

The **WITNESS**

FEBRUARY 2, 1956

10¢



MARY VAN KLEECK

HER articles on Christianity and Atomic Energy will be featured during Lent. See page fourteen for further announcement

LETTER TO A YOUNG FRIEND

SERVICES In Leading Churches

NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Sermon and Holy
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mon, 4.
Weekdays: Morning Prayer, 8:30; Holy
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Thursdays and Holy Days; Holy Com-
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munion, 9:30. Friday, Holy Com-
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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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Thurs., 9; Wed., Noonday Service, 12:15.

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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.

Story of the Week**Cathedral Deans Manifesto
On Nuclear Energy**

**SAY NEW KNOWLEDGE MAKES IT IMPERATIVE
FOR THE CHURCH TO SPEAK**

★ Thirty Cathedral deans from over the country, meeting at Washington Cathedral, declared that as God reveals the secrets and power of His creation, man's moral responsibility for the use of that power increases.

They added that "in the face of man's heightened anxiety resulting from this new knowledge it is all the more required of the Church to speak."

"Man can use the power of nuclear energy for the good of man only as he uses it in accordance with God's will as revealed in Jesus Christ," the statement continued. "As we acknowledge God as the Lord of history, we are bound to glorify him by moral and responsible decisions in the use of his power, for it is the Lord only who makes us dwell in safety."

Dean Francis B. Sayre, Jr., of Washington Cathedral and Dean James A. Pike of the Cathedral of St. John the Divine, New York, were co-hosts at the three-day session which considered public issues and the best use of the Church's liturgy in cathedral services. It was the third annual conference of cathedral deans.

An address on procedures for diocesan services conducted in cathedrals or central churches was delivered by Canon Edward N. West of the Cathedral of St. John the Divine, New York. Under his direction there were model services of Holy Communion and of Evensong and Te Deum for a festival.

Senator A. S. (Mike) Monroney (D. Okla.) spoke informally to the group. He lauded the Church for helping maintain American moral leadership in preventing an atomic war and the use of nuclear weapons in "perimeter" or "border" battles.

The Oklahoma lawmaker said the use of atomic weapons in such conflicts "would cost us our leadership and ruin our chances of stopping atomic warfare among other nations."

He said members of Congress appreciate Church support on issues involving morality.

Walter Lippman, newspaper columnist, also appeared before the conference for an informal discussion as did the Rev. William Pollard of Oak Ridge, Tenn., executive director of the Oak Ridge Institute of Nuclear Studies and assistant minister

of St. Stephen's church there.

The chief subject dealt with at the conference was atomic energy, the subject to be dealt with in the Witness series for this Lent. The first three articles are by Mary van Kleeck, to be followed by one by Canon Charles Martin of Washington, a member of the commission of General Convention on the subject, and then one by William Pollard. The sixth in the series will be by Brice Clagett, now a student at the Harvard Law School, following an extended visit to India. Miss van Kleeck will present the concluding article in the issue of Holy Week.

**PROTESTANT FASCISM
SEEN BY BLAKE**

★ Eugene Carson Blake, president of the National Council of Churches, said that the "sharpest ideological challenge" facing Protestant churches today is "the revival of a white Protestant fascism" based on racism.

He said this fascism presents its greatest danger through use of "the same Scriptures by distortion to support almost an opposite ideology from our own."

Blake cited "the kind of pressure the White Citizens Council is exerting on our brethren in the South, which places their lives in jeopardy if they protest being thrown off the voting rolls."

Mississippi Hears Addresses By Negro Educators

By Charles Hamilton

★ "If you hate me because I am ignorant, I'll educate myself. If you hate me because I am dirty, I'll clean myself. If you hate me because I am a pagan, I will follow the Christian faith. But if you hate me because I am black, I can only refer you to God who made me black."

This was the climax of the speech of President Milan Davis of Okolona College to the diocesan council of Mississippi at Meridian, January 17-18. President Davis stated, "We ask white people to show us the Father—instead of telling us about him. My muscles ripple in the same throb of power as yours; I rejoice and I suffer, I hope and I despair along with you. I know what my color has cost when children grow up to prejudice. I offer my hand in rebuilding an unjust world, wondering how far is freedom's shore?"

President Davis also brought with him two Negroes, members of his faculty, who spoke briefly also to the meeting. Mrs. Mary Hamilton Penn, supervisor of Chicasaw County for the past 10 years, pointed out how 43 rural one-teacher schools had been reduced to 13, with 18 school busses added by the county, with all the teachers now junior college graduates of Okolona, and with an annual song festival of American songs instead of just burden songs.

Professor Frank Young stressed adult education which brings the college home. Against these encouraging speeches there might be noted the complete abandonment of the annual council luncheon, the only interracial gathering

like that in the state among any religious body (which had been begun by Bishop Bratton, almost 30 years ago); the large number of members of the Citizens Council among the lay delegates, and the complete absence of Negroes from the Laymen's league banquet where 352 heard Red Barber speak.

The chairman of Christian social relations, which held one mild meeting during the year, and that in secret, had to leave as host rector to catch a train to Illinois, so Rev. D. M. Gray Jr. brought in a report stressing alcoholism, displaced persons, and geriatrics. The diocese voted with only one opposing vote, to cooperate with the Mississippi Church Council for alcohol education, the only Church agency in the state with which it has affiliated. Alcoholism is a safer subject to discuss in Mississippi now. There did not come to the floor any mention of race, although some laymen wished to take a stand in favor of segregation; some clergymen wished to take stands on both sides, and one auxiliary member had suggested an answer to the statement of the New York Diocesan Department of Social Relations on the subject of Mississippi. It appears, she pointed out, that the University of Mississippi will not at this moment cancel the invitation to the \$64,000 minister to speak at this month's religious emphasis week.

Several elopements were reported by the college work department after one successful conference and this department also gave the most interesting financial report: "We received some money, spent

most of it, and have some left."

All the clergy but two were present at the council. A movement by younger clergy to change the canons to let the rector name a member of the vestry as senior warden was defeated.

There was little debate on any subject. An amendment added All Saints College and Okolona College to the proposal that each communicant give a dollar a year to the University of the South. There was little contest for diocesan positions, and the bishop had to nominate three clergymen himself in order to keep the same delegates from being elected to provincial Synod.

QUIET SERVICE IN BROOKLYN

★ All was quiet on January 22nd at Holy Trinity, Brooklyn. An application to restrain the Rev. W. H. Melish from holding services, signed by the warden, Lewis Reynolds, was heard in court the Friday before, with Judge M. H. Martucello ruling that Melish should conduct services without interference on January 22 and 29th, after which the dispute (Witness, Jan. 19 & 26) will again be aired in court.

The Rev. John Paul Jones, Presbyterian pastor in Brooklyn, preached on the controversy in his pulpit on the 22nd and specifically supported the stand being taken by Mr. Melish.

TRINITY COLLEGE SEEKS FUNDS

★ Trinity College, Hartford, is seeking \$4,570,000 to "strengthen the college's resources and to provide it with certain new tools of education."

A goal of \$3,350,000 has been set for June of next year, with the remaining \$1,220,000 to be raised by June, 1958.

Television Show Brings Gifts To Indian Mission

★ It happened this way. Mrs. Margaret Harris, one of the lay workers at the mission of the Good Shepherd in Ft. Defiance, Arizona, wrote to Virginia Haggart, an employee of WIBW-TV, Topeka, Kansas, thanking her for promising to send Christmas gifts to the Indians at Ft. Defiance. In the letter, Mrs. Harris mentioned the great need. Miss Haggart showed the letter to Jack Ostrode, director of television. Mr. Ostrode called Dean John W. Day of Grace Cathedral and the Rev. Harry R. Heeney of St. David's Church, asking them if they thought a telecast would be of advantage to the needy children at Ft. Defiance. Both gave an enthusiastic "Yes, it would be of great advantage."

Then Mr. Ostrode asked the clergymen if it might be helpful to send one of the cameramen to Ft. Defiance for pictures to be used in the telecast. Again both clergymen gave an enthusiastic "Yes!" In less than three weeks, several telecasts were made. After Mr. Gene McKinney flew to Ft. Defiance for pictures and returned to Topeka, he and Mr. Ostrode made appeals for the Navajo children over the Capper publications facilities. Immediately after the first appeal, gifts began to pour in.

Soon, sixty thousand pounds of food, clothing and toys were on their way to Ft. Defiance through the generosity of the people of the state of Kansas, the Healzer Cartage Co. of Topeka and the Navajo Trucking Company of Denver, Colorado. The transportation of thirty tons of food, clothing and toys was a free gift and the drivers of the two trucks

bound for Good Shepherd Mission, gave their time between Topeka and Ft. Defiance, making shifts en route so that twelve drivers took part in the project. Hundreds of Kansans had made it possible for the Navajo Indians in Arizona to have these gifts. Actually, the Navajo drive for gifts lasted eight days. They came from people in Topeka and several other cities near by, including Manhattan, Junction City, Emporia and Council Grove.

Before the trucks rolled out of Topeka, a ceremony was held in front of the radio station. Officials of the station, Capper publications radio and television stations, the trucking companies and representatives of Indian tribes close by, took part. The representatives of the stations who sponsored the drive said success was due to the work of hundreds of kind hearted people, too numerous to name individually.

Before the gifts left Topeka, Dean Day blessed the trucks, and a group of Pawnee and Kick - A - Poo Indians, in costume, from the Hoyt and Mayetta reservations north of Topeka, performed a ceremonial dance of friendship on the lawn of the studio.

A procession of motor cycle police, cabs, trucks and private cars escorted the two trucks to the Topeka City limits.

Gene McKinney and his cartoon Indian friend, "Yickety Yack" went to the Navajo reservation to be on hand when the trucks arrived there. Mr. McKinney took moving pictures of the arrival of the trucks filled with gifts. They have been shown over television with proper comment.

The station presented a check of over \$1,300 to Dean Day for the Indian mission which he has sent to the Rev. Davis Given, Priest-in-charge at Ft. Defiance. This money was sent by hundreds of interested persons to be added to the 60,000 pounds of gifts of food, toys and clothing to help the Navajo children and people.

This has been the most amazing out pouring of Christian spirit imaginable—demonstrating what can be done when a group of people with good motives and imagination put on a radio and television program for those in need.

KLOMAN RESIGNS AS DEAN

★ Felix Kroman has resigned as dean of the Virginia Seminary. In a letter to the trustees, meeting January 20th, he stated that the call to become rector of St. Alban's, Washington, where he served before becoming dean, "has made me realize that it is in the sphere of the parish ministry that the remaining years of my ministry are to be spent, and not in the strictly academic sphere of the seminary."

He added: "I feel I can leave and continue to serve this great school which is, to my way of thinking, on the verge of its greatest era of service to God's Church."

The resignation becomes effective at the close of the present academic year.

SHEPHERD SPEAKS IN LOS ANGELES

★ The Rev. Massey H. Shepherd, professor at the Pacific and Witness columnist, was the headliner at the meeting of the Auxiliary of Los Angeles, held January 24th at St. Paul's Cathedral.

Educational Television Now Threatened by Commerce

★ Two Protestant groups filed briefs with the Federal Communications Commission in Washington, protesting any revision of its rules that would jeopardize the future of educational television. They are the broadcasting and film commission of the National Council of Churches and the office of communication of the Congregational Christian Churches.

Both briefs stated that proposals now before the commission to revamp the entire allocation of television frequencies would, if adopted, "mean the death of the reservation of channels for education." They requested that the FCC "maintain intact its table of assignments including the reservation of all television channels presently reserved for educational purposes."

Religious groups are concerned with the proposals because the reserved channels are available to Church-affiliated colleges and universities on the same basis as state schools.

More than 250 TV channels are currently reserved for non-profit educational use. Only 18 of these are actually in operation. Commercial applicants are seeking to terminate the reservation of those channels for which educational groups have not yet made application and their petitions are being considered by the FCC.

In their briefs, the Protestant groups discounted the argument that educators have been unduly slow to take advantage of the television frequencies that have been reserved for educational stations.

They maintained that educators cannot be expected to move as fast as business and industry. The 18 stations pres-

ently in operation in the field of education, they stated, "represent a fine achievement."

Everett C. Parker, director of the office of communication of the Congregational Christian Churches, who prepared that agency's brief, declared that "the protection must be continued for non-commercial educational organizations in view of their financial and other disabilities. Non-profit groups have always obtained definite consideration from federal, state and local governments in recognition of the particular status of such groups," he said. "This is due to a realistic awareness on the part of government that these groups are different from commercial enterprise."

The FCC reserved channels for the use of non-commercial educational stations in 1951 when it announced a pattern of future television development in the United States.

SEGREGATION ISSUE IN SOUTH FLORIDA

★ A group of pro-segregationists are planning to bring the matter again before the convention of the diocese when it meets at the Redeemer, Sarasota.

A year ago the convention voted overwhelmingly to accept children at camps without regard to race or color, with members of several parishes later asking Bishop Louttit to call a special convention to reconsider the matter. The camps were held on an intergrated basis, with all attending stating that they were the best held in years.

The sermon that Bishop Louttit preached at the convention last year on the subject of segregation is avail-

able as a leaflet from the Forward Movement, 412 Sycamore St., Cincinnati.

PADDOCK LECTURES AT GENERAL

★ Prof. E. R. Fairweather of Trinity College, Toronto, is giving the Paddock Lectures this year at the General Seminary. His subject is "The Christian Understanding of the Supernatural." The first lecture was on January 30th.

CONFERENCES AT SEWANEE

★ Two conferences to be held in June at the University of the South will be held in succession, thus allowing visitors to attend both. The laymen's conference will meet June 21-24, followed by the training school, June 24-30.



One Fourth Of All Episcopal Bishops

and 14% of the Clergy received their undergraduate education at one of four colleges committed to Christian liberal education in the tradition of the Episcopal Church.

Gifts and bequests to these colleges are investments in the future of our Church and Nation.

TRINITY.....Hartford, Conn.
Gambier, Ohio.....KENYON
SEWANEE...Sewanee, Tenn.
Geneva, N. Y.....HOBART

EDITORIALS

PLAN OF SATIS PRASAD

NORMAN COUSINS, editor of the Saturday Review of Literature, writes in the issue of January 14th of meeting the Hindu priest, Satis Prasad, in Indonesia and learning of his desire to come to America as a missionary.

"You would like to convert Americans to the Hindu religion?", Cousins asked.

The reply of the Hindu, considerably abbreviated because of our space limitations, follows:

No, I would like to convert them to the Christian religion. You see there is no basic difference in the moral substance of Hinduism and Christianity. Historically and theological, of course, each has its own distinctive character. But in the moral teachings they have far more in common than most people realize. I would like to concentrate on making Americans aware of the need to believe in these moral teachings, by whatever name they go.

(There follows various quotations from Hindu scriptures, Jewish scriptures and Christian scriptures showing many striking parallels even in wording.)

The important thing is to get people to act on the basis of these teachings. And that is why I am so eager to help save Christianity. Christianity cannot survive in the abstract. It needs not membership but believers. The people of your country may claim they believe in Christianity but from what I read at this distance, Christianity is more a custom than anything else.

Your very way of life, your whole economy, your foreign policy, your values—surely you must see the great inconsistency between them and the teachings of Jesus. Christianity is a religion of humility, of renunciation, of sacrifice, of moral purity. It is not a power doctrine for a nation or an individual. Yet even as you flout Christ's will you call yourselves Christians. My mission will be to get you to realize what you have to do before you have a right to use the term.

I say this not in anger. America has given much to the world and can give more still. But in recent years you have lost much strength in direct proportion as you have de-

parted from the literal acceptance of the doctrines you profess to follow. I can think of no country in history that weakened itself more than America did when it dropped two atomic bombs on living creatures. Please do not stop me by saying that there can be no religion in warfare. When you kill without meaning, you go beyond war.

Atomic energy transcended warfare and was the beginning of a new age on earth. You had sole possession of the bomb. Your leaders knew the end of the war was at hand. They did not tell the truth when they claimed they were trying to save the thousands of lives that an invasion would cost. All the documents which have come out since the war have proved that your leaders knew the atom bomb was not necessary to win the war. Yet they used it not once but twice. If there was an excuse for the first bomb, what excuse do you give for the second a few days later?

These things weigh very heavily on me. Americans are my brothers. So are the Russians. But the Russians are opposed to the Hindu-Christian spiritual development of man. You at least accept it in theory, and that is why I want to come to America to see if I cannot get you to accept it in fact.

I would ask you either to accept the teachings of Jesus in your everyday lives and in your affairs as a nation or stop invoking his name as sanction for everything you do.

Perhaps without realizing it, you have a superiority complex. You claimed that only you could do certain things, as in science, and it turns out that you were as wrong as everyone else in history who had made claims of superiority. Mistakes like these come at heavy price.

America has much to offer the world. But it will continue to weaken itself unless it throws off its assumption of superiority and thinks in terms of mutuality. True strength can only be in moral principle come to life.

I want to come to America to make you try to understand that retribution is not a random divine act for a random event but something men themselves fashion out of continuing error

and out of a continuing failure to see the validity of moral law in their actions. I should like to tax the Christian individual with responsibility for the group.

But more importantly, I should like to do what I can to help America prepare itself for the big developments of the next few years. Asia and Africa are now awake. They are tearing themselves free from their bondage. They are learning how to read and write and make things. Soon they will be more powerful even than you. What will happen when America discovers that it no longer is the most powerful nation in the world? Will it become resentful and antagonistic? Will it learn how to abide the fact that it is not predominately a white man's world? It must not be a dark man's world either; and both

white and dark will have to make the adjustment.

I would like to be able to convince the Americans that their guideposts at such a trying hour can be found in their own spiritual legacy, and not in striking out fiercely and wildly in an attempt to hold back history. For I would persuade them that the greatest honor and source of pride is to be found not in the banners of the group but in human brotherhood.

I preach. I know I preach. That is exactly what I would like to do in America. I want to be a missionary in your country. I want to help save Christianity for the Christians. How do I go about doing this? Do the Americans believe in missionaries? Will Americans welcome me?

LETTER TO A YOUNG FRIEND

By Roy M. Houghton

Congregational Minister of New Haven

OUR little talk about religion was interrupted too soon. You impressed me by your thoughtful interest in the Christian faith. Your queries and your doubts are wholesome. Faith founded on the word of another person is not well founded. Your faith is what you yourself believe; your inmost convictions, after reading, thinking and investigating. Our ideas often change as we grow in years, in knowledge and especially in experience.

We must be careful about the premise if we are to arrive at a logical conclusion. We make no progress in our search for truth if we start with a false premise. What you said about the records concerning Jesus, indicated that you had been misinformed. One of your favorite teachers led you to believe that the earliest records of Jesus and his teaching are two hundred fifty to three hundred years after his death. Also that "many other persons have claimed to be the Christ. Why then should we accept Jesus rather than the others?"

The Record

YOUR teacher gave you a wrong start when he led you to believe that the earliest records of Jesus and his teaching are two hundred fifty to three hundred years after his

death. Any person well informed on the subject knows we have authentic records which go back almost to the time of his death. The Apostle Paul wrote letters to the Churches. Some of these letters are in the New Testament. They were written between 50 and 60 A.D. to churches which he had founded some time before. They contained what he knew and believed about the life and teaching of Jesus. The experience known as his conversion on the Damascus Road occurred a few years after the death of Jesus. Some tremendous spiritual power changed Paul from the ruthless, cruel persecutor of Christians to the most dynamic and constructive of all the apostles. A new power entered his life which he maintained was the Risen and Living Christ. He has influenced the course of civilized history for two milleniums. His letters of his life are facts which testify to the fact of Christ.

The New Testament also contains four little books known as the Gospels. They are records of the life and teaching of Jesus. Each of them differs from the other in some respects, but all have much in common. Their central core of teaching about the reality of Jesus Christ is the same. They were written between 70 and 100 A.D. The earliest and the shortest is the Gospel according to Mark.

Here we have a brief story of the life of Jesus. The emphasis is on certain events in his life, beginning with his public ministry. This book is the work of a young man, written about 70 A.D.

Where did Mark get his date? He was the companion of Peter after the crucifixion and the resurrection of Jesus. Peter and the other apostles were convinced beyond all doubt, that Jesus had risen and made himself known to them and to many others. Peter went about the city and the country, through Asia Minor and even into Rome, preaching and teaching about Jesus. He took Mark with him. He was a powerful preacher. After one of his sermons three thousand people responded to his call to become Christians. Mark heard that story from Peter's lips, over and over again, until he knew it by heart. After Peter's death he wrote out what he heard from Peter. Much of what we have in the Gospel of Mark therefore, is the eye-witness testimony of Peter the Apostle.

Matthew and Luke contain most that is in Mark. In addition they have many of the sayings of Jesus, not found in Mark. These sayings were copied from an early collection of the sayings of Jesus, made shortly after his crucifixion, by men who had been with him. Here we have the Sermon on the Mount and those matchless stories called the Parables, which are woven into our literature and into the fabric of western civilization. These records, tested and authentic, go back to the time of Jesus. Let no one convince you that Jesus of the Gospels was a myth. His birth, life, death and resurrection at a certain time in history is certified by infallible records.

Other Claims

WHAT about the remark that "other men have claimed to be the Christ; why then should we accept Jesus rather than another?" Yes, many have claimed to be the Messiah, from Nero to Hitler. There doubtless will be many more in the years and centuries to come. How can we know the truth? Jesus himself gave the answer. "By their fruits ye shall know them." Judged by their fruits who is there to compare with Jesus?

What are some of the precious fruits of that life? First, we have the human lives changed and glorified by his life. Look at his friends, his disciples, who had been with him through his earthly ministry. When he was arrested

they all forsook him. One of them betrayed him. What happened to them later? Judas, the traitor, hanged himself in remorse. The others, convinced that he had risen, rallied to his standard with courage and enthusiasm. They were transformed from cowards to heroes. They defied all threats from officials and mobs, and even the Roman Emperor. They went everywhere proclaiming the Gospel and saying: Christ, crucified, rose from the dead and is alive forevermore.

From that time to this men and women have been transformed, purified and made powers for righteousness in the world. They are beacon lights, blazing the trail of civilization: Augustine, Constantine, Francis of Assisi, Savonarola, Luther, Calvin, Knox; the Pilgrims and the Puritans. Livingstone, Grenfell, Schweitzer, and millions of others who, humble and nameless, followed the Master, lived good, Christlike lives, and carried the Gospel of God to all nations. No religion in all history has taken root in so many parts of the earth. At a conference in Madras, India, in 1938, I saw Christians, natives,—from seventy nations. Their number is increasing. Each group is a cell in the body of Christ which is destined to save the world. That is the hope of the world.

Another fruit of the Christian life is the best in our literature. He gave us the Bible. The English translation, known as the King James Version, is a priceless gem of English literature. He gave us Dante, and Milton and Tolstoi; Goethe and Emerson; Longfellow and Whittier; Tennyson and Browning.

He gave us the great cathedrals, and the New England meeting house. He gave us our great music, and paintings. He released the soul of man and set him free to discover truth in science and invention.

Christ gave us our American democracy, which would not be possible except for his revelation of the dignity and worth of each individual as a child of God. There is much that is evil in our national life; much that makes good, honest, Christian citizens hang their heads in shame. That is the part which is not in accord with the life and teaching of Jesus. The Church, the true Christian people, have waged war against that which is evil, and they will continue that crusade in the name of Christ until this is in truth a Christian nation, working to build a Christian world.

Still another fruit of the Christ life is the increase in education. Remember that Chris-

tians founded Harvard and Yale and Dartmouth and Williams and Amherst, and Smith and Mount Holyoke, and a hundred other colleges in this land. Christians laid the foundation for free education in our nation, from the kindergarten to the university.

Freedom of religion, freedom of education, freedom of the press, freedom of individuals to choose their form of government, and those who are to rule over them; these precious freedoms do not exist in countries where the Christian religion is shackled or suppressed.

"I am the truth," said Jesus. "You shall know the truth and the truth shall make you free." A tree is known by its fruit. By that test the one best hope for the world and for each individual is Jesus, the Christ.

A Blind Man Groping

By William B. Spofford, Sr.

WILLARD UPHAUS is a Methodist layman with a doctor's degree who has always done what we tell lay people they should do—serve God by serving their fellow men. His piety annoys me but it is more than compensated for by his social passion.

For some years he was the director of the Religion and Labor Foundation, but when organized labor climbed on the gravy train some of the former militants, taking their orders from Walter Reuther, fired him. Since then he has been the director of the World Fellowship of Faiths which sponsors retreats and conferences at a quiet spot in New Hampshire.

Last month, at a public trial in Concord, a member of the supreme court in that state found him in contempt for refusing to turn over the names of people who had attended these affairs and sentenced him to prison "until purged of contempt." His attorneys moved that he be freed on bail while the attorney general, Louis C. Wyman, who has been hounding Uphaus for two years, asked the judge to lock him up to "wait it out" until he was willing to comply with his demands. He was freed on \$1,500 bail put up by the Religious Freedom Committee and a Christian friend.

Thus a man who acted in accord with his Christian conscience was given an indeterminate sentence—in effect a sentence for life

—even though he was not charged with a crime. Such a sentence, we suspect, is unprecedented in our history.

Uphaus was on the stand for a day. The attorney general denied that he was building his case on "guilt by association", but nevertheless badgered him with questions, insinuations, cynical comments, references to his travels, all with the intention of blackening his character in the mind of the judge. This in spite of the fact that previously, in executive sessions with Mr. Wyman, Uphaus has answered all questions about his faith, beliefs and activities freely. That record includes a statement of faith, the social teachings of the Methodist Church on civil and religious liberty, reference to his teaching in the field of religion in colleges and seminaries and the record of his efforts for peace.

The citation for contempt and the sentence came after Uphaus had testified, under oath, that he was not and never had been a Communist and that as far as he knew not a single guest, during the three years the World Fellowship has operated, had ever by word or deed indicated any desire to overthrow any government by force or violence. The fact is that Uphaus is a 100% Christian pacifist.

Nevertheless the sentence of jail until "purged of contempt" was handed down after he had again refused to be an informer, which he did on the following grounds:

The Bible teaches against bearing false witness.

The social creed of the Methodist Church condemns "guilt by association."

To hand over names of others for possible harassment would be to violate the freedoms guaranteed by the First Amendment, including the free exercise of religion and peaceable assembly.

President Eisenhower on Bill of Rights Day, December 15th, called upon citizens to defend our liberties.

Protestantism holds a doctrine of the priesthood of all believers through which the Christian, under God, after prayer and consultation, reaches an inner conviction of his own as to what is right and just.

If Uphaus goes to prison—and knowing him, it can be said that he will before he lets witch hunters destroy his soul—the rest of us had better know that the Fascists who wrap themselves in the American flag will not stop

with him. It is the familiar pattern unfolding here as in Hitler Germany and other Fascist regimes—first knock off the Communists, then the liberals and radicals in labor circles, then education and finally, religion.

Criticize foreign policy; condemn social and political injustice; work for peace, and sooner or later they will be on your neck.

When it happens let's hope that a lot of folks will stand up with Uphaus, and insist that the Christian religion goes beyond ceremony and demands moral judgements and actions in all areas of life.

If enough do, surely the people of this country will in time bestir themselves and save us from the humiliation and horror of a police state.

Spacious Living

By **Corwin C. Roach**
Dean of Bexley Hall

AMERICAN historians point out that our geographical frontier disappeared somewhere in the 1890's. Little pockets remained tucked in here and there among the intermountain states, but for all practical purposes the final boundaries were reached and the process of crowding began. Rather than the immensities of the wide open spaces it is this confinement and cramping which have made man a lost soul.

The old-timer will recall with wistful nostalgic longing the days "when there was not a single fence between this ranch and the Canadian border." It is the memory of this recently lost freedom which sets the American apart from the European, the Westerner from the Easterner. He who has lived on a frontier has a "wide-angle vision".

The Semitic nomads who roamed the gaunt wastes of the Syrian desert shared this same feeling. The word which they used for salvation means originally "to make wide, or broad." From there the development was easy and obvious, "to liberate", "to deliver", "to give victory in battle". Something of the sweep of the wilderness entered into their use of the word. In the rugged terrain of Palestine, where a man was imprisoned in the tiny enclaves of valley and hill the nomad turned peasant longed for the desert, looked for a savior who would give room to his people.

We think of the very similar German plea

for "Lebensraum" before the first World War. There is a kind of claustrophobia which affects nations as well as men but it can not be cured by force of arms as Germany discovered. Today we live in a world where the geographical frontiers have continued to shrink and men in America as well as on the more crowded continents are being squeezed closer and closer together.

This constriction is not only physical and economic. Modern methods of communication have invaded the spheres of the social and the intellectual as well. We are subjected to pressures which cramp the soul of man and our escape seems cut off. We can understand why the Hebrew word for tight straits, distress is a homonym for the word for adversary or foe if indeed it does not come originally from the same root. We resent being hemmed in and any restrictions to our freedom we judge hostile and inimical.

Much of the popular distaste for religion so-called comes from the belief that religion is a straitjacket imposed upon the natural impulses and desires. We all resent regimentation and regulation. The word salvation is regarded as a kind of theological bait which is used to snare the unwary into the trap. From this point of view "the saved man" is like a caged bird with its wings clipped.

The etymology of the Hebrew word as well as the whole tenor of biblical thought tells us the contrary. The Psalmist praises God that He has brought him into a broad place (18:19, 31:8). The Isaian poet speaks of his mission from God as proclaiming liberty to the captives and opening of the prison to those that are bound (61:1) a prophecy which Jesus takes upon Himself as the program for His own ministry (Luke 4:18).

God is the great liberator. He is continually opening new doors for mankind. The old physical bounds have disappeared, but God in Christ is our savior. He is disclosing new spiritual frontiers. This then is the real meaning of the name Jesus. As Mat. 1:21 tells us, He shall save and deliver us. The Christian has a freedom and a breadth of outlook which is denied the man who continues "cabin'd, cribb'd, confined, bound in" by his lusts and his fears. Salvation means spacious living. It is independent of our physical circumstances. The dweller in the most crowded slum by the grace of God can live the abundant life in Christ.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IT WAS in the days when I had my first parish that I heard that "a minister only works on Sundays and then he just rides round." Not so long ago I spent the day with a parson and, although I preached for him, he still had the three services, a church organization, and gave an address at night at a place that was half an hour's drive away. He had a christening too. Few lay people know that the real strain upon a clergyman is a strain on his nerves. He must say the right thing even when he is tired; whether at a wedding or a funeral he must say it. If he says the wrong thing there will be trouble and he will pay bitterly. So will his wife. If he is to say the right thing he must be unhurried, calm in spirit, walking closely with God.

If parishes were to advertise for a rector the ad might read like this: "Wanted, a rector. Much will be asked of him and much will be given. Materially, \$6000 all told and a good plant; spiritually, wholehearted support."

Nurture Corner . . .

By Randolph Crump Miller

Professor at Yale Divinity School

WE ARE told that we must "accept" these little devils "as they are." We must not make them earn our love, but must love them in their unregenerate mischief as they sabotage our attempts at discipline.

This is a great deal to ask of any teacher, and yet it is the primary requirement of good teaching. If we are to teach children that God loves them and is willing to forgive them and will "justify them" for their faith and not for their works, we cannot reject them.

Christian education begins when a person is enabled to accept the fact that God accepts him as he is. He is not going to learn this from a teacher who does not accept him as he is.

But this acceptance is not wishy-washy. It is a realistic love that can accept the sinner while it rejects the sin. It is an acceptance that makes discipline possible, for discipline provides the structure and order of life.

Christian parents often achieve this acceptance. The child knows his parents accept him as he is, although he knows they hope he may become what he ought to be. They punish him in many ways, but he does not doubt their love. They provide guidance for his growth, but he knows he has genuine freedom within certain well-defined limits. And in their devotion he senses the mystery of God's grace that enables them to restore broken relationships and to sustain their love for each other.

A church school class is not a family, but when the spirit or atmosphere of the class is based on Christian love, the pupils know intuitively that no matter how they behave they are loved by the teacher and by the God of Jesus Christ.

It Does Cost Money!

By William P. Barnds

Rector of St. James, South Bend

"YES, it costs money to rear a son" said a father one time. "When my son was born there were hospital bills. As he grew older his food and clothes cost money. When he went to high school there was still more money needed. And college — that cost me money too. But my son died. And now he costs me no more money."

There is pathos in this story, but there is also truth. In this world of ours, where life and growth are, money is necessary. An expanding business requires increased capital. A new project demands funds.

This applies also to the Church. As Christians we ought to rejoice when askings for missions are larger because this means that Christ's work is growing. As the work of our parish increases, expenses increase, but we ought to be glad this is so, and welcome the opportunity to share in this growth by our increased gifts and work. A dead enterprise or a lost cause does not need funds, but a living thriving religion calls for generosity.

ELSA NEWS LETTER

SINCE our last message there have been some very significant happenings in the struggle for world peace, of which the most important and challenging was the declaration of Pope Pius vigorously opposing any further testing of nuclear weapons and the use of them in warfare. The value of this forthright statement derives from two facts—1st, that the Pope is speaking for the largest single body of Christians in the world. 2nd, that his Holiness has been, and is, one of the most militant enemies of Communism, recognized and welcomed as such by the makers of foreign policy in America. This second fact makes it impossible for our American State Department and its allies in the Pentagon to minimize the Pope's statement as just another declaration of a dupe of the "Communist conspiracy." The embarrassed silence of Western politicians is a welcome sign, as is the playing down of this development by the press. It now behoves the leaders of Protestantism to welcome the Pope's declaration and signify their hearty agreement with it. The present situation may well prove to be the turning of the tide and the beginning of a drastic revision of American foreign policy along the lines of peace and honorable compromises with potential enemies. There are signs of mounting disgust in Congress and out with the futile performances of our present Secretary of State, so that his long overdue replacement may now be reasonably expected. Certainly his continuance in office would be a heavy load for the Republican Party to carry in a Presidential election year.

Today it is no longer true—as it was but a short time ago—that militant advocates of world peace, *ipso facto*, suspect nor do so many papers feel it necessary to put the word peace in quotation-marks. If the Summit Conference at Geneva accomplished nothing else, it is clear that it is responsible for this changed attitude toward world peace as a necessary basic element in realistic foreign policy and for the emergence of a justified criticism of those political leaders who have made military force and the threats of war the dominant features of their programs.

ELSA PROGRAM

AS THE Episcopal League For Social Action has ventured to advocate the pursuit of world peace, even in co-operation with Communists when they too demand it, regardless of how we may have differed with them in political and economic programs, we are naturally pleased to find so much public opinion beginning to catch up. The three basic principles of ELSA which we have stood for and tried our best to implement and

publicize with what meagre resources have been at our disposal are *world peace* as the prime necessity in today's world, *civil rights* for all, with no discrimination because of race, religion or political belief and *social change* here and in all countries wherever the interests of the neediest demand it. For these three principles we shall continue to work and we earnestly invite all members of the Episcopal Church to support us in this work by becoming active members. Membership dues are \$3.00 a year and a check for that amount sent to Arthur H. Fawcett, Annapolis, Maryland, will bring a certificate of membership by return mail. Larger sums for those who can afford it will aid us correspondingly to carry on our work. The Annual Meeting of ELSA will be held at the Church of the Incarnation, Madison Avenue at 35th Street, New York City, on February 22nd at noon. This will be an important meeting, dealing with problems of reorganization and all members who possibly can are urged to attend.

CIVIL RIGHTS

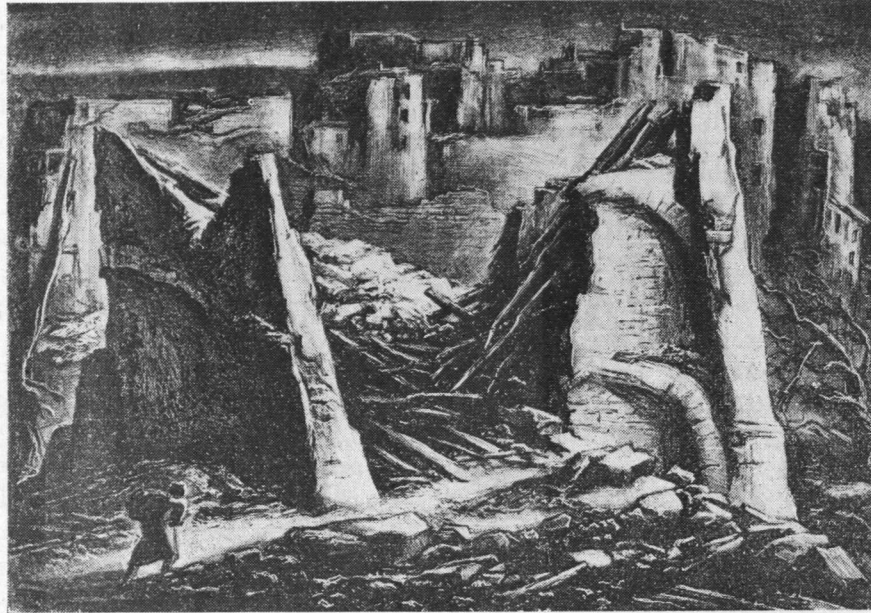
THE status of civil rights in America has in various important ways definitely improved. Congressional committees of inquiry are proceeding more warily, although the Senate committee under Senator Eastland has recently threatened seriously the cherished American tradition of the freedom of the press in a red-baiting joust aimed chiefly at the New York Times. Senators should receive an avalanche of protests against this outrage—especially Senator Thomas Hennings who is Chairman of the committee investigating the state of civil rights.

Racial intolerance and persecution, as everyone must know, has broken out in the South, notoriously in the state of Mississippi, where the kidnapping and murder of a young Negro boy remains unpunished. The state of Virginia is definitely planning procedures to set naught the desegregation order of the Supreme Court. Senator Eastland and others are frankly defying this order which amounts to a revival of the "States Rights" slogan which most of us had—perhaps mistakenly—assumed had been discredited and outlawed by the Civil War settlement. These menacing signs in the field of civil rights are of serious concern to men and women as Christians, as well as loyal citizens. If the Churches hold their peace now in the face of such doings they will be less than loyal to Christian principle and to American tradition. ELSA will try to do its part, but it is a very small voice indeed. May our top echelon leaders speak out with prophetic vigor. "*Verbum sap!*"

Communications to the League should be sent to

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THE LONE SURVIVOR

It may come to that, and worse, unless the Nations find an effective means of controlling Atomic Energy. This most important subject before the world today will be discussed this Lent in a series of seven articles

CHRISTIANITY AND ATOMIC ENERGY

Four articles will be by MARY VAN KLEECK, former director of Industrial Studies of the Russell Sage Foundation; a Fellow of the American Association for the Advancement of Science and a member of the Federation of American Scientists, a group of physicists, sociologists and economists seeking to meet their responsibilities for public action relative to atomic energy. A fifth article will be by CANON CHARLES MARTIN of Washington, a member of the General Convention Commission to study this vital subject. Other articles will be by William Pollard, director of studies at Oak Ridge, and Brice Claggett of the Harvard Law School.

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FULL CLERGY RIGHTS FOR WOMEN

★ Full clergy rights for women will be asked of the General Conference of the Methodist Church meeting this year. The request will come from the Woman's division of Christian service which met at Buck Hill Falls, Pa., the weekend of January 15th.

The delegates also supported federal aid for schools, with the provisos that it should go only to public, tax-supported schools; that funds should be administered by the states; that no funds should go to communities where steps are not being taken to carry out the ruling against segregation.

On foreign policy the conference voiced support of self-determination and self-government for all peoples and stated that the U. S. should press for the acceleration of peaceful processes by which dependent peoples can achieve a respon-

sible self-government and become full partners in the world community.

CHURCH—STATE ISSUE

★ Officers of the Albuquerque, N. M. chapter of Protestants and Other Americans United for Separation of Church and State are extending the membership throughout the state. The move was made to implement the fight against the 1955 state law permitting counties to provide public transportation for parochial school children.

Seven Churches are now represented on the board of directors, including the Episcopal Church.

YOUTH PROBLEMS DISCUSSED

★ The attitude of parents toward adolescent problems are being discussed on six

successive Wednesday evenings at St. Bartholomew's, Baltimore, Md. They are under the joint auspices of the mental hygiene society of the city and the parents guild of the parish.

Leaders are Dr. Charles Bagles and Dr. Walter Easterling, instructors in psychiatry at the University of Maryland.

BISHOP OF CEYLON TO LECTURE

★ Bishop Lakṣa De Mel of Ceylon will visit this country in November, speaking throughout the country under the auspices of the National Council.

CHOIR SCHOOL ON COAST

★ The first choir school on the west coast will open at St. Paul's Cathedral, Los Angeles, in September. It will be a parochial day school for boys, according to the announcement by Dean David Scovil.

U. S. Air Force Asks for Chaplains

30 *Episcopalians needed now!* Applicants must be college and seminary graduates under 33 years of age. Priests without military experience will find great value in voluntarily assuming obligations from which legions of American young men have not been exempt.



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PEOPLE

CLERGY CHANGES:

DAVID R. COVELL Sr., formerly in the Middlesex missionary field of Mass., is now residing in Detroit and will do supply work for the diocese of Mich.

HENRY C. BECK has resigned as rector of Calvary, Flemington, N. J., to complete a book about New Jersey for the Rutgers University Press.

ORDINATIONS:

JAMES B. PRITCHARD, prof. at Pacific Seminary, was ordained priest by Bishop Block, Dec. 17, at St. Mark's, Berkeley, Cal. Ordained priests at the same service

were RICHARD G. JOHNS, vicar of St. Bartholomew's, Livermore, Cal.; DWIGHT W. EDWARDS, vicar of St. Timothy's, Mountain View, Cal.; HAROLD R. BRUMBAUM, vicar of Christ Community Church, Woodside, Cal.; WILLIAM W. EASTBURN, curate at All Saints, Carmel, and vicar of St. Dunstan's, Carmel Valley, Cal.

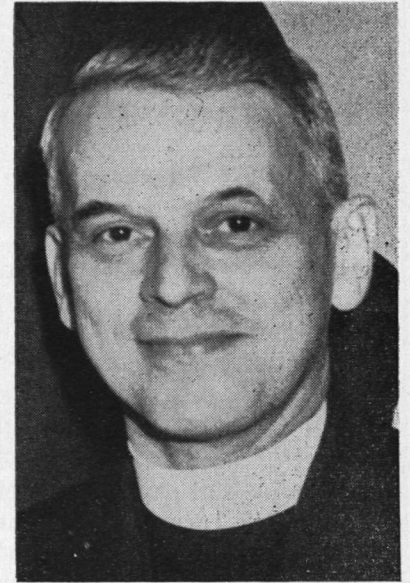
WILLIAM L. SANDERSON Jr., was ordained priest by Bishop Louttit, Dec. 24, at St. Peter's, Plant City, Fla.

STUART ANDERSON was ordained priest by Bishop Shires, Dec. 18, at Trinity, San Jose, Cal., where he is curate.

NORMAN H. BOYD was ordained deacon by Bishop Block, Dec. 23, at Grace Cathedral, San Francisco. He is vicar of St. Matthews, San Ardo, Cal.

TO VISIT CHURCH ON SOUTH INDIA

★ Bishop Binstead of the Philippines and Bishop Lichtenberger of Missouri are heading a special delegation to



BISHOP LICHTENBERGER

visit the Church of South India this summer. Other members of the group are the Rev. Gardiner M. Day of Cambridge, Mass.; the Rev. John Butler of Princeton, N. J. and Clifford Morehouse, layman of New York.

A resolution calling for the appointment of a delegation to make such a visit was adopted at the last General Convention.



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TOWN—COUNTRY CHURCH MUSIC

★ Sixty organists, choir directors and choir members of town - country congregations from Idaho and Eastern Oregon attended a Town - Country Church music institute, sponsored by the Western Extension Center of the National Town - Country Church Institute, at St. James', Payette, Idaho, on January 21st.

Leaders of the Institute, designed to cope with the music problems of the small church, were Mr. Norman Mealy, instructor in music at the Church Divinity School of the Pacific; C. Griffith Bratt, organist at St. Michael's Cathedral, Boise, and Mr. Marvin Trigueiro, instructor in music at the Weiser High School and organist and choir director at St. Luke's Church, Weiser, Idaho.

NEGRO CONVOCATION ABOLISHED

★ The convention of Tennessee, meeting at Knoxville, January 23, voted to abolish its separate Negro convocation. Plans were also approved to raise a half million dollars for expansion after Bishop Barth cited the needs.

ECUMENICAL SERVICE IN PARIS

★ An ecumenical service was held at the American Pro-Cathedral of the Holy Trinity, Paris, January 15th, arranged by Dean Sturgis Riddle and

Marc Boegner, president of the Reformed Church of France. Clergy of the Anglican, Orthodox, Reformed and other Protestant Churches took part.


CONSECRATION IN OREGON

★ Dean James Carman will be consecrated coadjutor of Oregon on February 7th at Trinity, Portland. Bishop Sherrill will be consecrator and Bishop Remington, retired suffragan of Pennsylvania and Bishop Dagwell of Oregon the co-consecrators.

CONVENTION OF WEST TEXAS

★ Bishop Hines, recently installed as diocesan of Texas, was the headliner at the convention of West Texas, meeting at St. Mark's, San Antonio, January 29-31. Honored at the convention was Bishop Dicus, new suffragan.

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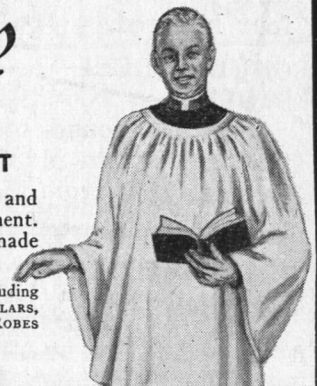
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HONOLULU CHAPEL BEING BUILT

★ Plans for the construction of St. George's Chapel at Pearl Harbor, Honolulu, are underway. The new structure, also to be known as the Pearl Harbor Memorial Chapel, has been made possible by a gift made by the National Council and by the offering taken at the General Convention. The Convention voted to aid in the construction of a church in the Pearl Harbor area as a memorial to those who lost their lives in the attack on Pearl Harbor, and a plaque commemorating the Honolulu Convention will be placed in the chapel.

The altar in the new chapel will be a memorial to the late Harold D. Neill of Ohio, who died just before the Convention, which he was to attend as a deputy. It will be made possible by the gifts of the people of Southern Ohio. Members of St. George's congregation will contribute to the church furnishings.

The chapel will seat about two hundred people, and is planned for future expansion to a capacity of more than four hundred.

CHURCH BELL STOLEN

★ A 500-pound bronze bell that is 200 years old was stolen January 12th from the Episco-

pal Church in Elmsford, N. Y. It was the gift of St. Philip's, Garrison, N. Y. and was to be installed as soon as funds were raised to build a steeple to house it. Meanwhile it has lain under the church porch. An aroused community is looking for the thieves.

PASADENA RECTOR RESIGNS

★ Canon John F. Scott has resigned as rector of All Saints, Pasadena, Calif., after serving for twenty years. During the period the parish has grown from 1685 communicants to 2800, with a baptized membership of 4500 and is today the largest Episcopal church west of the Rockies. In 1936 a budget of \$32,000 was underwritten by 253 pledgors. Today the budget is \$98,000, met by 900 pledgors and other anonymous contributors. There is an en-

downment of \$222,000 raised during his rectorship, with \$433,000 given outside the parish.

There has been a corresponding spiritual development under Dr. Scott's notable rectorship.

PROTESTANT SERVICE BROKEN UP

★ The Rev. Rodolfo Bertini, Churches of Christ pastor at Aprilia, near Rome, Italy, and several of his congregation, were injured on January 15th when people stormed into the church and broke up a service.

The clergyman charged that the disturbance was led by men and boys belonging to the Catholic Action group.

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Rev. C. Kilmer Myers, v
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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
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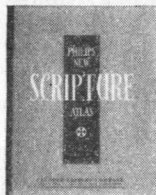
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BACKFIRE

W. A. HARRISON
Layman of Des Moines

It is to be expected that theological professors would resent Kierkegaard as he had their number, but why print the petulance as a book review (Dec. 1)? SK naturally did not have a 1920 view of the Bible, but to accuse him of protecting the Bible betrays a remarkable ignorance about his writings. When the reviewer says that SK "has no real conception of the church" he perhaps means that SK has caught the Church in permanent hypocrisy. If SK is sure most religion is formal and on the surface, well, where is the evidence otherwise? There should be plenty around any seminary. Would you mind asking your reviewers to review books not disgorge prejudices?

O. C. REEDY

Layman of Billings, Mont.

You and other readers may be interested in the fact that the *Silent Witness* of the Cross at St. Stephen's Chapel, Billings, Montana, (see cover, November 24 *Witness*) has been broken by the sound of bulldozer, saw and hammer as there is being built an addition to the plant at a cost on the order of \$125,000. Present work will provide chapel

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and parish hall. The church will come later.

Also, apropos of the article on *Family Worship in the Church*, in the same issue, there may be interest in a solution to the time problem. At St. Luke's, Billings, we have found it necessary to have two family services at 9 and 10 o'clock (besides services at 8 and 11). It requires close timing to move a congregation from church to classrooms on an overlapping schedule and then to empty the classrooms for the next shift. It is by no means an ideal arrangement, but it works, and we approach the 50-minute class session. In the meantime, those of the parish who normally attend St. Stephen's, which is a part of St. Luke's parish, are meeting at nearby Rocky Mountain College during the construction period.

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