

The **WITNESS**

JANUARY 31, 1957

10¢



BISHOP PARDUE HONORED

FOR outstanding service in conducting preaching missions for air force men. Conferring the citation are Charles Carpenter, chief of air force chaplains, and N. F. Twining, chief of staff

ARTICLE BY BERTRAND RUSSELL

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The WITNESS

For Christ and His Church

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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.

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Story of the Week

Police Officer Does Big Job In Philadelphia Slum

By Florence V. Miller

*Churchwoman of Wilmington,
Delaware*

★ Every evening, on the radio, Monday through Friday, at 7:05 P.M., a pleasant masculine voice says: "Good Evening." It is the voice of Charles Shaw, news director of radio station WCAU in Philadelphia, beginning his ten-minute broadcast "As I See It", during which he discusses various topics of current interest at home and abroad.

One evening in December Mr. Shaw recalled to his audience the tragic fate of the owner of a check-cashing agency, a man named Chris Schauer, who was so unfortunate as to get into the line of fire in a gun fight between rival teen-age gangs in Philadelphia and was shot to death. This appalling episode occurred in a section of the city christened by Police Commissioner Thomas J. Gibbons "the Jungle". It shocked citizens of Philadelphia, as well it might! But Charles Shaw's reaction, unlike that of most citizens, went beyond a feeling of shock and horror. He experienced a feeling of concern so deep that he promptly called upon the Commissioner to ask if there were something which he, personally, might do to assist law-enforcement officers in trying to solve the urgent and serious

problems of this unsavoury neighborhood.

He was told that since he could reach large numbers of Philadelphians by way of his broadcasts, he could do a real service by informing the public about conditions in the "Jungle", thereby arousing their interest and support for a remedial program.

"This won't solve the problem," said Commissioner Gibbons, "but it could help; because knowledge is the beginning of understanding, and understanding is the beginning of wisdom."

Mr. Shaw gathered a great many statistics relating to that section of the city and amazing ones they were. But statistics are dead things; they need to be brought to life through first-hand experience. To that end, therefore, Mr. Shaw set out the following week to visit the "Jungle." He spent both days and nights there, sometimes on his own, sometimes with the police, "soaking up the atmosphere, talking with the people, going into their homes, listening while counsellors discussed their problems with them". A grim and sordid experience it turned out to be.

But after that week Mr. Shaw did five consecutive broadcasts on the subject. They made fascinating listening, even to one who lives in

Wilmington, Delaware, and not in Philadelphia!

Once in a great while, at least speaking personally, one is so deeply moved and impressed by something one hears in a public speech, or on the air or reads in a book or magazine article, that he feels absolutely compelled to write in appreciation to the speaker or author. Twice before during the past year and a half I had felt that compulsion after one of Mr. Shaw's broadcasts and had written to him. As one of my friends observed: "I think Charles Shaw has a fan!" How right he was! After hearing the "Jungle" broadcasts I was so greatly impressed first, by Mr. Shaw's own deep concern, which had not ended in mere emotion, but had sent him out into action; and, second, by his very graphic descriptions of his week's experiences, that once more I wrote him to express my admiration and appreciation.

In order not to be too anonymous, since my name would mean nothing to him, and also to give some explanation for my very real interest, I said in the letter that, although I am an Episcopalian, as were my mother's family for generations, my father had been a "birth-right" Quaker, with the usual active concern over social welfare problems which most people associate with members of the Society of Friends. The discussions which I constantly heard at home during my youth, plus my father's example, have been influential all through my

life, so that Christian social relations have always been of major interest.

A few days later there arrived from Mr. Shaw a very friendly acknowledgement of my letter together with a set of copies of the series of broadcasts. Much to my pleasure he informed me that he, too, is an Episcopalian, which I had not known.

With renewed interest I read the whole series, since I had had to miss two of them on the air including the last one. Interesting and absorbing as were all five of them, it was the last one, in which Mr. Shaw tells about Inspector Allen Ballard, which inspired me to send along this article to the Witness. Somehow the entire series made me think of the Witness and its managing Editor! But in these days of racial tensions a testimonial such as was paid to Inspector Ballard seems to be of particular importance.

Following is part of the story of the Inspector as told over the air by Mr. Shaw. As I pondered over it I found myself thinking that almost always in this Church of ours, the "Churchmen in the News" seem to be nationally known figures of wealth, or political prominence or educational prestige. I am glad they are fellow-Churchmen. If they are truly admirable I am very happy to do them honor. But I also maintain that equally admirable, and perhaps even more worthy of recognition by their brethren in the Church, are those men and women who, known only in a comparatively limited field, are living their lives and doing their jobs, day in and day out, quietly and effectively according to Christian principles and, surely, to the glory of God.

In this category belongs Inspector Ballard and others like him. I am proud that he,

and Charles Shaw as well, belong to my Church. After reading what follows, I think other readers of the Witness will be too!

By Charles Shaw

Tonight, the story of the man who has to worry most about Philadelphia's jungle, and some of his worries.

The chief overseer of Philadelphia's jungle (the crime belt running from Poplar Street north to Lehigh Avenue) is Allen Butler Ballard—six feet and one-half inch of toughness, 200 pounds of gentleness and 50 years of age, most of it an experience in human relations. Allen Ballard is inspector in charge of the North Central police division, and he's Philadelphia's only Negro inspector. But that's just a statistic, which impresses you only when you first hear it. Ballard simply is one of Philadelphia's capable police inspectors.

There are other statistics about Inspector Ballard which you might want to hear; but a more important measure of the man is found in the well-worn Bible atop his desk at 19th and Oxford Streets and the 350 knives, brass knucklers, scissors and other weapons which Ballard personally took from hoodlums in the jungle. Ballard's record is important in its reflection of the caliber of men who try to uphold law and order under the direction of Commissioner Thomas J. Gibbons.

Ballard is a graduate of Germantown High School, a one-semester student at the University of Pennsylvania and a bachelor of science graduate of Virginia Union University in Richmond. He taught mathematics and social science and directed athletics at Elkorn, West Virginia, high school. Returning to Philadelphia in 1929, he worked as assistant superintendent of

the Wissahackon Boy's Club in Germantown and sold cemetery lots until he joined the police force as a patrolman in 1941. Ballard worked with the Juvenile Aid Bureau in human relations and gang control, he rose to sergeant, deputy inspector and two years ago last July became an inspector.

Ballard, who has one of the toughest police jobs in the city, finds time for YMCA, Boy Scout and Fellowship Commission work, to accumulate 80 hours of graduate work at Temple, to serve as a vestryman of St. Augustine's Episcopal Church, to raise flowers—he has pansies blooming in his yard right now, in December—and to raise a family as it should be raised. One son is a Phi Beta Kappa graduate of Kenyon College and now is taking his master's degree at Harvard in Russian studies. A second son is a park guard, and the third goes to Leeds Junior High School in Germantown.

You might call Inspector Ballard a practical idealist. He likes police work, he says, because, idealistically, it's an opportunity to create a worthwhile job for himself. He likes to work with people. Perhaps his greatest thrill is receiving visits from people his officers in the 23rd 31st and 26th districts had arrested and sent away, to hear them say thanks for stopping them before it was too late. That doesn't happen often, but it does happen.

And, while Inspector Ballard lives in Germantown, outside of the North Central Division, he says, "I can't separate my destiny from that of this part of the city." He has the John Donne attitude that "no man is an island, entire of itself."

But Inspector Ballard, with all his years in human relations, won't speak dogmatically about the cause of crime. The standard reasons advanced by psychologists, he

says, certainly have bearing. Housing conditions . . . insufficient recreational facilities . . . broken homes. But one of the prime causes is lack of community and individual responsibility. People most personally accept responsibility for their own destiny, and they're helped by the influences provided by family, church, school and community groups. Ballard regretfully admits that there are some people—he would like to think the number's small although not nearly small enough—who just can't, or won't, respond to all these influences. They become the hopeless criminals.

We are required, Inspector Ballard says, to go a long way in our efforts to save even those who seem to be hopeless; but sometimes we reach the point where nothing more can be done. What do we do then? Well, until some new remedy is discovered all we can do is protect society from the hopeless criminal by putting such a person out of circulation. You don't let a vicious animal run at large. It's not safe to let a vicious human being run at large either.

Inspector Ballard, who can give a hoodlum a bum's rush a moment after he's been talking most respectfully with a law-abiding citizen, pins a lot of hope on the Church. We'll never have the kind of community we want, he says, until people make the Church the center of community life, as it used to be. Many people have lost their sense of spiritual values in ordinary day-to-day living. But what if people won't go to church? Then the Church goes to the people, as many of them are doing. And if we believe in the priesthood of all believers, we individuals who call ourselves laymen are the Church.

After going in and out of the dilapidated, filthy houses

that make much of the North Central police division a jungle and after visiting some of the fine new housing projects, I asked Inspector Ballard if bad housing is responsible for crime, if better homes make better people. Certainly bad housing is conducive to creating an environment which breeds crime, he replied, but better homes don't automatically make better people. There must be a desire to want to have a better situation. If not, no matter where one lives, he won't be a better person.

Crime statistics to the contrary, Inspector Ballard sees an improvement in the situation. He worries about the sporadic outbreak of juvenile gang fights, he worries about the higher incidence of violations by adults, he notes also that population increases every year. He takes the broad view; he finds an improvement of attitude, an increasing ac-

ceptance of responsibility. The situation is far from ideal, but we feel it keeps getting better.

What is Inspector Ballard's goal in life? Well, he wants to do a good job as long as he's working. He wants to see his children making not only a good living, but, most important, a good life. He wants to write a book when he's retired. And when he's not writing, he wants to raise the prettiest flowers he can. His wife says, "The flowers talk to Allen," and I have an idea that he enjoys those conversations as much as he enjoys any realization he might have that he's helping tame the jungle.

Inspector Ballard is a tough cop and a gentleman who knows when to be one or the other or a combination of both, an art which he seems to have mastered.

And that's As I See It!

Polish Hierarchy Supports Communists In Election

★ Poland's predominantly Roman Catholic voters, in the freest election they have known under the Communists, overwhelmingly endorsed the government's new policies of greater social and economic freedom adopted in the wake of the Polish revolt last October.

It was a personal victory for Wladyslaw Gomulka, the new first secretary of the United Workers Party, who sparked the break-away from Soviet political domination. He had warned on election eve that "to cross out Communist candidates" from the list would be "to cross Poland off the map of European states."

Bishops, priests and nuns were among the citizens who cast their votes for what they

believed was the only way to protect their country from becoming another Hungary.

Reports showed that some 90 per cent of the voters turned up at the polls and 70 per cent voted for the candidates of the National Front. These were mostly made up of Communist Party nominees but included candidates sponsored by the United Peasant and Democratic Parties as well as a few independents.

A highlight of the elections was the publicity given by the Warsaw radio to reports describing how Catholic bishops and priests, followed by their people, went to the polls to support the National Front ticket. It quoted a number of prelates and priests as urging

the faithful to vote for Mr. Gomulka's candidates.

One of the prelates was Bishop Ignacy Swirski, who voted early in the day and later broadcast a message over the Polish network declaring "It is the duty of every Catholic to vote for the National Front. Those who fail in this duty cannot be at peace with their conscience. We must give a vote of confidence to Gomulka."

Bishop Czelaw Kaczmarek of Kielce, who was recently released from prison, declared in a radio interview that "I am in favor of Gomulka's program because I see in it safeguards for Poland's western frontiers and a better life for the peasants." He added that this program had brought about the recent Church-state agreement "which benefits both signatories."

The Warsaw Radio reported that a group of nuns were cheered when they cast their votes. It quoted foreign journalists as saying that the "positive attitude" of the Catholic Church toward Gomulka and the episcopate's recent declaration urging the faithful to vote contributed greatly to the heavy poll and the National Front victory.

The station said Stefan Cardinal Wyszyński, Primate of Poland, voted in Warsaw late in the evening and was escorted to and from the polls by cheering crowds. It said he tried to avoid the crowds but they saw him leaving his residence and immediately swarmed around him.

Altogether there were 720 candidates and voters were free to cross out any names they chose. The right to delete was exercised by many voters but not to the extent feared by Communist Party leaders, who foresaw national chaos if the party's authority was weakened, especially at

this critical stage of Polish-Soviet relations.

GENERAL CONVENTION DEPUTIES

★ At least two-thirds of the dioceses and missionary districts of the Church will elect their deputies to the next General Convention during 1957. They will take this action on the basis of a suggestion made by the Convention's joint committee on structure and organization that deputies be elected in the year before each Convention rather than in the Convention year itself.

This procedure will give the president of the House of Deputies, the Rev. Theodore O. Wedel, an opportunity to appoint committees earlier, and enable them to organize and begin their preliminary work well before the pressure of the Convention itself begins. It should, in speeding up the work of the Convention, allow it to give more adequate time and attention to the many matters that will have to be crowded into its ten-day session, which will be held at Miami Beach, Fla., in the fall of 1958.

TELLS OF WORK WITH ARABS

★ At the invitation of the Presiding Bishop, Mr. Henry R. Labouisse Jr., director of the United Nations relief and works agency for Palestine refugees in the Near East, attended a luncheon meeting of fifteen officers of the National Council on January 15.

Mr. Labouisse is preparing to return to his post in the Middle East, where he personally supervises distribution of food, clothing and medical supplies to some 900,000 Arabs concentrated in refugee camps. In response to questions from Council officers, he outlined the history of the refugee

problem and described November's fighting in the Gaza Strip where he encountered extreme difficulties in ministering to refugees during the Israeli occupation.

Labouisse stressed that, despite the poverty and physical precariousness of their existence, the refugees' problem is "psychological and human more than it is economic. They live lives of frustration and hopelessness—people without a country and without a government, wonderful fodder for any extreme political movement that may come along."

The only hope for peace in the Middle East, Mr. Labouisse believes, is a "sensible, fair political solution to the Arab-Israeli problem", and a hand-in-hand settlement of the refugee problem.

Mr. Labouisse is a native of New Orleans, an Episcopalian, and a former state department official.

URGE CHURCHYARD BE SHRINE

★ Bills were introduced in the House of Representatives to designate St. Ann's churchyard in New York as a national historical shrine.

Many early American patriots are buried in the Churchyard, including Gouverneur Morris, who died in 1816.

A campaign for national recognition of the churchyard has been spearheaded by Gouverneur Morris Post 1209 of the American Legion.

BISHOP RANDALL ANNIVERSARY

★ Bishop Randall, retired suffragan of Chicago, recently celebrated the 60th anniversary of his ordination as priest with special services at St. Barnabas Church, which he served for 26 years before becoming executive secretary of the diocese. He was elected suffragan in 1939.

Striving For Civil Liberties

By Bertrand Russell

IT IS a pleasure to have the opportunity of introducing to the British public Mr. Corliss Lamont's book "Freedom Is as Freedom Does". The book is an admirable epitome of the various forms of attack on personal liberty that have been taking place in America in recent years. So far as I am able to judge, Mr. Lamont is wholly reliable as to facts, and he has shown good judgment in selecting from an enormous mass of material. Every friend of freedom ought to lay to heart what he has to say. This applies not only to Americans, since there is no country where liberty may not be endangered.

All countries, except perhaps Holland and Scandinavia, are liable to waves of hysteria though the extent of the damage caused by such waves differs greatly in different places. France had such a wave in 1793 and in a lesser degree, during the Dreyfus case. Germany had it in the worst possible form during the time of Hitler. Russia had it under Stalin. And America has had it three times in 1798, in 1919-20, and since the outbreak of the Korean War.

Let us not flatter ourselves that Britain is exempt. From the accession of Charles I until the Revolution of 1688, hysteria of all kinds—left wing, right wing, religious, and economic—was rife. In reading what has happened in America since 1950, I constantly feel as if I were reading about England under the Stuarts. Congressional committees are the counterpart of the Star Chamber, and Senator McCarthy seems like a reincarnation of Titus Oates who invented the Popish Plot. Nor is it necessary to go so far back. In the days of the French Revolution, when the mob sacked Dr. Priestley's house and the government employed spies and agents provocateurs to ferret out sympathizers with the Jacobins, England was not unlike what America has been lately. The younger Pitt, if he found himself now in Washington, would feel quite at home. I think it important that English

readers should remember such facts and should not react to what is amiss in America by smug national complacency.

I think it also important to remember, in protesting against loss of liberty in America, that the loss in Russia was very much greater and that the defects of the American system afford no argument in favor of the Soviet dictatorship.

In spite of these provisos, I cannot deny that some of the facts about the anti-Communist hysteria in America are utterly amazing. Who would have guessed that the "Girl Scouts Handbook," a work intended to instruct what we should call Girl Guides in their duties, was savagely criticized because it praised the United States public health service and spoke favorably of the United Nations "the handiwork of that arch-traitor, Alger Hiss"? So severe was the censure that a correction had to be immediately issued omitting the offending matter.

Police State

PERHAPS the most valuable chapter in Mr. Lamont's book is the one called "Police State in the Making." The Federal Bureau of Investigation has been steadily building up its power and spreading terror far and wide. It has 130 million finger-print cards and a system of indexing them of which it is enormously proud. Only a minority of the population do not appear in a police dossier. Members of the FBI join even mildly liberal organizations as spies and report any unguarded word. Anybody who goes so far as to support equal rights for colored people, or to say a good word for UN, is liable to be visited by officers of the FBI and threatened, if not with prosecution, at least with black-listing and consequent inability to earn a living. When a sufficient state of terror has been produced by these means, the victim is informed that there is a way out: if he will denounce a sufficient number of his friends as Communists, he may obtain absolution.

As in Ancient Rome and modern Russia, this system has produced its crop of professional informers, mostly men who once were Communists and who now denounce others at so much a head. These are generally men over

Bertrand Russell has written a special introduction for the first English edition and the second American edition of Freedom Is as Freedom Does: Civil Liberties Today, by Corliss Lamont. This is the full text of the introduction.

whom the government holds the threat of prosecution for perjury for having at some time denied they were ever Communists. They are safe so long as they continue to do the dirty work demanded of them, but woe betide them if they repent. One of them, Matusow, after securing the conviction of a number of innocent people, went before a Federal judge and recanted. For this the judge said he would give him three years in prison. Although Matusow won this case on appeal the government currently is prosecuting him on another charge, that of perjury, for statements he made in his general recantation.

The police have, for many years, shown a complete disregard for the law and, so far as I can discover, no federal policeman has ever been punished for breaking the law. The whole terrorist system would break down if one simple reform were adopted: namely, that criminals should be punished even if they are policemen.

The evils of the system have not failed to be condemned by some who cannot be accused of subversive opinions. This is true especially of the federal judiciary. For example, as Mr. Lamont relates, the Federal Court of Appeals in San Francisco objected to the government's "system of secret informers, whisperers and talebearers" and went on to say: "It is not amiss to bear in mind whether or not we must look forward to a day when substantially everyone will have to contemplate the possibility that his neighbors are being encouraged to make reports to the FBI about what he says, what he reads and what meetings he attends."

On the whole, however, such protests from "respectable" citizens are distressingly rare. The persecution of minority opinion, even when not obviously connected with Com-

munist, is a thing which has not been imposed from above, but suits the temper of most men and receives enthusiastic support from juries.

State of Fright

AT FIRST sight, it seems curious that a great and powerful country like the United States, which contains only a handful of Communists, should allow itself to get into such a state of fright. One might have expected that national pride would prevent anything so abject, but such a view would be one which could only be suggested by a false psychology. We are all of us a mixture of good and bad impulses, and it is almost always the bad impulses that prevail in an excited crowd. There is in most men an impulse to persecute whatever is felt to be "different." There is also a hatred of any claim to superiority, which makes the stupid many hostile to the intelligent few. A motive such as fear of Communism affords what seems a decent moral excuse for a combination of the herd against everything in any way exceptional. This is a recurrent phenomenon in human history. Whenever it occurs, its results are horrible.

There is some reason to hope that Russia is past the worst in this respect. When McCarthy fell into disfavour, it seemed as if persecution in the United States might diminish. So far the improvement has been less than one might have hoped. But improvement has begun, and it would be no excess of optimism to think that it will continue, and reach a point where men of intelligence and humane minds can once more breathe an atmosphere of freedom.

If this comes about, books such as Mr. Lamont's will have served an immensely important purpose.

"This Nation Under God"

AS THE title and theme of my sermon I take that familiar phrase from Abraham Lincoln's Gettysburg Address—"This Nation under God".

Today our thoughts turn inevitably and

A sermon preached on Inauguration Sunday at Washington Cathedral

Eight

By Angus Dun
Bishop of Washington

rightly to our nation. In this Cathedral we are called to see everything, including our nation, under God; and to strive in our hearts and minds to keep our nation under God.

This morning our President and Vice President took their oaths of office privately. Tomorrow they will renew them publicly. And as witnesses of these oaths by television and

THE WITNESS — JANUARY 31, 1957

radio the whole people of this land will know again that we are one people among the nations of the earth; our lives and fortunes locked together. With pomp and music we shall parade the symbols of our power as a nation, including the terrible instruments of destruction we have fashioned to guard our common life. Alaska, hoping for statehood, will know itself bound up in one bundle of life with Florida; Maine with Texas; Georgia with Massachusetts. What happens here in these days reverberates and will reverberate across the Alleghenies, across the great plains, over the towering Rockies, to Hollywood and Seattle, to the Gulf of Mexico and the Canadian border, in remote ranch houses, in snow bound New England farms, in crowded tenements, in Negro shacks. These two men chosen by the consent of the governed take their oaths on behalf of us all.

In accordance with our treasured folkways they place their hands on a Bible as they take their oaths. They do not simply make a covenant with the whole people of this land to serve us faithfully under law. They call God to witness. They make a covenant with him to serve this nation under God.

When we open that book which speaks to us of God and in which our people so widely acknowledge that God speaks to us, we find the nation. There the nation is recognized as a part of God's good creation. He has made us of many kindreds and tongues. He has made of one blood all nations of men to dwell on the face of the whole earth.

But we do not need to open the Bible to find the nation. We need only to look back into history and out upon the world around us. A nation is an ongoing community of men bound together in the course of years by sharing a common homeland, by many ties of kinship, by languages and ways of life; even more by shared memories and shared hopes. Washington and Lincoln, the Mayflower and Valley Forge, the long trek across the plains and over the western mountains, Pearl Harbor and the raising of our flag at Iwo Jima, belong to us as they can never belong to any other people. And from the beginning our nation has been beckoned on by a great hope which has been called the American dream.

Rival Patriotisms

NOR do we need to open the Bible to find that powerful sentiment that we call

patriotism. Patriotism is the love a people have for their own life as a people, for their own home-land and their ways, their own past, their own heroes, their own hopes for their common future. Most of us find it easy to think that our sense of nationality and our patriotism are good. And they are good. But plainly if they are good for us they are good for others, too. So we are faced with the contending nationalities and the rival patriotisms of our world.

And we are faced with something even more disconcerting. It is just the good things, humanly speaking, that can become the worst. Just because a nation means so much to those who are a part of it and just because patriotism can release the energies of men so powerfully and call out such devotion, the nation and patriotism can become terrible powers of evil. What we call rabid nationalism—and can see more readily in others than in ourselves—is the perversion of patriotism. It is the nation, claiming to be not only a true object of loyalty and affection, but the highest object of loyalty and love. It is the idolatry of putting the nation in the place that belongs to God.

When we open that book on which our chiefs of state take their oaths of offices we find the nation; but always under God. He is Lord of lords and King of kings. He shall judge among the nations. The nations and kingdoms that will not serve him shall perish. The gods of the nations—what they set up as their objects of final trust and devotion—are idols. “Behold the nations are as a drop of the bucket. All nations before him are as nothing.” Which does not mean that God thinks nothing of nations or cares nothing for nations. It means that their glory besides his is nothing and that their pride and pretention carry no weight in his judgments.

There are commandments which tower above all the laws of men. “The Lord our God is one Lord.” Thou shalt give thy highest devotion to him and put thy final trust in him. Thou shalt not give thy highest devotion to Mammon in thy economic life, and put thy final trust in naked power in international life and limit the God of love to the dear little realms of family and friendship.

And the second is like unto it—“Thou shalt care as much for thy neighbor as for thyself.” For those who receive those commandments the nation is under God. To receive these com-

mandments is to know that our own nation is one of many nations standing together under the judgment of God and the love of God.

We Need Wisdom

THE first call that comes to us here today is to place ourselves and our nation as it is in our hearts and is found in us under God.

What can that do for us and for our nation that greatly needs to be done?

It can lift us out of our self-centeredness. To see our nation under God is to be kept mindful that what happens to those other peoples—strong or weak, friendly to us or hostile or aggravatingly neutral—is as important to God as what happens to us. To care with God for what happens to those other peoples—to the people of Egypt or Israel or China or India or Algeria or England or the Gold Coast—is to be helped a little to see things as they look to them where they are, and not simply as they look to us where we are.

That can bring wisdom. And how desperately we need wisdom. For we can never really understand those for whom we do not care.

There is a sense in which we must probably agree that a nation is bound to be self-centered. Those who comment candidly on international relations commonly say that of necessity nations are largely guided by what they take to be self-interest. Nations can hardly be expected to reach the level of radical self-sacrifice which is reached by rare individuals. But a nation that considers only its own self-interest will surely conceive that interest too narrowly. In a world where the interests of nations—economic, political, military—are so interlocked, where even the strongest greatly needs dependable friends, the interest of a single nation cannot be isolated. Even the nation needs to heed the word: "He that loseth his life shall find it." Our national interest must be defined in terms broad enough to include the rights and hungers and hurts of other nations and peoples, including those we now count as hostile. To be delivered from self-centeredness is a condition of our national salvation.

To see our nation under God can deliver us from self-righteousness. That is not our failing alone. It is a universal human failing. We men have a pressing need to feel virtuous and even morally superior to those who trouble

us. Our Russian fellow-men, who might seem to have a philosophy that would free them from moral considerations, have a way of being fanatically self-righteous in their international pronouncements.

But our business under God is to look for the beam in our own eye. There seems to be something in our tradition that calls upon our spokesmen to adopt a very lofty moral tone even when we are quite obviously and perhaps rightly guided by what we take to be our own best interests. Our spokesmen, of whatever party, seem to feel that we must repeatedly announce our virtue to the world and to ourselves. It is well known that other people grow somewhat weary of this. But deeper than that, there is much in the Bible to tell us that the truest virtue is unself-conscious and that virtue is most likely to shine when unannounced.

Trust in God

FINALLY, to see our nation under God can keep us mindful that with all our power we are not the masters of the world. There are many things we think need doing which we do not have the power to do. When we have made our best forecasts it often turns out that the unexpected results of what we do are more important than the expected ones. Even when our Central Intelligence has done its best we still do not know with full assurance what tomorrow will bring. The ways of God in human history are full of mystery and surprise. To know the limits of our power can help us to tread softly, without too much assurance that we can control the future. To trust that future to God is the only way to possess a quiet heart.

If we are granted grace in our hearts and minds to see and keep our nation under God, we shall not be saved from the perplexities of our disordered world. We shall still have to make hazardous decisions. We shall not be assured of success. We shall not be guaranteed against disaster. But beyond the outward fortunes of our nation there is always the deeper issue of what happens to the spirit of our people in the strains of history.

The one to whom we owe that phrase—"This nation under God"—could use it without being exposed to the suspicion men often feel for the public piety of rulers. Though Abraham Lincoln was not at ease with the dogmas of the Churches, he not only bent his

long, long, ungainly legs in prayer; his spirit was a bowed spirit. He never wholly forgot that he and this nation were under God, and that God's judgments and God's ways might be different from his. From that brooding sense of the presence of the one who is always above he drew humility of heart and patience in adversity and the power to maintain his charity in the face of much provocation.

God grant to our President and to the whole people of this land the spirit which will keep our nation under God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 4th Sunday after Epiphany

St. Matthew 8:1-13

"Many shall come from the east and west and sit down in the kingdom of heaven."

The kingdom of heaven is neither restricted nor exclusive. Christ's Gospel has a worldwide reach; his transforming power is inclusive. However remote people may be, however loathsome their condition, if in faith they throw themselves at his mercy he will save them. The cleansing of the outcast leper and the healing of the pagan's servant are an object lesson of this truth.

There are two movements: the leper came, the centurion came; then Jesus reacted. But, of course, he was where he could be reached. He had "come down from the mountain" and was among the people where he always wanted to be. The leper and the pagan needed first to show their confidence in him, yet he was always waiting for people to do just that. In answer to the leper's timid question he said, "Of course, I will". To the words he suited the action and touched the leper at once. There was no hesitation, no shrinking from the unclean skin, because he knew the touch would cure.

The tribute paid to Albert Schweitzer belonged originally to Jesus: "In our unworthy time he preserved much of human dignity by his life and his work, without big words, simply as a matter of course taking hold with his strong, gracious hands."

Then Jesus showed his concern for the sufferer's well-being in every respect. The man was to be not only healed physically, but also

socially restored, and the latter depended upon the priests. Jesus ordered him to go at once and tend to this obligation. If he would not go immediately he probably would not go at all. One thinks of people restored to health after appealing for the minister's prayers but not going to church to give their thanks.

A pagan also can show the faith that leads to salvation. This is St. Matthew's point, as can be seen by comparing his version of Jesus' healing the centurion's servant with St. Luke's. Jesus points up the significance of the centurion's attitude by asserting drastically, "I swear, I've never seen anything like it among the Jews". The English, "truly" or "verily" is a weak rendition of the original Semitic, "ei men" (not, "Amen") which I have shown (*The Anglican Theological Review*, April, 1956) introduces an oath or an oath-like assertion. Its force carries over to the prediction of the next sentence. The faith of this pagan is to Jesus the harbinger of a great movement in the world. Contrary to the position of the rigid orthodoxy of the day heathen from everywhere will be at the royal banquet of the kingdom (cp. Mk. 14:23), while the legal heirs will be on the outside. He predicts this not only with confidence but with the authority of one who can bring it about.

St. Matthew has placed these two incidents immediately after the Sermon on the Mount (7:28, 29; 8:1) and at the head of a sequence of ten great healings (8:1-9:34). Thus a composite section of great acts follows the composite words of the Sermon. Jesus' teachings were different from those of philosophers and rabbis. His words had tangible, transforming results. The historical meaning of these incidents received an extended application when the Gospel was finally published, possibly thirty to forty years later. The healing of Jesus was still being experienced. Those stricken with the leprosy of sin and heathen from far away were being saved. The Church was already being crowded with Gentiles from east and west while the sons of Israel were staying outside. Now the Christians understood what Jesus had meant. If the Gentile mission of St. Paul needed any further legitimation, here it was. If the proclamation of salvation by faith needed any authorization it was given right here in the record of Jesus' act and St. Matthew's effective marshalling of the evidence.

Those to whom miracles are a problem will

find here the key to the answer. The key is the word, "authority". The centurion recognized Jesus as a man of authority. The crowd did, too (7:28), for he "taught as one who had authority". The power to heal is the same as the authority to teach. First stands the Sermon. It explains the acts. Because he thought and taught so, he could act so. The two are of one piece. Then, too, Jesus' act of restoration was not completed until the man was integrated socially. There is no separate problem of miracles for St. Matthew, and when he published his Gospel the miracle, the overpowering fact, was not the healing of bodies, but the salvation of sinners by their faith in Christ. That outcasts and outsiders were received into the kingdom was the superior operation of authority, and they could quote Jesus to prove it.

Then, there is the other side to the matter, namely, the experiencing of this power. The Gospel also clearly combines the being healed with the listening to his teachings, the hearing and learning, the acceptance in faith at least initially of Jesus as one's authority preceded the appeal to him for the saving intervention and the feeling of his healing touch and the receiving of his healing word. Too often healing is sought, but the heart has never been opened to his teaching. Perhaps this describes the "children of the kingdom". While remaining closed to instruction, they demanded miracles. Those outside have not yet developed this obsession and the dullness of mind which goes with pride and contentment. Their faith is naive, humble: "If thou wilt", "I am not worthy". Jesus' praise of **the heathen's faith** contrasts sharply with his lament over the dark fate of the hardened Church member.

Light is stronger than darkness, and the Epiphany-revelation shows that Jesus not only adds to the world's joy (the wedding in Cana), but also substracts from the world's sorrow.

Religion & The Mind

By Clinton Jeremiah Kew

A READER asks: What should my attitude be towards members of my family in helping them to attend worship?

The best attitude to your husband and children should be in the spirit of the following

sentence: "Come unto me all ye who travail and are heavyladen, and I will refresh you."

Thus reads the extraordinary quotation from St. Matthew which is used as one of the introductory sentences of invitation in the service of Holy Communion. It is perhaps one of the gentlest and most inclusive invitations to be found in the Prayer Book—indeed in all of Christian writing.

First of all, it is a statement of such unaffected simplicity that it appears to be almost ingenious. There is no urgency, no compulsion, no over-emphasis in these words; there are no threats, no demands, and no pleading entreaties. Christ says, merely, "Come unto me. . . .", spoken as one would speak to a child—tenderly and yet in an entirely straightforward manner.

There are, secondly, no qualifications adjoined to this gracious expression of our Lord's. It does not exclude, nor exhort, nor restrict, for, at one time or another all human kind "travail (s)" and is "heavy-laden." This particular facet of human nature was acknowledged by Jesus as a realistic component of life, and as the Saviour of all mankind, he recognized in men their weariness, their burdened state, and offered quietly and compassionately, his companionship.

The final portion of this offer is, perhaps, the most moving. Phrased in a manner which is understandable even to the skeptic and the cynic, he said, simply, "I will refresh you." Familiar to all of us is the refreshment of food after hunger; water after thirst; rest after exertion; shelter and succor after exposure and loneliness. Less frequently experienced is the refreshment of the spirit after emotional struggle. Our Lord knew this, of course, and thus sought to relieve us at our most vulnerable part—our hearts. By coming unto him and being refreshed, we are comforted and fortified, and our individual strivings are eased in order that we may be released for more spiritual efforts.

Further, this is another instance of our Lord's immeasurable love — the love that requires nothing of us save our acceptance of him. From this acceptance comes the growth of love which is the essence of God, and our reason for existence.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ALTHOUGH my friend Don Himmlek had had his baby christened he did not for a moment admit to any belief in God, let alone the Christian faith, and he liked to argue that in the universe, as the scientist now conceived it, earth was too insignificant a planet to be of any importance.

"And even if it were," he would add, "what are you and I? What is one man?"

Clearly, he felt the only answer was "nothing." So when I said that in baptism one was made a child of God and a member of Christ, he replied by saying that that would be all very well were it not that the Christian faith was just a beautiful myth.

"I don't see why you say that, Don," I answered. "After all, Jesus did live."

"I don't deny that. What doesn't make sense to me is your saying that he lives."

"You believe death is the end, don't you, Don?"

"Certainly. I see no evidence for survival."

"You don't think then that Jesus could have risen from the dead?"

"Of course not."

"Then how do you account for the Church, for the faith of the disciples?"

"I expect it was a delusion of some sort."

"Do you think that anyone who tries to live as Christ taught is deluded?"

Don hesitated.

"Well . . . no. One has to admire people who try to live that way. Where they delude themselves is in thinking that Jesus was more than man, was indeed God. Now my father (Don's father was a clergyman) has the sweetest, simplest faith and he really lives up to it. I admire him more than I can say but I couldn't believe as he does."

"I wonder why you can't."

"I'll give you one reason. We are fairly sure that the earth is at least three billions years old. Now where was man all that time?"

"Nowhere. For most of it he didn't exist."

"No. So why, having come into existence, and, after thousands of years having become

a little articulate, why should he think he could live eternally?"

"The Christian would say, 'Because I am in Christ.'"

Don snorted.

"All right," I said. "I'll ask you this. Didn't you speak of time as a fourth dimension when we were talking last week?"

"Yes, I think I did."

"Of what is it a dimension?"

"Well, of reality, of course. Or rather of reality as we picture it."

"Is your picture of reality real?"

"We have to believe it is. If we didn't we couldn't believe at all."

"But why do you need to believe?"

"We have to make sense out of life."

"Your present ideas wouldn't make less sense because there were billions of years when there was no man to see things as you see them."

"No. Our conclusions don't depend on time."

"Can we depend on your conclusions?"

"I would say you could put quite a high degree of dependence on them."

"But you wouldn't admit that you could put any dependence on my conclusions about Jesus or about God."

"Oh no. They are wishful thinking. I suspect your God is a father substitute."

"We really get nowhere when we argue, Don."

"No. Though I grant you treat my conclusions more respectfully than I treat yours."

"We've learned not to resent them, even to accept them. But the magnificent reasoning on which they rest seems to warrant a higher estimate of man than you hold. I stand amazed at the genius of an Einstein but when it is a matter of feeling and thinking and acting I look to Christ. And so do you."

"I'd be better if I did. We'd all be better if we did. I grant you that. Look, I can go along until it comes to the Creed. Why don't you drop it?"

"Because we believe it. The real question between us is: What do we think of Christ?"

"I think he was a good man, a religious genius."

"I think he is God and Lord."

We had reached an impasse. We walked on in silence. Then Don smiled.

"Go on believing," he said. "I like it even though a skeptic."

Two Chaplains And Some Artists

The vision of two Chaplains and the genius of a convicted counterfeiter may soon become a reality of brick, concrete and stained glass. Designed by inmate Farmer C. Thomas, an unique new Interfaith Chapel may soon be built on the premises of the D. C. Reformatory for Men at Lorton, Virginia. Says Chaplain Knox Kreutzer, "This Chapel is the answer to four years of hard work and prayer."

The facilities available for conducting an adequate religious program are lacking. As the Chaplain put it, "We have been conducting our services in the atmosphere of a burlesque house." Sensing a great need he began four years ago to lay the groundwork for a new Chapel. The Episcopal Diocesan Convention of 1953 passed a resolution endorsing the project. The Washington Federation of Churches agreed. In 1954 a new Catholic Chaplain, Father Carl J. Breitfeller, was appointed. He was immediately enthusiastic about the idea.

Farmer C. Thomas, convicted 16 months ago for manufacturing bogus \$100 bills, designed the Chapel. He drew the plans after the two Chaplains had given him their ideas. He had never been inside a church but he was well familiar with San Quentin Reformatory where he learned architecture while serving a stretch. At the request of the Chaplains he was assigned to their office and given a drawing board. Result? "What has happened to Farmer Thomas can be an inspiration to all who feel that a man in prison is beyond the pale," says Chaplain Kreutzer. "He is now a fine Christian gentlemen."

The Chapel is in the rough shape of a quarter circle. The flexible arrangement of the inner spaces is truly unique. The two side areas can be closed off to form permanent Protestant and Catholic Chapels. Each of these will seat about 430 men. For a larger group of men, the whole area can be opened up. The altars in the side chapels are designed to sink into the floor on hydraulic lifts. The whole area will seat about 1200 men.

The Chapel will be constructed entirely by the men at Lorton. Even the materials, such as the brick, will be made by the men there. Murals to cover the walls will be painted by inmates. Chaplain Kreutzer even envisages a project by the men to manufacture the stained glass windows. "The whole building

will be the creation of the men who use it. It will stand as a real monument to the redemptive power of God's love and the response which can be awakened in the hearts of men in prison," he says.

In the hollow of the V on both basement and ground floors will be the administrative offices for the Chaplains, waiting rooms, library, choir rooms, class and interviewing rooms. It is estimated that the building would cost \$500,000.00 on the outside. By employing the workmanship of the inmates and the materials which they make, it can be erected for about \$190,000.00.

A detailed model has been built by Mr. Thomas and inmate Ronald Jeter. They devoted some 500 hours to the work and it is estimated that the model alone would cost some \$3500.00. Chaplain Kreutzer believes the Thomas plans will save the government perhaps as much as \$40,000.00. "You can get an idea from the model of the symbolic significance of this Chapel," he says. "The cross especially is interesting. Thomas designed it on the principle of cantilever construction. Like the whole building, it is functional and modern, employing construction features from this age of construction. The diamond design on the cross symbolises the drawing together of different faiths in the one building for the worship and glorification of God."

The plans have been received with nationwide interest, and requests for information about this unique interfaith Chapel have been coming in from all over the country.



Chaplain C. J. Breitfeller, Inmates Farmer Thomas and Ronald Jeter and Chaplain Knox Kreutzer of Lorton Reformatory

Infection From Communion Cup Seen By Canadian Doctor

★ An Anglican physician of Vancouver, Canada, has become "increasingly disturbed" about the possible infection spread by the multiple use of the communion cup.

Dr. G. C. Bending wrote to the Canadian Medical Journal that when 50 or more communicants drink from one vessel "it is exactly the same, from the hygienic point of view, as if 50 or more people drink from the same wine or beer glass in a tavern."

He said that many diseases "such as TB, Vincent's angina, the common cold and any infection of the mouth and upper respiratory passages may be spread, and are spread, by using unwashed containers."

Many of the clergy, the doctor said, have the mistaken impression that the alcohol in the communion wine is sufficiently antiseptic to destroy bacterial contamination.

"This and similar fallacies have been the standard clerical replies to the legitimate concern of communicants," he added.

Dr. Bending said that the same standard of cleanliness demanded of restaurants and taverns should be expected in churches.

Citing "tradition" as the basis for using the communion cup, the physician said that, in itself, tradition "is rarely sufficient justification for anything."

"I feel it should be our responsibility to attempt to educate the clergy and people in order to effect substitution of individual communion vessels for the present common cup in Anglican services," he wrote.

The medical journal referred to a resolution of the 1948 Lambeth Conference allowing

any part of the Anglican communion to use intinction—the dipping of the wafer into the wine and placing it on the communicant's tongue—as an optional alternative to the cup.

PARTNERSHIP URGED

★ A retiring Anglican archbishop appealed for "unrestricted partnership" between natives and Europeans in Africa.

Edward Francis Paget, who was enthroned in 1955 as the first Archbishop of the new Anglican Province of Central Africa, made the plea in a farewell message. He is resigning his office as of March 20.

Addressing Africans of the Rhodesian Federation, Paget asked "sincere, wholehearted and unrestricted partnership between Europeans and Africans" as "the only way to bring peace, happiness, respect and goodwill to Africa."

Formerly Bishop of Mas-honaland in Southern Rhodesia, he has long been an advocate of interracial goodwill and cooperation. Last May he complained that American Negroes of a "very high culture and intelligence" who had been dinner guests at his home here were refused hotel accommodations in the city.

At the same time, he

criticized the government for delaying the establishment of an interracial area in the capital where people of all races and creeds could "meet spontaneously and naturally."

Legislation making possible the setting up of such a center, principally for government and diplomatic personnel and "educated members of other races and colors" had previously been passed by parliament.

DISCUSSION GROUP AT CATHEDRAL

★ Existentialism was the subject of two meetings of the Cathedral Club, Chicago, this month. Prof. P.D. LeFevre of Chicago University spoke on Kierkegaard on the 13th and Prof. Paul Elmen of Seabury-Western discussed whether it was a left-bank fad or a philosophy the next week.

Last Sunday evening Prof. Jules L. Moreau of Seabury-Western led in a discussion of the Dead Sea Scrolls and this coming Sunday Prof. Robert M. Grant of the University of Chicago will talk on early Christian heresies.

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EISENHOWER DOCTRINE IS OPPOSED

★ A Quaker spokesman told the House foreign affairs committee that the proposed "Eisenhower Doctrine" in the Middle East falls short of its objective to maintain peace and stability in the area because it places too much reliance on military power.

Paul B. Johnson of Sierra Madre, Calif., testified for the Friends committee on national legislation at public hearings on the President's proposals for Middle East action. He spent several years in the Middle East as a volunteer worker for the American Friends Service Committee.

"Continued United States reliance on military solutions will further convince the Arabs of our inability to think beyond pacts and military defense," Mr. Johnson said.

While the proposed military assistance program is designed to arm Middle East nations against Russia, he said, the United States stands in danger of contributing arms to both sides of a new Arab-Israeli war.

In the absence of a positive move to settle the Arab-Israeli conflict, Mr. Johnson said, the American move will be interpreted in the Middle East as an effort to make the present armistice permanent and to avoid any over-all settlement.

He urged a program of

American aid in the Middle East rigidly divorced from military programs, undertaken on a regional basis affecting all countries together rather than separately.

This program, the Quaker representative said, should be preceded by an exhaustive regional survey of resources and economic potentials, based on a system of priorities established by international cooperation, and composed of individual projects to be carried out primarily on responsibility of the countries involved.

Mr. Johnson warned the committee of American misunderstanding of the Middle East.

"We who are so blessed with freedom have failed to grasp the nationalism now growing to maturity in the Middle East," he said. "We whose country has never known invader or occupier have failed to see deeply into the sullenness and despair which result from foreign control. We who are wonderfully endowed with natural resources have

failed to realize what happens to a people who have to fight an eternally losing battle against poverty and hunger."

BISHOP JONES VISITS ARKANSAS

★ Bishop Everett Jones of West Texas was the headliner at the convention of Arkansas, held January 22-24, at St. John's, Fort Smith.

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Rev. John Heuss, D.D., r

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ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed Jr., v

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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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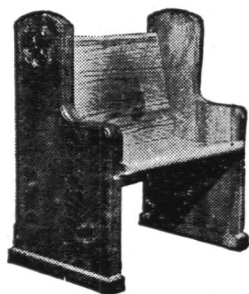
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SHATTUCK GIFTS INCREASE

★ Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School, Faribault, Minn. has announced that gifts totaling \$155,112 were received by Shattuck during the 1956 calendar year. This is an increase of \$25,000 over the same period a year ago.

Sixty per-cent of the contributions were received from alumni and 30 from parents of former and present students. There were 1352 contributors during the past year, 500 greater than in 1955.

LAUD PRESIDENT'S RELIANCE ON GOD

★ Six clergymen told President Eisenhower on the eve of his second inauguration that his faith in God, evidenced in many ways, gives them confidence in his national leadership.

The clergymen, who signed a letter praising the President for his humble reliance on Divine help, were Bishop Angus Dun; Roman Catholic Archbishop Patrick A. O'Boyle; Albert P. Shirkey, president of the Washington Federation of Churches; Norman Gerstenfeld, rabbi of the Washington Hebrew Congregation; Rabbi Tzvi H. Porath, president of the Washington Board of Rabbis; and Edward L. R. Elson, pastor of National Presbyterian church which the President attends.

"We believe the past four years in which you have so devotedly and effectively served as President of our country," the group said, "brings you to this high hour dedicated to the conviction that only with God's help can the responsibilities of state be carried.

"Your faith in God, as evidenced in so many ways, prompts us to move with confidence into the years ahead,

believing you to be a leader dependent on Divine help for the wisdom and strength your high office demands.

"We believe so long as our nation is kept under God, with our people striving toward the ideal of the brotherhood of man, we shall be able to face the future hopefully and unafraid."

The clergymen said that at the hour of Mr. Eisenhower's inauguration they were renewing with him their faith in God and would join him in the hope that "justice tempered with mercy shall displace all tyranny . . . and peace shall become the possession of all mankind."

DIXIELAND BANDS DISTORT MUSIC

★ A Negro minister of New Bedford, Mass., charged that Dixieland bands are distorting spirituals and sacred music "into wild eccentric tempos."

The Rev. V. Loma St. Clair, Pastor of the Douglass Memorial Zion church, told his congregation that when such songs as "When the Saints Go Marching In" and "Swing Low, Sweet Chariot" are "mixed up with some crazy rock 'n roll song, their purposes have been misdirected — their melodies adapted to the cheapest of swing."

"These spirituals that were undoubtedly the pleading prayers of our believing forefathers," he said, "have now sacrilegiously become the media of entertainment in theaters and night clubs amid drunkenness and moral dishevelment."

The pastor urged Negroes to "hold sacred the culture that our forefathers gave America."

"Let me remind you of perhaps the most significant phase of American music the American Negro has both contributed and influenced," he said. "The spirituals are reli-

gious songs, whose roots go back to the days of slavery.

"They are rich in expression of trust in the Lord in the midst of trial and sorrow. They are the heartcry of a people for freedom and for God."

"Sadly," he concluded, "almost blasphemously, I think, they have been taken over by the entertainment world in our day."

CLASS FOR PEOPLE IN WHEEL CHAIRS

★ The Poth sisters of Trinity, Sharpsburg, Pa. Helen, Elsie and Peggy, conduct a weekly class known as "Chair Squares" at a Pittsburgh Y. All attending are confined to wheel chairs and, among other things, do square dancing, which is what gave the group its name.

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Atlanta Ministers Indicted For Segregation Protest

★ The Rev. William Holmes Borders, pastor of Wheat Street Baptist church, and five other Negro ministers of Atlanta, were indicted on charges of violating Georgia's "Jim Crow" law by riding on city bus seats reserved for whites.

Mr. Borders is a leader of the local integration drive. He and the other pastors boarded an Atlanta trolley bus the day before their arrest and sat in seats normally used by whites. They sang, prayed and read Bibles while on the buses.

Formal charges against the six, made in warrants obtained by Atlanta Police Chief Herbert Jenkins, were "violation of state segregation laws." The law prohibits the mixing of races on public buses.

When arrested, the ministers said that "this is what we wanted,"—an opportunity to make a quick court test of the statute.

In addition to Mr. Borders, the ministers, all free on \$1,000 bail each, are, the Revs. R. B. Shorts, Joseph Johnson, A. Franklin Fisher, Howard Bussey and R. H. Williams.

The clergymen issued this program for Atlanta Negroes:

Pray for guidance and commit yourself to complete non-violence in word and action, observing the ordinary rules of courtesy and good behavior.

If any person is being molested, do not arise to go to his defense but pray for the oppressor and use moral and

spiritual strength to carry on the struggle for justice.

The bus driver is in charge of the bus; ask his aid and report any serious incidents to him.

You will be notified when we wish you to begin helping to desegregate buses and trolleys; until then be quiet but friendly, proud but not arrogant; happy but not noisy.

Be sure you are neat and clean at all times.

Do not be drawn into arguments about segregation, desegregation or integration; in case of an accident, talk as little as possible and always in a quiet tone.

If cursed, do not curse back. If pushed, do not push back. If struck, do not strike back, but show love and good will at all times.

Remember always to pray, especially for those who would persecute anyone.

CHURCH SCHOOL FOR BOYS

★ The diocese of Olympia is to have a Church school for boys at Tacoma, Washington. It is to be named after Charles Wright, former rail-

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road president and a founder of the city.

Headmaster is the Rev. Charles Bradshaw, formerly of the diocese of Iowa.

A tract of 130 acres has been purchased on the outskirts of Tacoma where a building is being remodelled to permit opening of the school in September.

NEW CHURCH AT BEAVER, PA.

★ Trinity Church, Beaver, Pa., has approved plans for a new church. The congregation, of which the Rev. E. Marsden Chapman is rector, has been using a Lutheran Church for the past year.

LAYMEN'S LEAGUE IN PITTSBURGH

★ The Laymen's Missionary League of Pittsburgh conducts from 250 to 300 services a year for churches without resident clergymen.

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For many years the Council for Social Service of the Anglican Church of Canada has been referring Anglicans from Britain to the Canadian parishes to which they are going and we stand ready to offer the same service with respect to our fellow churchmen who come to Canada from the United States.

Personal referrals from parish clergy, with specific information as to the names and addresses of the persons concerned, will be given immediate attention if directed to the Council for Social Service, Church House, 600 Jarvis Street, Toronto 5, Ontario.

ARCHIBALD CRAIG

Layman of Oxford, Pa.

Wilford O. Cross has satisfied our curiosity about existentialism. As a basis for ethics it does not seem of much use. But the building of ethics out of human experience is of the greatest importance, seeing that we have international relations with many nations, most of which are non-Christian, and some do not profess any religion. We have to

get this from the study of human nature.

Love, in some of its forms, was the instinct that provided for race survival. In man, what is called kindness or brotherly love, is the cause of his humanity. It makes a higher intelligence tolerable, and keeps selfishness from destroying the race. Love preserved the race long before any religion became known. God is love.

Before civilization became known, as may be seen by observing people who have had no taint of civilization, such as the African Pygmies, kindness and mutual aid were present in a high degree. Honesty and justice were its by-products, and in present day food gatherers, it is the admiration of all observers.

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