral, St. Louis, on October 21, by Bishop Lichtenberger. The Dean-elect was presented for installation by two members of the Cathedral chapter, the Rev. Charles H. Washburn and Mr. Lawrence J. Dorn. The certificate of election was read by Mr. Ethan A. H. Shepley, senior warden of the Cathedral and chancellor of Washington University. Members of the Cathedral chapter and many clergy of the diocese participated in the procession of which the marshalls were Canons Early W. Poindexter, Jr., and J. Albert Dalton.

Bishop Lichtenberger delivered the Sermon. In this sermon he preached from the text: "They devoted themselves in the Apostles' teaching and fellowship," and said that this would set the pattern for the program of the Cathedral today. People are hungry for the Gospel, the apostolic teaching, and Christ Church Cathedral because of its setting in downtown St. Louis has a peculiar job here. The basic convictions of the Christian

faith remain to guide men today and the Cathedral can play a real role in making this Christian faith relevant to those who use downtown St. Louis to gain a livelihood as well as a place in which to shop and live. This gives meaning to the Apostles' fellowship. Christians within the fellowship have a sense of unity because they are one with their Lord. No one is a stranger; no one is unwanted; but how far short we come of this, said Bishop Lichtenberger. The Cathedral is a symbol of the fact that parishes of the diocese are not isolated. The Cathedral belongs to us all, and Christ Church Cathedral will continue to offer itself to the Community.

Bishop Lichtenberger went on to discuss the rest of the text — "and in breaking of bread and in prayers." Food and worship form part of the program of a Cathedral. Our Lord took bread and gave thanks. By his action our Lord transformed bread, and this became the central act of worship. A Cathedral should strive to set an example of Anglican worship at its best,

Detroit Police Ban Sex Book Endorsed By Churches

★ A police ban on a church-endorsed sex education pocket-book for young people has led religious and civic groups in Detroit to challenge the whole process of censorship.

The pocketbook is "Facts of Life and Love for Teen Agers" by Evelyn Millis Duvall, the use of which was recommended by the Detroit Council of Churches.

It was removed from the newstands in September after police readers of the censorship bureau considered it a violation of the Michigan law barring the sale of books that contain obscene language or descriptions that tend to corrupt youth.

(The Michigan law is currently before the U.S. Supreme Court on the appeal of a Detroit bookstore proprietor who contends the statute is unconstitutionally vague and infringes on freedom of the press.)

The police readers said they banned the Duvall book, endorsed also by the Parent-Teachers Association and other groups, because of three lines in it describing sexual intercourse.

Officials of the Detroit Council of Churches announced they would consider the possibility of initiating court action unless the book was returned to the newstands.

Following this announcement Prosecutor Joseph Rashid met with the two-year-old citizens committee for better youth literature at which he promised that the ban would be removed. The committee comprises representatives of Protestant, Roman Catholic and Jewish groups as well as the Parent-

Teachers Association and the Federated Women's Clubs.

"I don't know how the book got on the withheld list," Prosecutor Rashid told the meeting. "It apparently should be made available to church and school groups who want it. The big issue may be whether a book of this nature should be sold openly for 25 cents."

Mr. Rashid explained that the Detroit censorship bureau has "no authority to censor anything." He said "we can only suggest. Everything is voluntary on the part of the book distributors."

"Our job is to enforce the existing statute—good or bad," he added. "We try to render inaccessible any materials that violate it."

Chairman of the meeting was the Rev. Sheldon Rahn, director of the social service department of the Detroit Council of Churches. The vice-chairman was the Rev. Paul Hickey, director of Catholic Charities for the Detroit Archdiocese.

Father Hickey took the position that the Duvall book was entirely wholesome. He brought with him to the meeting seven "sex and nude magazines" which had been purchased on newsstands. While the priest expressed no opinion on the Duvall book's availability on newsstands he questioned why the exhibit he brought to the meeting had been overlooked by the police when they decided that the Duvall book should be withdrawn.

Representatives of the Jewish Community shared the views of spokesmen for the Detroit Council of Churches

who maintained that the book should be available on newsstands to teenagers.

Meanwhile, Mr. Rahn announced that the Detroit Council of Churches had asked its public affairs department to study "the appropriateness or desirability of continuing the unofficial censorship listing." He said the department's recommendations would be shared with all the other members of the citizens committee for better youth literature.

CLERGY CONFERENCE IN MISSOURI

★ Nearly one hundred per cent of the clergy of the diocese of Missouri were present when the annual conference of the clergy opened in Thompson House, Webster Groves.

Leader of the conference was the Rev. Robert Rodenmayer, professor of pastoral Theology at the Church Divinity School of the Pacific. Mr. Rodenmayer led three discussion sessions on the work of the ministry.

Each day's sessions opened with a celebration of the Holy Communion. Each day also had one session devoted to group Bible Study. One afternoon period was devoted to a discussion of affairs of the diocese, and on Wednesday morning Bishop Lichtenberger made his first public report of his visit to South India.

BISHOP KINSOLVING INSTALLED

★ Bishop Charles J. Kinsolving 3rd was installed bishop of New Mexico and Southwest Texas at St. John's Cathedral, Albuquerque, on October 24th.

Bishop Welles of West Missouri presided and Bishop A. B. Kinsolving of Arizona preached.

THE WITNESS — NOVEMBER 8, 1956

EDITORIALS

Election And Bombs

WE HAVE been happy that Mr. Stevenson continued to press for the ending of hydrogen-bomb tests. It is not improbably true, as his critics observe, that the Democrats made so much of this issue for want of any other that could excite the public. This does not of course mean that Mr. Stevenson acted any the less out of principle in stressing it. Merely as political observers, we doubt that it brought him any clear advantage. For Mr. Eisenhower, we regret, took the line that really any restrictions at all on military experiments constitute a dangerous weakening of America. This falls far short of the candor that Mr. Eisenhower has at times displayed; but we strongly suspect that his prestige both as man and general, working on the deep public fear of the genie we have uncorked, persuaded voters that Mr. Stevenson is at very best an unpractical and hopelessly unmilitary idealist.

If Mr. Stevenson is elected (which candidly we are not counting on, in spite of our vote and our electioneering) we are afraid he will find it harder to call the military home from their new toys than he had anticipated. In any case he has been shrewd enough to put in a few provisos, and a flurry of Russian tank-maneuvers or nuclear tests would provide him with quite sufficient pretext to forget about his chief campaign-issue.

As we have said before in these columns, we judge that nothing short of an effective and practical renunciation by the USA of the military use of atomic weapons could improve the world mess. And we still judge that it would be political suicide for a candidate for public office to advocate this renunciation; so that on the whole our best guess for the future is not a bright one.

Since this is written a few days before election, it is really just to say that Mr. Stevenson is a politician with a real chance of being elected; even if he has not increased that chance by taking a stand which we applaud, so far as it goes. There is no doubt that Mr. Stevenson, especially in his less political moments, has a lively appreciation of

the real dangers in America's military policy; nor is there doubt that the Republican administration, taking its cue from public apathy and cynicism, refused even to consider seriously his criticisms. We have not seen this said better than in George F. Kennan's letter to the Times, which has just come in as we type these lines:

"A sizable portion of the world's population views (nuclear) experiments, rightly or wrongly, with horror and misgiving . . . If the administration is at all concerned about this, it has not shown it.

There has been no hint of a readiness to explore whatever hopeful possibilities might reside in Mr. Stevenson's suggestion—only apparent anger over the fact that the matter has been mentioned at all. . .

There are hundreds of millions of people who are not yet convinced that Washington, in its treatment of these questions, has their interests, those of their children, and, in short, the future of civilization adequately at heart. The feelings of these millions cannot safely be ignored."

This is a very strong prudential argument; and leads to the further consideration which we suspect Mr. Kennan might be willing to entertain, that the millions of people in India, for example, who mistrust and fear our motives may well be right. And it cannot be said too often that you will never overcome the temptations of self-interest unless you lean over backwards to do justice to the other side. Very plainly Mr. Eisenhower is not doing this.

The Scientists

TWO groups of citizens who have conspicuously failed, in general, to rise to the occasion are the scientists and the clergy. Groups of independent scientists have pointed out what seems the obvious truth: that we don't really know what maximum of radiation or radio-strontium the human race can stand without serious or ultimately fatal damage to its genes and skeletal structure, respectively. We gather however that the explosion of, say, ten thousand old-style ("dirty") hydrogen bombs would probably take us well over the danger point. And in those circumstances, it would seem to be the most elementary pru-

dence not to do anything so irreversible, even if your best calculations at present suggest that the saturation-point will not be reached for a few decades.

But lots of scientists, in particular the President's captive panel, have taken precisely this deplorable line: "Go ahead testing; our best guess is, it won't poison the atmosphere fatally in the next fifty years". Apparently the physical scientists are living completely apart in their own wonderworld of reckless experiment, and are simply not in touch even with the sanity of the conservation movement in the biological sciences.

In 1945 the Federation of Atomic Scientists was almost the first group to tell us plainly about our danger; but now Mr. Oppenheimer, one of its founders, has been driven from public life, others are not so much in the news, and a new gang of eager beavers has come in who are willing, unlike Mr. Oppenheimer, to get enthusiastic for hydrogen bombs. For our money the irresponsibility of the new crowd has made the whole profession suspect, and we cannot regard a nuclear scientist as a reputable scholar or citizen unless he will face honestly the appalling dangers of his job.

We asked our friend Sophie the other day what she thought about the whole business. "You men can have our children to fight your silly wars with, if you want them. You've been asking for them for a long time now; we've gotten used to it, and there will always be more coming. But if you go and fill the air and the earth with your nasty radiation and strontium and what-not, and the children don't come at all or have bad bones when they do, there's nothing we can do about it; and then we are liable to get really mad. Sometimes I feel like going down to the atomic energy and army people in Washington and telling them, 'Look here, you can kill all the people you want, but damn you, don't spoil my nice planet, do you understand?'"

The Clergy

AN EVEN sorrier figure than that of the scientists is cut by an influential section of the clergy. We have often spoken of various subtle and presumably unconscious means by which America has tried to seduce the clergy and get them to rubber-stamp whatever she wants to do. We are sorry to report that she has succeeded. To take a particular and extreme example, whom we identify only as a

recent contributor to *The Christian Century*, it has actually been said that because we can only speak as Americans, until mutual disarmament can be guaranteed, "we not only reasonably expect but require our military authorities to keep ultimate weapons available. And we also expect and require them to keep at least abreast if not ahead in the development of new weapons".

To this ill-disguised campaign speech, your editors can only protest that they don't want the military to do those things. (Neither does Sophie, she reminds us.) The clergyman we quote went on to say that "if the worst happened, we still retained our hope in the judgement, mercy, and love of God."

And to this we can only say, that if the world got messed up through our pride or stupidity, we wouldn't expect to find much love or mercy coming our way.

We have wandered afield from Mr. Stevenson, whom we shall vote for, and are not here returning to him. Politics exists only to bring about better things; which it sometimes actually does, if kept in its place. But the fact that we are Americans comes a long way down on our list of loyalties. Well above it stands our membership in the human race; and our mission to persuade people of the essential points of Greek tragedy, that self-confidence brings disaster, and that the sin of the fathers is reproduced in the sons. Most of all do we subordinate to our Americanism the constant struggle to maintain our conviction that, while the "rich" obviously do not inherit the Kingdom of Heaven, there is some ultimate sense in which the "poor" really do.

In any case the poor are pretty clearly not the sort of people who would order their paid servants to stand by ready to poison the atmosphere on order.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

SOME while ago a friend told me of the man who was asked what he thought best accounted for his success and he said that it was the obstacles he had had to overcome. And the other day another friend suggested that a sermon might well be preached on

"newness of life." Both ideas would find support in the epistles and in the gospels too, for that matter, but the interesting thing is that these were lay suggestions.

It might be that the weekly church leaflet might offer a chance to the laity to write short paragraphs or even, on occasion, short sermons. They might sometimes replace

ministerial meditations. Of course there is a danger that someone might offer something quite unsuitable and be hurt if it were not used but this should not be too difficult a problem for men who are as wise as serpents and as harmless as doves.

True, it would need great tact but is not such tact the result of spiritual insight?

The Secret Weapon Of Russia

By Giralda Forbes

Churchwoman of Boston

"Ever been in Russia?" someone asked.

"No," I replied.

All I knew about Russia in those days was that England, though friendly, because the royal houses of Britain and Russia were closely connected, was distrustful of the great bear, who was likely to come down into India through Afghanistan and would have to be fought some day, to prevent such a calamity. My home was in India, on a tea plantation, but the prospect did not frighten me or my friends. It meant only another frontier war, and we were used to them.

At that time I was pursuing my education in a British boarding school. A chaplain of the Church of England came three times a week to give us Scripture lessons. He arrived one day when we were studying the map of Russia. He told us that Russia was like an immense steam roller. "She is not rolling now," he said, "but when she begins, she will roll over everything in her path."

For a long time after I thought of Russia as a steam roller. But I was about to come out into the gay world of society, and to a young girl coming out into the brilliant care-free life of British officialdom in India, there were other things to think about, parties, dances, men. There was no time for speculation about rollers.

I did not give any more serious thought to Russia until I found myself years later, head of the girls school in the great German orphanage, called Schneller's, in Jerusalem, just after the first world war. General Allenby had asked us, of the Near East Relief, to take charge of some six hundred Arab boys and girls who now had no one to care for them. This was in 1919.

In Jerusalem I met Russians for the first time. They were mostly peasants, pilgrims, stranded by the outbreak of the war. We employed several of them in our laundry and to do other work. They were intelligent, well mannered, and nice to deal with, and very grateful for the work we gave them and the food we sent to their convent on the Mount of Olives.

In Russia the Revolution was over. The Czar and his family had paid the penalty for centuries of misrule, and Lenin and his associates were engaged in creating the new Russia. They fought successfully against such tremendous odds that I began to think of the steam roller again. I had read some Russian history and found the stories of her early beginnings, and her later attempts to push westward, thought provoking. I had thrilled to the picture of Imperial Russia, when the Czar visited England, and I heard the solemn sweet strains of the Russian national anthem played in Westminster, and again, when I heard it sung by a thousand Russian soldiers on a Russian troopship in the Suez Canal, because such fraternization seemed to guarantee peace. I do not remember just what the troopship was doing in the Canal. Our ship was carrying the royal mail, and it had tied up to let us go by.

Of Celtic ancestry, I have always been subject to strange psychic phenomena when my emotions are deeply stirred. At that time, as again in Jerusalem, I saw Russia clothed in strange new robes, playing a strange new part, mysterious, unpredictable, and aloof, that frightened me, for she was still the great bear, with paws outstretched, looking towards India. But I was aware of a conviction that

that which I saw shaping, was something to be watched, studied, and prepared for; a something that might cause dissention, but something to which in future years, we might join our culture, to make a blend, out of which might arise the democracy of our dreams; the time, when something that might be the first

"The battle flags are furled,
In the Parliament of Nations,
The Confederation of the World,"

step on the threshold of our own American destiny, which is greater than we can visualize now, great though we are today.

Czarist Russia

IT WAS our house keeper at the orphanage, a Russian girl from the Volga, who first opened my eyes to the importance of the Revolution of 1917, and its significance for the West. It happened when we were having dinner one day. The news of the attempt on the life of Lenin had just reached us. We discussed it with some acrimony. The United States, together with France and Britain, was backing the White armies. There was no sympathy for Lenin.

One of the duties of our housekeeper, was to train the older orphan girls for domestic service, and she was standing at the door watching how they served at table. She overheard the conversation and the opinion of one of us, that it was a great pity that the shot did not take full effect. As soon as the meal was over she expressed her indignation to me that we could talk like that about a nation struggling for freedom; we, who were Americans, who had fought for our own freedom. To her, Lenin was the great Liberator, a kind of George Washington. I encouraged her to talk, and she told me what her life in her village was under the Czars, of the poverty of the people, and the hopelessness and barrenness of their lives.

Maybe it was my Celtic blood, the blood of generations of Scots and Irish who have fought time after time, for the freedom of their race. Maybe it was only an impulse of pity, anyhow something called to me out of her voice, bringing the thought that so our fathers may have felt, when the time came for liberating the thirteen colonies, because the young child was ready to become a man, and needed a man's independence. I thought of how millions and millions of Russians, filled

with the spirit of this girl might, in the years to come, build up a Russia that could be a tremendous competitor in fields that our earlier birth in time, had made our prerogative.

This has happened. The steam roller has begun to roll. We fear Russia, we fear her menace to our economy, we suspect her intentions, and we distrust the system that has made her so powerful. But it is not she who is pushing us into a new era that will be different for all the world from the one we have known. She is only the tool of mightier forces.

The old order is passing, and the new is moving in a direction contrary to the one we follow, but we should study it coolly. It may be the beginning of another of those great changes that arrive from time to time, to force exploration on new lines. It cannot but bring upheaval of our too easy-going way of life, and compel a complete removal of dead wood out of our own great branching tree. But we can control its potential by co-operation, if we can bring ourselves to go along with the changes demanded, as far as we may, without danger to our own concepts of what is right. We must discover what our interests in it can be, and concentrate there.

Soul Force

WE MAY be tempted to use force, but force is out of the question, unless it is the kind Gandhi used—soul force. The future is calling to us to hitch our wagon to this new star that has swung into our orbit, and with it help to make our separate systems work together. Europe and Asia are anxiously watching how we will act. They would like to follow the United States, but they want first to be sure that we see clearly, and not through a mist of uncertainty. They are half afraid, and puzzled by Russia's remarkable rise to power, and they wonder how she did it. They know that what now looms so spectacularly on the surface is only the manifestation of a hidden force, a secret weapon, that is working the wonder.

But that secret weapon is only work. That, is Russia's soul force, and with it she is building her vision into reality. Russia believes in, and has proved the magic of work. She wars no more against men in the field, but inertia in her land. That is the secret of her progress,

of her tremendous strength. It is with this weapon she has accomplished so much during and since the war.

Let us have a look at it. Whatsoever her hand findeth to do, she does with all her might. While the Western nations bicker, she acts. While they procrastinate, she hurries. Not only during the war, but every day since, she has set an example that for practical purposes, is not matched by anything we can show.

Our way is to spend months in armchairs, making blue prints of what we are going to do, and talking endlessly about them. We like this kind of work. It entails no effort. It demands no giving up of comfort, no hurry. We are the most powerful and the richest nation in the world, we can afford to take our time.

Russia resumed the building and improvements that the war interfered with as soon as the war ended. Her people work twenty-four hours out of twenty-four, and her administration works like a clock. Here in the United States, our newspapers bear witness to laziness and confusion, and a growing inertia in every department of the nation's life. Inertia has become our greatest enemy. We see it holding back housing, fomenting strikes, multiplying crime, and making life difficult for everyone.

When we sent our young men to fight for their country, we promised them jobs, and a home, and every facility to engage in the pursuit of happiness, under good and fair conditions. Instead they come back to shortages of jobs and housing, and to prices beyond their pockets.

How has this come about? Through the crippling inroads of war? No. Through procrastination and inertia in ourselves. It should start deep heart-searching to reflect that with so much more wealth in money and resources than any other land, and a country undevastated by war, we are falling behind Russia.

Morale is Low

WE ARE rightly proud of our American way, so perfect before the war. But since, with changing times, it has robbed us of the will to work, of our morale, and the respect of the rest of the world who once held us in high esteem, let us admit that it is no longer the American way of our fathers, and

go back to that ideal. Our policies have not brought us the peace and security we looked for, and we are entirely unprepared for the future that waits on no man.

Prompt and quick action appears impossible in our democracy, but only because we talk too much. Russia does not talk. While we wait to decide who is going to do what, she builds houses and cities with almost miraculous speed. She knows the value of time, and fears its retribution.

Another problem that goes hand in hand with the others, is the making over of our educational system. First class education is more needed in a democracy than any other kind of government. But if we compare our American system with the Soviet's, we are surprised to find that here too, she is away ahead of us. It is well known that what we give our boys and girls, compares unfavourably—generally speaking—with education in the same grades in other countries. The war interfered with a great deal of schooling in Russia, but wherever a school could function, it had to make a good showing. Thorough supervision is demanded from the teachers, and real, not playboy work, from the pupils. Discipline is never relaxed at any time, and children do not commit crimes, and go on the rampage in their schools as some of ours do.

We are one hundred and seventy years old since our revolution set us free to show what we could do left to ourselves, and we have a shocking number of illiterates. Soviet Russia is only thirty-nine years old since she was free to show what she could do with her liberty, and she has no illiterates. This is the more astonishing because under the Czars, millions could neither read nor write.

What is it then that Russia has that we lack? What is it that keeps her from talking too much about her ideals, but drives her to building them into every step she takes? Is it not her war against inertia, and her terrific willingness to work? Out of this power comes soul force, the secret weapon that is making her such a formidable rival in those areas of Asia and the Middle East where we have identical interests. We must find some way, a stern way, if necessary, to re-create the soul force we have lost. Without it, the greatest military might can be over-thrown. It is because of this secret weapon, that the battle is not always to the strong, nor the race to the swift. Dollars and bombs will not alone

defend us in the time that is coming. They cannot measure up to a man's character and muscles.

For years we have turned the cold shoulder to Russia, because of her creed, and would have none of her, because she was putting down the mighty from their seat, and exalting the humble and meek. But when we compare what the Russian people are today, with what they were under the Czars, we dare not say that she did not do well to overthrow a ruling class that was so indifferent to the responsibilities of wealth and government.

Need to be Fair

FAIRNESS will make us admit that she has done well, but need we let her get ahead of us? Must we continue to train our men for military might alone, while she, so much wiser, fits hers for a world that has become a workshop?

One of the handicaps we have to contend with besides inertia, is the manner of our civil service. Our officials are too prone to work in compartments, instead of departments. We don't pull together and our mania for fighting parties, tears us to pieces in an election year.

Then there is our tendency to rush in where angels fear to tread. We will follow any glittering bait if it looks good on the surface. We listen smugly, our faces wreathed in smiles, while our newspapers, radios, and public speakers tell us that we are the richest, and mightiest nation in the world, and so on. Soul force does not grow under such complacency. Under the spell of this rosy propaganda, we do not see where our newly hatched egoism is pushing us. We are still too immature to welcome the saving grace of sharp criticism, still too simple in our handling of international problems to withstand the pressure of more astute powers. We are too entangled in the net of our fine idealism, to notice how subtly it is being tightened around our toes, to make us trip.

Peace conferences will do nothing to dissipate the force of the cyclone, when it comes, unless we have soul force to pit against it along with our other resources. Let us not wait too long to start growing it. Our destiny is great, nothing can change it, but it can be set back, with much suffering, by a hundred years, if we fail to act wisely now.

Religion And The Mind

By Clinton Jeremiah Kew

Worry—Constructive or Neurotic?

IF WE were to sum up the amount of time we spend each week in worrying, the most realistic of us would be appalled. And yet, we get up in the morning, and right away the process starts: we review our worries as stringently and strictly as a general reviewing his troops.

Some worries are brought forward for closer inspection. Still others are moved to the rear, to lurk in the corridors of the subconscious until such time as they, too, are summoned up for scrutiny. The worries march with us to the breakfast table, go with us to the office, and continue, doggedly, with us, until fatigue overcomes us at the end of an exhausting day. The cares and anxieties—having been drilled and paraded all day—are difficult to dismiss. They have toughened during such strenuous activity, and are apparently eager to show their tenacity. It is not so easy to free ourselves of such company, even in sleep.

Think of the energy, the labor, the time, that is devoted to keeping these worries ever-present. Think, too, of what could be accomplished that is productive and creative were these remarkable efforts directed elsewhere than introspectively.

Since man is not born with anxiety, but rather produces it within himself, he need not spend his days in perpetual concentration on his cares. Instead, he can accept his realistic concerns as a natural part of the challenge of life, and learn to live with them, unfettered, as he would with any other unpleasant visitor. The worries about which we can do nothing, must be banished from conscious thought. By striking them from mind the minute they enter our heads, and concentrating, instead on the positive aspects of life, these cancerous concepts can be cleared away, leaving us strong and free to live constructively. The time consumed in useless introspection can be directed toward breaking this unhealthy worry-habit by honest self-appraisal and prayer. The discipline of one's thought habits is not easy, but endless worry, which can incapacitate us, can be driven from our minds.

The Bible and the Prayer Book tell us to "fear nothing but the loss of thee (God)". We are admonished "to cast all our care on thee, who carest for us." We pray that God "Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this

mortal life may hide from us the light of that love which is immortal. . . ."

Is it not possible, then, by earnest effort and honest prayer, to free ourselves from worthless worries and rejoice in life? God's word tells us that we can.

Our God Is A Great God

By Anson Phelps Stokes, Jr.

The Bishop of Massachusetts

ONE who has had wide experience and deep knowledge of China and who was describing the Communist revolution there, stated that Christianity, in the face of Communism, had these important words to say: "God is great." Nothing is more devastating to Communist theory than that statement. Communism believes in the greatness of force, whether of economics, or of police, or of propaganda. The Christian believes that God is great. At the funeral of the notable King Louis XIV, a wise bishop said to those who mourned the passing of their monarch: "Only God is great."

Many believe that government is great. We see it in other lands and we see it in America. There is a measure of truth in it. Wise legislation and good administration can do much for the well-being of a nation, but there is danger, for as Lord Acton reminded us, power tends to corrupt and absolute power corrupts absolutely. In the long run, only God is great.

Many trust in armaments. Our own country is forced to re-arm, and we believe it is necessary, as armaments can "buy time" to enable the forces of diplomacy to restore peace. But we must never trust in armaments. Only God is great.

Science in this twentieth century has greatly influenced our lives. Many are alive today because of its important discoveries. Scientific research is a force of tremendous power. Yet its discoveries can only be used rightly by those who regard them as a trust from God. Otherwise the achievements of science can destroy us. Only God is great.

We pride ourselves on the accomplishments of American industry. Indeed American enterprise has wrought wonders, not only in its productivity but also in the benefits which it has made possible for our citizens. Yet

business must never be idolized as a goal in itself. Economic power can destroy a country unless it is rightly used. Only God is great.

The same holds true of all idealism, including our American faith in education. We must continue to do all we can to improve our world, but men tend to become possessive about their ideals, to follow them inflexibly without the ability to appreciate the contributions of others. Even in the face of our highest ideals, we must remember that only God is great.

Most Americans, and certainly all Christians, believe in God's existence. But the primary purpose of the Church is not just to declare that God exists. It is deeper than that. It is to believe and to declare that he is great. In the minds of some, God exists merely to serve their purposes. Surely that kind of God is unworthy of our faith. We Christians believe in God who is great—ininitely greater than we are. We exist to serve him; he does not merely do our bidding.

We must beware of over-simplified concepts of God. I am suspicious of those who claim that they completely understand the Christian faith, for the faith must always be greater than our minds can fully grasp. God is great.

Many of the ideas of God held by the ancient Hebrews were crude. Only gradually did they come to understand him. At first he was a Nature-God, and then a War-God, who guided the armies of Israel. Slowly a deeper understanding evolved. In the primitive stages, even though their understanding was imperfect, we must admit that they believed in God's greatness. He ruled their lives and influenced all history. The Creator-God was greater than anything in his creation.

At the beginning of the Holy Communion we pray not only that we may love God but

that we may "worthily magnify" his holy name. In the face of the dangers and the evil forces of our day, and the problems which perplex every one of us, the task of the Christian Church is to proclaim: "God is great!"

Then Cometh The End

By John D. Wing

Bishop of South Florida, Retired

WHEN Chaplain Robert Hunt opened his Prayer Book on the first Sunday in Jamestown, 1607, he must have been startled by the words in the Epistle, "The end of all things is at hand." Yet he need not have feared, for likely enough he remembered that it is often harder to end a matter than to begin it.

How difficult it is sometimes to bring matters to a proper end. Witness one's spouse repeating the ritual of "thank you" and "good-bye" for the fourth time while you edge to your host's door, hat in hand. How difficult it is to end the sermon at its ending. Even Beethoven seems to have trouble coming to the finale in one of his great symphonies. For that matter, the business of dying has the same hazard—how to bring a life to a satisfactory and consummate ending. Was it not Charles II who apologized to the group of waiting dignitaries of state, grouped about his bed, for being so long a-dying? And is it not possible that God sometimes wonders how he would bring his creation to a conclusory ending?

But to be more practical, and to keep within hailing distance, witness the difficulty encountered when trying to end a service of divine worship. Actually the service is ended at the altar with the benediction. But no, there simply must be a processional hymn as a device to dismiss the choir, and with that the trouble begins. If the procession is a long one, the hymn is sung a second time—anything to put off the final amen. If it is a short one, the choir holds forth tenaciously in the vestibule. Is this the end. Not yet!

Now comes the rector's turn. Not for him is the choir to have the last word. So from the outer confines of the narthex the rector intones a "closing" prayer, and follows that with a secondary benediction which hits the congregation on the back of the neck (they

usually shoot subversives from the rear). At last, the end.

Oh no, not yet! The organ now has a little devotional ditty to play ever so sweetly on the new chimes. So finally, an acolyte, with "shining morning face, creeping like a snail," enters the sanctuary and with studied and solemn ritual extinguishes the candles, one of which refuses to go out and necessitates a return engagement.

And so at long last, ten minutes after the service properly ended, the congregation is free to rise, dust off the knees, gather up the children from the parish house, anxiously aware that this final ten minutes of procrastinations could be fatal to the roast left in the oven at home.

Just before the benediction, someone really should whisper to our rector, "The end . . . is at hand."

Hurt Feelings

By William P. Barns

WE HAVE all known people who have had their feelings hurt. Some go so far as to harbor grudges, and become embittered towards others. The person who does that is unhappy within himself. What is a person to do who feels that he has been wronged?

Try to analyze the situation. You may find that you are making a mountain out of a mole hill.

Ask yourself if you yourself are at fault at all, even a little bit. Resentments towards other people sometimes indicate that the person who holds them is really dissatisfied with himself, or his situation, and is just taking it out on someone else. There are even people who have been known to blame the Church for their own sins. They thus make the Church a whipping-boy. Some people take out their feelings on other members of their family.

If you are the super-sensitive type, pay special attention to your health. Maybe you need a medical examination.

If you think someone has really treated you unkindly have courage enough to tell the person. It may well be that no offense was intended. Firm friendships sometimes arise out of misunderstandings.

Pray for grace to behave in a Christian way. Remember how our Lord suffered unjustly.

CONFERENCES PLANNED ON COOPERATION

★ The Russian Orthodox Church has agreed to meet representatives of the World Council of Churches for discussion of its relations with the international body, the British Council of Churches was informed at its meeting in Glasgow, Scotland.

The Rev. Kenneth Slack, general secretary of the British Council, said the get-together is expected to take place in Paris next January. He said it might possibly lead to the Russian Church and other Eastern Orthodox bodies in Communist countries affiliating with the World Council.

The British Council voted unanimously in favor of an exchange of delegations with the Christian Churches in Communist China.

A council committee reported that it saw no difficulty in sending a British delegation to China, but Bishop K. H. Ting of the Chinese Diocese of Chekiang had stated that a lack of funds might prevent Chinese Christian leaders from reciprocating.

The Rev. Victor Heywood said, however, that if the bishop's remark implied that the Chinese leaders would like to come, the British Council might help them to meet the expense.

Bishop Ting, who visited Britain last summer and later attended the annual meeting of the World Council of Churches' Central Committee at Galyatetoe, Hungary, also was reported to have suggested that the Christian

Three Self movement in China would be a representative body to approach on the question of exchanging visits.

This movement is devoted to the principles of self-support, self-government and self-propagation for the Chinese Christian bodies.

ALBANY LAYMEN ORGANIZE

★ Enthusiastic laymen from all parts of the diocese of Albany gathered for a dinner rally at Lathams, N. Y., near Albany, to form a new diocesan association called "The Bishop's Men." This is to be a fellowship of all confirmed churchmen, committed to the total responsibility of their communicant status.

Bishop Barry, in reviewing the past decade, described the diocese as "a self-centered, introverted and deep-freeze Church" lacking in evangelical zeal and concern. He based his comment on the fact that in spite of doubled parish receipts, doubled expenditures for new buildings and improvements, a five-fold increase in missionary giving, and 12,000 confirmations, yet the communicant membership has decreased slightly.

To stimulate greater lay participation, Bishop Barry outlined a five-point program of better adult education, reclaiming the lapsed, development of an area concept of the Church's mission, acceptance of the missionary quota as a parish budget obligation, and provision for better diocesan

headquarters and facilities. In response, the laymen are undertaking to live by a rule of life consistent with their confirmation promises and geared to the bishop's practical program.

The rally also featured an address by a prominent layman of the Diocese of Newark, Mr. Wm. T. Kirk of St. Peter's Church, Morristown, who is chairman for the second province of the committee on laymen's work. He described this as a movement to equip the laymen of the Church to "teach, tell and testify" through a four-fold program aiming to deepen the spiritual life, extend personal witness and evangelism, support the Church's total program financially, and enlist men's talents and skills for Christ and His Church.

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RELIGIOUS PROGRAM AT COLUMBIA

★ The Rev. John Krumm, chaplain at Columbia University, is called upon to maintain a very diversified program at Earl Hall, religious center of the institution. Here is a typical week: Monday a Jewish service when Abraham J. Multer, Congressman, spoke on Judasism and international peace. Tuesday at noon the Christian association met for Bible study and lunch, while a Lutheran group was holding a discussion elsewhere in the hall. That afternoon the Newman Club, Roman Catholic, held a lecture.

The next day the Lutheran Graduate Fellowship had a luncheon and discussion; in the afternoon the Canterbury Club met and in the evening the Roman Catholics from Latin-American countries. On Thursday the University Christian Association met to head various candidates in the coming election; and on Friday there was a Muslim service; a supper of the Newman club, followed by a dance and a Jewish Sabbath service.

In addition there is a full program of services at St. Paul's Chapel, directed by Chaplain John Krumm and his assistant, the Rev. Richard A. Norris Jr.

BEXLEY DEDICATES NEW BUILDING

★ Nine new buildings were dedicated at Kenyon College on October 19th, all for use of students and faculty of Bexley Hall, the divinity school of the college.

Five bishops took part in the

ceremony: Bishop Hobson of Southern Ohio; Bishop Burroughs of Ohio; Bishop Tucker, retired bishop of Ohio; Bishop Kirchhoffer of Indianapolis; Bishop Crowley of Michigan.

Two rectors, whose parishes donated buildings, also took part, the Rev. D. Maxfield Dowell, rector of Christ Church, Shaker Heights, Ohio, and the Rev. Charles F. Schreiner, rector of Christ Church, Winnetka, Illinois.

INDEPENDENCE CHURCH AIDED BY TRUMAN

★ Former President Harry S. Truman will be the principal speaker at a \$25-a-plate dinner in Kansas City Nov. 14 to aid the renovation of 100-year-old Trinity Church, Independence.

Mr. Truman has a personal interest in the church which badly needs more space for its membership. He and Mrs. Truman were married there as were their daughter, Margaret, and Clifton Daniel, New York newspaperman, seven months ago.

BISHOP WAND LECTURES AT BERKELEY

★ Bishop J. W. C. Wand, former bishop of London, is the English lecturer this fall at Berkeley Divinity School.

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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.

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HOLY TRINITY OUSTS VESTRYMEN

★ By a vote of 165 to 2, parishioners of Holy Trinity, Brooklyn, voted to oust two vestrymen who spearheaded an unsuccessful movement to remove the Rev William Melish as the congregation's pastor.

Neither senior warden Lewis G. Reynolds nor J. Royal Rutledge, the ousted church officials, were present at the congregational meeting. Both had opposed retaining Mr. Melish because of his allegedly left-wing views.

Formal charges against them contended that the two vestrymen "secretly organized" an attempt to bypass the church's governing board in the selection of a rector.

In September Mr. Melish won a court fight to continue as the church's supply pastor. At that time Supreme Court Referee John MacCrate ruled that the election last February of Herman S. Sidner of Garden City, N. Y., as rector of the parish was invalid because a quorum of vestrymen was not present.

Meanwhile, a spokesman for the diocese of Long Island disclosed that a judicial inquiry into Mr. Melish's conduct was being "continued" by Frank Sincerbeaux, advocate of the diocesan ecclesiastical court.

APPEAL REFUSED BY COURT

★ The Supreme Court declined to consider an appeal challenging the right of Con-

gress to require specific religious belief in a Supreme Being as a condition for classification as a conscientious objector.

Arthur P. Clark, a member of First Unitarian church of Los Angeles, sought a review of the four-year prison sentence which he received Dec. 14, 1954, for refusing to report for induction into the armed forces.

Mr. Clark said he opposed participation in war by virtue of his religious training and belief but denied this implied belief in a Supreme Being as set forth in the selective service act.

He contended that by thus narrowly defining the qualifications of an objector the act discriminates against other religious beliefs in a manner that contravenes the constitution.

Selective Service refused to process his application for conscientious objector status or permit him any of the appeal procedures provided for religious objectors. It maintained he was not entitled to

be considered a C. O. Mr. Clark challenged this administrative action as arbitrary but his contention was rejected by both the circuit and federal courts of appeal.

This is the third time during the past year that the Supreme Court has upheld the draft law requirement that a religious objector must believe in a Supreme Being.

MEMORIAL CHAPEL AT HOLY TRINITY

★ A memorial chapel from an anonymous donor was dedicated on October 28th at the Church of the Holy Trinity, New York, by Bishop Donegan. It is a memorial to Alice Hoyt Dominick.

Her lifelong interest in the blind is reflected in a panel showing Jesus healing the sightless Bartimeus, and her concern for those handicapped by poverty is indicated by Jesus providing food for the tired, hungry multitude by the Galilean Lake.

The Rev. James A. Paul is the rector of the parish.

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AUSTRALIAN ANGLICANS VISIT CHINA

★ An eight-member delegation of top Australian Anglican churchmen left on a visit to China during which they will travel 10,000 miles as guests of the Chinese Episcopal Church.

It is the first representative group of religious leaders from outside the Iron Curtain to visit China since the Communists took over the country in 1949.

The delegation was led by Archbishop Mowll of Sydney and primate of the Church of England in Australia, who was accompanied by his wife. Mowll was a bishop of the Chinese Church for more than 10 years prior to coming to Australia in 1933.

Other members of the party are Archbishop Moline of Perth; Bishop Geoffrey Cranswick of Tasmania; Bishop James Housden of Rockhampton; Canon Marcus Loane, principal of Moore Theological College in Sydney; Canon Herbert Arrowsmith, secretary of the British and Foreign Bible Society; and Alfred Francis James, managing director of the Anglican news service who will serve as the delegation's press representative.

Before leaving, Canon Arrowsmith said the visit

proved that the Church transcended national boundaries and political barriers. He added that the delegation had been told of a great growth of evangelism in China over the past few years and wished to investigate this report at first hand.

ST. FRANCIS HOMES TO EXPAND

★ The board of directors of the St. Francis Boys' Homes, Salina, Kansas, have designated a memorial fund commemorating the late Bishop Mize and his sister, Mrs. Francis S. White, for the purpose of establishing an eventual third unit of the homes. The fund now stands at \$3,264. The fund will have to be increased many times this amount before the third unit of St. Francis is established. Present homes are at Ellsworth and Bavaria, Kansas.

No decision was made as to the location or type of home. It may be in Salina or in an adjoining town. The policy of St. Francis is to admit boy offenders and to have its youth in public life and not allow any one home to become so large that its residents cannot be integrated easily into the schools and activities of the neighboring communities. The charter of St. Francis includes girls as well as boys. The proposed home may be another boys' home. It may be a girls'

home. In case St. Francis should undertake a foster home placement service, it is possible that the third home might be used as a reception center for boys and girls awaiting placement in foster homes.

The board also determined upon the immediate starting of construction of the activities building at Ellsworth to be known as O'Donnell Hall and for an adjoining staff building. The \$85,000 project includes an appropriation of \$35,000 pledged by the National Woman's Auxiliary.

ARCHBISHOP TO VISIT JAMESTOWN

★ The Archbishop of Canterbury will attend the Jamestown Festival next April, when the 350th anniversary of the founding of the first successful English colony in the new world is to be celebrated.

Together with Presiding Bishop Henry K. Sherrill, he will take part in a number of events and services in the Williamsburg-Jamestown area.

BISHOP'S MEN IN NEW YORK

★ Bishop Donegan of New York has organized the Bishop's Men for the purpose of enlisting laymen for greater activity. It seeks to deepen the spiritual life of the men; extend the impact of Christianity in our time; support the kind of program the Church should have; enlist the special skills and talents of the men in the service of the Church.

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BACKFIRE

HELEN MEARS
Churchwoman of New York

If Mr. Stevenson's proposal to ban H-bomb testing resulted in a "victory for Russia" as so many are saying, that victory was given Russia, not by Mr. Stevenson, but by his opponents who in their anxiety for partisan advantage have totally neglected the implications of their rejection.

A Times' headline for Oct. 19 announced: "President Scorns H-Bomb Proposal as 'Pie in the Sky'." That phrase, pie in the sky, has long been one of our symbols for crackpot utopianism. Yet here it is applied to a proposal that the U. S. government should offer to stop testing H-Bombs! Our President implies that only a screwball would make such a crazy suggestion as that we stop practicing to poison and vaporize our earth!

The arguments about the degree of poison the H-Bomb tests have so far released can not conceal the fact that it is admitted by all scientists that H-bomb explosions do spread radioactivity, that it is known that fish in the waters for miles off Bikini were radio-active, that milk produced in areas far from any blast has contained Strontium 90, that individuals far from an actual explosion have been burned and sickened by fall-out from our tests.

In such a situation any doubts should be resolved on the side of humanity. What an odd picture we present of a humanitarian Christian democracy when our President insists that our national "security" depends on the continued testing of weapons which are expressly designed for mass extermination, and may also poison the earth!

The Russians may not be sincere in their proposals. Or, if they are sincere, they may be motivated by self-interest. The fact remains

that as of now it is the "godless" Russians rather than the "God-fearing" Americans who appear willing to trust the "enemy" in the interests of the general welfare. Until the experiment—of stopping the tests—has been tried, and the Russians proved dishonest, theirs will be the propaganda and moral victory. Throughout the world, in such vital matters, a government is likely to be considered innocent until proved guilty.

This is a time for greatness. If President Eisenhower, on sober second thought, would reverse his position that would be a clear victory for Americans, and the world. In the meantime, we are all greatly in the debt of Mr. Stevenson, whose position on the H-bomb tests represent the true conscience of Americans.

ALFRED GOSS
Layman of Burlingame, Calif.

Your editorial of September 17th touched upon a subject that is vital to the health of the Church. I refer to apostolic succession. Doubts as to the meaning and implications of this doctrine or discipline, whichever it may be, lies at the root of all dissension in the Church and is the one great obstacle to our hope of closer relations with the other Churches of the Reformation.

There is no good reason for this misunderstanding. The position of the Church is made crystal clear by the Prayer Book and the practice of the Church for four hundred years. She stoutly maintains the

orders of ministers that have been in the Christian Church from the earliest times, but at all times has been completely silent as to all authoritarian implications.

However, authoritarianism has a great attraction for a section of the clergy who see all kinds of implied doctrines in the rites of the Church. It is illogical to think that a teaching of the Church is to be found by any such stretching and straining. The Church teaches by words that are simple, direct and explicit, such as in the Instruction. A meaning that is not clear on the surface is simply not there at all.

The Churches are flooded with confusing tracts, but we will not be confused if we find our faith in Bible and Prayer Book. I believe, that for the most part, Episcopalians do just that. Unfortunately, the extremists make so much noise that it is difficult for other Christians to know us as we are.

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