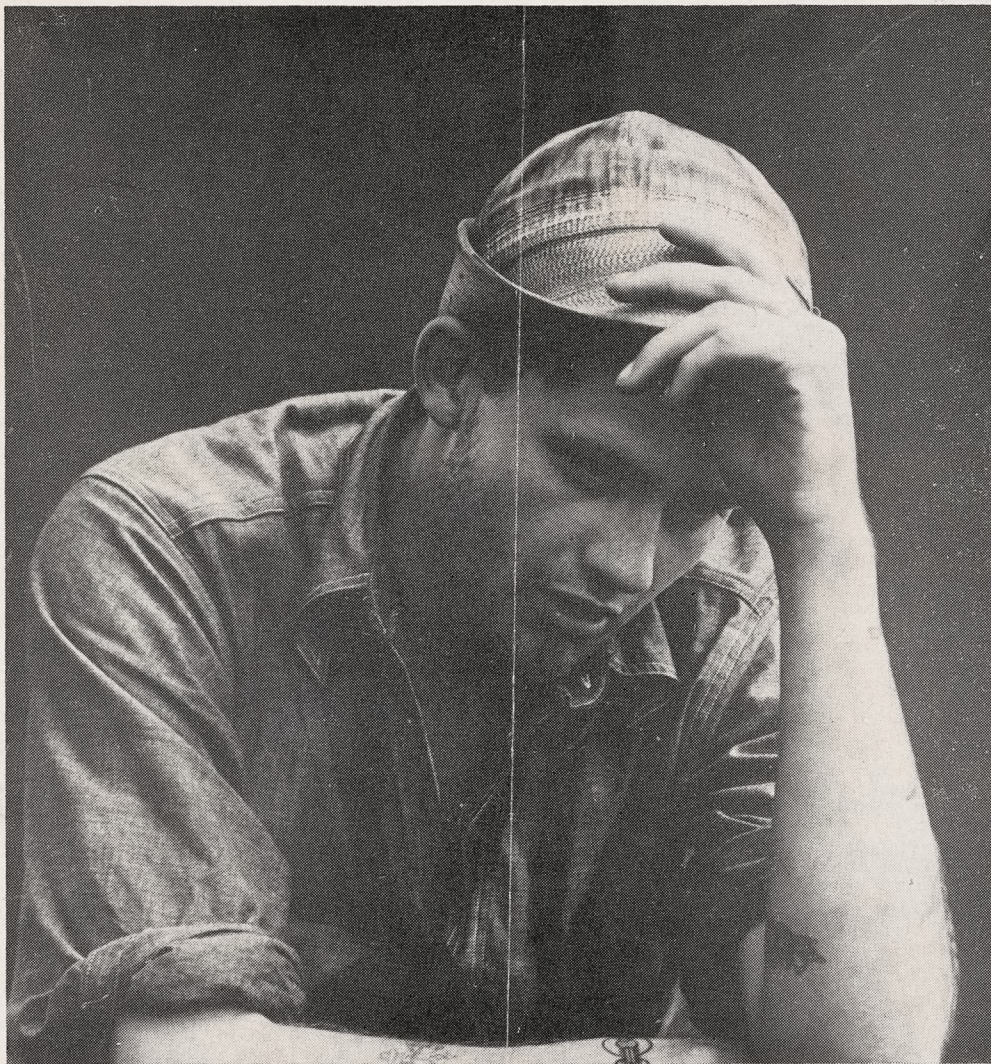


THE Witness

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May 18, 1950



A SEABEE CONTEMPLATES WAR

A World War II photo by the noted artist, Fons Ianelli

EPISCOPAL PACIFIST FELLOWSHIP NUMBER

SERVICES In Leading Churches

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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STORY OF THE WEEK

Church and War Conference Is Held in Detroit

**Hope Is In Individuals and Small Groups
Rather Than Official Churches**

By W. B. SPOFFORD JR.

★ Expressing little faith in Christian testimony against war "by the pronouncements of bishops or of synods or conferences or conventions," Clarence Pickett, honorary secretary of the American Friends Service Committee, told some 400 delegates to the Conference on the Church and War, meeting in Detroit, May 8-11, that small groups of Christians, renouncing war as incompatible with their faith, should serve as "constant irritants to the smug and sometimes casual attitude of the majority of church members."

Sponsored by seventeen unofficial church peace organizations, including the Episcopal Pacifist Fellowship, the three-day conference met under the leadership of the Rev. Dr. Albert Edward Day, Methodist pastor of Baltimore, to mark out the theological basis for Christian resistance to war, the social and political implications of that resistance, and what steps Christians must take to make that resistance effective.

Leading speakers at the conference included Prof. Robert C. Calhoun of the Yale Divinity School; the Rev. Henry Hitt Crane, pastor of the Central Methodist Church, Detroit; Dean Walter G. Muelder of the Boston University School of Theology; Prof. Walter M. Horton of the Oberlin School of Theology, and Dr. Culbert G. Ruten-

ber of the Eastern Baptist Seminary.

In speaking of the role of the individual and the small group within the Churches, Mr. Pickett said: "In these times of uncertainty, of fear, of the assertion of unprecedented power, those who play the role of the inner fellowship of the Church have laid upon them more extensive responsibilities. There is almost no one in this country who can absolve himself from the influence of large-scale military preparation by our country in the economic life of America. Nor must he stand aside and only hurl the critic's ban at those in public office who must face the increasing tendency to divide the world into two camps and the increased feeling that only armed force under such circumstances will be effective.

"It may be that the Pope could be envisaged as ordering all Catholic churches to oppose war but even he with his great power could not control the individual's attitude. Much less can the ecclesiastical authorities of the Protestant Churches accomplish what is needed. A saving remnant of committed individuals, supporting each other in times of doubt and difficulty, fully expecting to suffer for their convictions, kindles so that their influence gradually permeates the large membership of the Church in which they belong—this is the true Church of Christ."

In one of the study documents prepared for the conference, Prof. Pitirim A. Sorokin of the Harvard department of sociology called on the Churches to make an unequivocal break with modern war which he described as "the greatest possible evil that can befall mankind." Stating that history may be giving the Churches a last chance to revitalize and re-spiritualize, the famed sociologist added that a democracy or communist state "that kills millions of innocent people ceases to be a democracy or communism and simply becomes 'Murder, Incorporated'."

Theological Basis

In another study paper, Prof. Horton declared that the Churches must speak to a divided world "arousing a sense of common human danger," the common enemy of both East and West, "that ghastly menace, total war." Citing the development of fifth columns and psychological warfare, Dr. Horton claims that "methods of fighting are now undergoing one of the greatest revolutions of all time." In view of these developments, he said, Christians can exert political pressure and effect social change non-violently even in the face of military force. "The story of Christian resistance under persecution, from the stoning of Stephen to the most modern trials of strength with totalitarian states is full of evidence that determined and disciplined groups willing to suffer for a believed truth are really formidable adversaries to subdue."

In presenting the issues involved in the theological basis of pacifism, Prof. Calbert Rutenber scored as "nothing but heresy" the theory that "when

(Continued on Page Eighteen)

WORLD PACIFIST CONFERENCE

By JOHN NEVIN SAYRE

Clergyman of the Episcopal Church

★ The world pacifist meeting held in India last December was a signal of hope which came at the end of a half century marked by more extreme violence than any other fifty years in history. There is encouragement in the fact that despite this violence pacifism is becoming global. To India went men and women of peace from east, west, north, and south to share ideas and experience as to how religious pacifism can so order itself as to lead the nations away from war and toward cooperation in building a world community for the one human family. The non-violence of Gandhian Hinduism, the conscientious objection of pacifist Christianity and the passivity of Asiatic Buddhism were represented in this meeting.

It was also a sign of hope that this conference occurred in a sub-continent that had been set free from imperialism in our time and that the pacifism of Gandhi and the pacifically minded socialism of the British La-

bor Party had played dominant roles in bringing this about peacefully. So instead of war devastated cities, you find the Republic of India trying to fit itself into the undamaged buildings of grandeur that empire has vacated to the new tenant. And on the Indian side, they have not yet troubled to change the names of such streets as "Curzon Road," where I stayed in New Delhi. The good will now existing between Indians and Britishers is indicative of the fact that as soon as the venomous propaganda of two opposing national interests is removed, the people of the two nationalities do not exhibit serious hostility toward each other.

Again, to us pacifists of the west it was something out of this world to be guests of honor at a reception given by the Governor General of India in the super-magnificence of Government House in New Delhi. As we ascended the marble staircase lined on both sides by palace guards in gorgeous livery, I felt like Cinderella at the ball. Mixing around in the dazzling reception hall in the medley of radical pacifists and the heads of a new power state, I wondered, "Is pacifism getting on in the world?" Or, would the clock of the world strike twelve and send Cinderella scurrying back to her mice and pumpkin and poverty?

Gandhi and Christ

The world pacifist meeting was valuable as an agent of cross fertilization, a means whereby ties of personal trust, mutual encouragement, and future cooperation were set up. The conference sessions occupied two weeks and there was an interval of a fortnight between them during which those of us who had come from abroad

traveled in small groups to various cities where we were entertained in the homes of Indian families. There were some large public meetings in Calcutta and other places. The number of conference members totaled 122 of whom 67 had come from 33 countries outside of Indian and 36 belonged to the Fellowship of Reconciliation. Unfortunately there were no persons present from Russia or South America and only 3 from Pakistan of whom only one was a Moslem. Most of the sessions at Sevagram were presided over by Dr. Rajendra Prasad, president of the Indian National Assembly, who a few weeks later was elected president of the Republic of India. Pandit Nehru addressed the conference on its last day.

In general, the conference meetings proved to be more of a forum for speech making than a seed bed of creative group thinking. Much was said about Gandhi's contribution to peace but very little about Christ's. There was a lot of oratory in favor of decentralism and against imperialism but little real willingness to consider the possibility of getting peace through world government or functional agencies of the United Nations. The conference lacked effective leadership and advance planning such as might possibly have avoided the prodigious waste of its valuable time on declamation. No steering committee should have been guilty of scheduling 20 speakers at a single afternoon meeting in Calcutta, an offense which was almost repeated on Christmas afternoon at Sevagram.

Even when the conference did attempt in the final week to break up into groups small enough for real discussion it tackled too many world problems. There was not time enough to come to grips with the complex issues involved. The conference fell between the two stools of an outward fanfare of publicity—although the press was excluded from most of the



WILLIAM K. RUSSELL
President of the E.P.F.

EPISCOPAL CHURCH NEWS

sessions—and then not having any adequate program of pacifism which marked an advance in pacifist thinking on which it could unite and which it could set before the world at this critical hour of world crisis.

Suffering Service

I am convinced that neither Gandhi nor Dick Sheppard nor George Lansbury nor Gerald Heard have evolved techniques that can be learned and applied to world pacifism as a universal pattern. The differences of human beings and conditioning of national cultures are too profound. For example, Gandhi was able to ride the tiger of Indian nationalism so as to rally to his standard of non-violent non-cooperation hundreds of thousands of Indians in a struggle for emancipation from the British Raj. But today there seem to be only a handful of his followers who will oppose the militarism of their own Indian government or attempt to settle the mounting tension between India and Pakistan by methods of non-violence. Indian pacifists are now up against a situation which western pacifists have had to confront all along—namely, "Are you willing to lose your influence by joining the unpopular pacifist minority which cleaves to the way of love and non-violence in all cases?"

Of course, the fundamental principles of love, of truth, of suffering service are one in all nations and for all men. But the programs and techniques by which these principles are to be translated into practical action do differ according to national environment and changing circumstances. The art of pacifism consists in so living the principles that they attract one's neighbors. Thus can the stream of world pacifism be fed from innumerable native rivulets of peace.

BISHOP BOYNTON ELECTED IN NEW YORK

★ Bishop Charles F. Boynton of Puerto Rico was elected Suffragan Bishop of New York on May 9th on the second ballot. There were 241 clerical and 149½ lay votes cast on the second ballot, with 121 clerical and 75 lay votes required to elect. Bishop Boynton got 128 clerical and 80 lay votes. On the first ballot he received the same number of clerical votes but only 65 lay votes. Second in the voting was the Rev. Samuel Shoemaker who got 90 clerical and 51½ lay votes on the second ballot.

Bishop Gilbert, presiding at his final convention, said that he would mark the 20th anniversary of his consecration on October 28 when he will have completed 48 years in the ministry, all in the diocese of New York. Bishop Donegan, coadjutor, told the delegates that a service of thanksgiving for the ministry of the retiring Bishop will be held on that day in the cathedral, with a public dinner in his honor on October 29th.

NORTH DAKOTA CHURCH HAS ANNIVERSARY

★ Probably the first church services held in what is now Williams County, North Dakota, were held at Fort Union more than 100 years ago. The fort was situated a short distance east of the boundary line between North Dakota and Montana, and the managers who were in charge of the fort were Englishmen, who were Church of England men. Fort Union was not a government military post but was the largest trading post west of St. Louis, one hundred years ago, situated as it was at the junction of the Missouri and Yellowstone rivers. Fort Buford, in Williams County, was established by the war department as a military post in 1866 and continued to be so until it was abandoned in 1895. There were regular Episcopal services held at Fort Buford, and there was a church building at the fort. The prayer books and hymnals were left in the church building after the fort was abandoned, some of the books having been turned over to the mem-



BISHOP LAWRENCE, honorary chairman of the E.P.F. addressing faculty and students at Berkeley Divinity School

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bers of the Episcopal Church in Williston after the establishment of St. Peter's Church there.

From the date of the abandonment of the military post at Fort Buford, it is probable that there were no regular Episcopal Church services held in the county until 1900, though various bishops of the Church visited Williston from time to time and a few clergy held occasional services. There is no official record of these visitations until 1900. In April, 1900 on one of the visitations of Bishop S. C. Edsell of North Dakota, it was decided to establish an Episcopal Church in Williston, and on April 27, 1900 the Church was formally established. There is a complete report of that meeting in the Church register. The only surviving member of this meeting is W. D. Overson, honorary warden of the church.

Bishop Atwill was the preacher at the anniversary service April 30. The Rev. William E. Powell is vicar.

ASK NEW APPROACH TO SOVIETS

★ The report of the Quakers on approaches to the Soviet Union was widely used by discussion groups in other churches, including many Episcopal churches. There will be interest therefore in a new statement of the Friends committee on national legislation, issued May 5, which states that American relations with the USSR must be treated "as a problem to be solved rather than as a combat to be won or lost." The committee condemns "the present totalitarianism and the ruthlessness" of the Soviet government and called on the U. S. "to take the moral initiative in seeking to combat the idea that war is inevitable."

The Quaker group declared that the present international



MRS. ARTHUR SHERMAN
Member of E.P.F. Exec Committee

crisis was "partly a reflection of the deep fears which each country has of the other's policies and intentions" and appealed for "a sincere and thorough effort to reduce these fears." "We call," the statement said, "for prophetic leadership by the United States in an all-out effort for universal disarmament. The United States should seek new and creative ways to break the present deadlock over the control of atomic energy. The atomic bomb is not a police weapon. The goal should be the complete outlawry of the atom bomb and weapons of mass destruction, and the utilization of atomic energy for peaceful and creative purposes."

At the same time, the Quaker body reiterated its "determined opposition to universal military training, to the selective service system, to the increasing militarization of America through military training in the schools, to the military control of research and atomic development, to the military domination of American foreign policy and to the large proportion of federal expenditures which go for military purposes."

BETHLEHEM HOLDS CONVENTION

★ The convention of the diocese of Bethlehem was held at Hazleton, Pa., May 9-10, with Mrs. Harry E. Brown, delegate from Tunkhannock, again blowing out the fuses. It was the second time she has been a deputy and on both occasions was the only woman to serve. The first time, at a convention in Reading, the lights went out. This year, while she was seated at the head table at the convention dinner, the lights again went out. All of which prompted Bishop Sterrett to say that if Mrs. Brown is to represent the Tunkhannock church a third time she must guarantee not to put out lights.

Bishop Sterrett made a strong plea for support of the Federal Council of Churches, the objective of which "has been to emphasize Christian principles and to urge their courageous application to the conditions under which we live, with scrupulous care to avoid any commitment either to partisan politics or to any schemes or methods about which honest Americans greatly differ."

The budget was increased and is now \$97,000.

CONVENTION OF WASHINGTON

★ A diocesan service of rededication, attended by men and women of parishes and missions, opened the convention of the diocese of Washington on May 7. The service was held at Washington Cathedral, with Bishop Dun preaching.

Highlights of the convention the following day, meeting at St. John's, Norwood parish, was an address by Canon Richard Williams on social service work in the diocese, and one by Col. Joseph S. Harbison on the present situation in Japan.

CLERGY JOIN IN ORDINATION

★ Priests and ministers of other Churches joined with the Episcopal clergy and Bishop Hall of New Hampshire when he laid his hands on the head of the Rev. Marc Anton Nocerino to make him a "priest in the Church of God" in Grace Church, Manchester, N. H., on April 25. They were Rev. John C. Tierney of Sanbornville; Joseph Soltysiak of the Polish National Catholic Church of Manchester; Robert H. Dunn of Portsmouth, and the widely acclaimed rector of the significant film "Lost Boundaries"; John Hendrickson of the Westminster Presbyterian Church, Manchester, and president of the Manchester Federation of Churches; Whitney S. K. Yeaple, executive secretary of the N. H. Council of Churches, and a Congregational minister; E. G. Triantafyllides of St. George's Greek Orthodox Church, Manchester; Bradford Young, rector of Grace Church; Harold Kocher of Keene, and Elsom Eldridge of Nashua, all in New Hampshire. A Lutheran and a Methodist minister were prevented at the last minute from taking part. Ministers of other local churches invited but who felt unable by their own rules to be present were the Roman Catholic, Russian Orthodox (patriarchal), and Ukrainian Uniat.

A service note by Mr. Young explained that "the participation of ministers of other Churches helps to emphasize the intention of the Episcopal Church (and most other Churches) to ordain its ministers to the universal ministry in the Church of God, rather than only to that of its own particular denomination. In the present fragmented state of the Church universal, no fragment, Orthodox, Roman Catholic, or Protestant, has a ministry officially accepted by every other part. But God has manifestly blessed all these ministries, which are thus recognized by him, and some day according

to his will they will all by mutual accommodation and recognition be reunited in one flock under one shepherd, Jesus Christ our Lord."

The service, which was held in the evening in order to make possible the attendance of men and business women, was crowded by people of the parish and community most of whom received the holy communion in accordance with the invitation to "communicants of any Church of Christ." They also responded to the note in the calendar that "ordination to the priesthood is by the bishop acting for and with the priests and people of the Church of God. Every baptized person therefore has a part in this service and is asked to join heartily in the hymns, responses and prayers."

Although this is by no means the first time ministers of other communions have laid their hands on ordinands to the priesthood in company with the bishop and his own clergy, it is believed to have included an unusually wide representation of Christendom in a visibly ecumenical ordination.

CENTRAL NEW YORK CONSIDERS REPORT

★ The survey of the diocese, made last year by Prof. William V. Dennis, was the chief matter before the convention of the diocese, held May 9-10 at Calvary, Utica. The report was released last fall and since then has been a matter of study by various groups in the diocese.

A proposal to permit women to serve on vestries was decisively beaten by a vote of 134 to 91.

A record breaking budget of \$198,200 was approved after little discussion.

The Rev. Stanley Gasel of Utica successfully piloted through a definition of the word "communicant." In part it says that a person who makes his communion at least once a year and supports his church qualifies. No attempt was made to define "support."

NEARLY A MILLION SHORT OF GOAL

★ Russell E. Dill, treasurer of the National Council, reported on April 27 that \$4,151,198 had been pledged for the program of the national Church. Of this amount, \$3,225,832 was reported after the canvass last fall, and \$925,366 pledged as a result of the March appeal. The goal set by General Convention was \$4,932,507.

BISHOP LUDLOW HITS SMEAR CAMPAIGNS

★ Smear campaigns "are giving the Communists the initiative in the war of nerves," according to Bishop Ludlow, suffragan of Newark. Speaking at the diocesan convention, held at Trinity Cathedral, May 10, he denounced Communism as "a growing menace to religion," but warned that "we are playing into the hands of the Communists when we resort to smear campaigns and begin suspecting our neighbors. The more McCarthys we have the greater the danger. They succeed by reason of our fear and failure rather than by their own worth."



SHELTON HALE BISHOP
Article Featured on Page Thirteen

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YOUNG ADULTS DISCUSSED AT PACIFIC SYNOD

★ There are more than five hundred organized groups of young adults in the Episcopal Church, of which 130 are in the eighth province. Most of these groups are of post-war origin, and are open to both married and single persons, who meet monthly or twice a month on week-days in parish houses. This information was given to the May meeting of the synod of the province of the Pacific, which at its 1949 meeting had requested that a survey be undertaken of Church work among young adults. Further studies are being made of the organization and program of these groups, of their achievements and problems encountered with a view to the compilation of a handbook by the National Council's department of Christian education, offering guidance to the clergy and lay leaders who are concerned for the most adequate functioning of young adult groups.

Reasons for the survey were



WILLIAM H. MARMION
E.P.F. Chairman in IV Province

reviewed by the Rev. A. Ronald Merrix, in presenting an interim report to the synod. First was the fact that, among hundreds of thousands of young men and women who had established new homes in the west, were Episcopalians who had joined young adult organizations of other churches because there was no satisfying program for them in their own church. Second, was the discovery that many showed a deeper awareness of the value and need of religion, as a result of their wartime experiences, yet had expressed dissatisfaction with institutional religion as they knew it. A third factor was the recognition that, humanly speaking, Christianity had been launched as a religious movement of young adults by young adults. Jesus was "about thirty years of age" when he began his ministry. Presumably, his disciples, and some of those who accompanied them, both men and women, were about the same age. Fourth, the Church in this post-war period needed desperately the adventurous spirit of dedicated young adults who could pioneer in finding new ways for a new age. "The launching of the Church's new parent-parish program of Christian education clinches everything," Mr. Merrix stated. "The Episcopal Church must develop plans for enlisting more young adults in its organized life and work. They can be led in the way of continuing their own Christian education and of participating actively in the religious education of their children. They may discover the necessity of conversion and of life-commitment to Christ and his cause."

This report followed a statistical survey of religious educational progress in the province, prepared by the dean, Richard S. Watson of St. Mark's Cathedral, Seattle, and chairman of

the provincial department of Christian education.

The synod met at Stockton, May 2-4, in conjunction with meetings of the provincial Woman's Auxiliary and the youth commission. Delegates were present from twelve western dioceses and districts, and also from Alaska and Honolulu.

BISHOP SCARLETT HAS ANNIVERSARY

★ Bishop Scarlett of Missouri was honored with two special events at the convention of the diocese held at Christ Church Cathedral, May 2-3. There was a service at the cathedral marking the 20th anniversary of his consecration, with Bishop Tucker of Ohio and Prof. Reinhold Niebuhr of General Seminary the speakers. Earlier that day the annual convention dinner took the form of a testimonial affair. Warden Cecil C. Pangman of St. Michael and St. George presented the Bishop with testimonials from various parishes; the Rev. W. W. S. Hohenschield of University City, acting for the clergy, presented him with a television set; Ethan Shepley of the cathedral parish presented him with a watch from 400 vestrymen of the diocese.

At the convention Bishop Scarlett asked for a coadjutor who will be elected at a special convention in November. The standing committee is to receive nominations, augmented by Mrs. Clark C. Bland, Mrs. William C. Sinker, the Rev. Ned Cole Jr. and Chester Brewer.

IOWA CONVENTION AT KEOKUK

★ Bishop Gordon V. Smith presided at his first convention which was held May 9-10 at St. John's, Keokuk, which is celebrating its 100th anniversary this year. The business was routine.

EDITORIALS

The Church and War

THE conference on the Church and war held in Detroit from May 8th through May 11th could be historic and a turning point in the outlook and determination of the Christian Church really to lead into the way of peace. For many months, nearly a year, a national committee and a smaller planning committee have been at work. Thoughtful preparatory papers were written on the theological background, the political and social background, and the day-to-day practical expression of Christian peace action. The conference presented a call which we in the Church may not in conscience ignore.

It is not the function of the Church to dictate a state policy, but it must act as a sign post to show the way to truth, and the Church has every right to say what the state ought to do. It cannot blindly follow what the state dictates, for frequently states do wrong. And to the Church, we believe, is given a point of view with regard to war to which she must adhere unswervingly. Back of our problem is the fear of aggression, of war. We have been told ad nauseum, "If our civilization is to be saved . . . if the world is not going to crash . . . if the human race is not to perish . . ." And the Church and most individuals have succumbed.

Some years ago, maybe twenty, a little book was written on public and private morality, and it contrasted the morality of the individual, which is fairly high, and the morality of the state, which is lamentably low. This continues to be a most disturbing phenomenon of our time. The man who in private life is decent, truthful, loyal, and kind, as a member of society acting corporately becomes hypocritical, false, brutal, and frequently treacherous. There is apparently one code for the individual and another for the community. The community may act morally, or it may not, as circumstances or necessity dictates, but it recognizes no imperative obligation

to act morally and very frequently fails to do so.

No plea of expediency excuses the conscience of the individual. Every man in his heart believes, "He has shown thee, O man, what is good," and knows what good is and acknowledges that he ought to follow it and means to do so. When that individual morality stems from Christ's law of love and unselfishness, it is the most difficult of all laws to fulfill, but it is the most glorious of laws when practiced.

No one of us is ever excused for doing wrong to some one else to save himself. The brother who throws his brother overboard to lighten the

raft stands in the public mind condemned. How different this is with nations. They frequently do wrong, and the public condones that wrong, if they do it to save themselves. Selfishness passes unchallenged in state policy, and we can apply any test we like in regard to armaments, money values, tariffs, immigration, communication, and we shall find that no state in the world recognizes any duty except to itself. The paramount principle which governs any state today is selfishness, pure and simple. States frequently tell lies; they ignore signatures; they repudiate treaties; they by-pass constituted international organizations, for they live to no law but expediency.

But the morality of Jesus, as we find it in the gospel, was for the state as well as for the individual. One duty of the Church is plain. It must condemn war and armaments. The Church must stand out boldly against aggression and force, as being un-Christian. It should not touch war or be party to it in any form; it should resist war with every power at its disposal. The Christian Church's tolerance of the state morality has been and is its great apostasy.

The need and call are for renewal—renewal of the Christian mind and a recognition of an all-out commitment to the way of Jesus. For the followers of Christ, this way is peace and not war, and Jesus gave dramatic emphasis to it when he chose

★ "QUOTES"

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; Guide, we pray thee, with thy strong and peaceful wisdom, those who take counsel for the nations of the earth in the United Nations. And that we may worthily support them, deliver all thy people from selfishness and false ambitions. Grant that we may prepare our minds through study, our hearts through compassion and our souls through prayer and sacrament for a new world in which justice shall be assured to all and in which peace shall be enduring, through Jesus Christ our Lord. Amen.

—FORWARD, summer 1950

★

the cross on calvary. The Church need have no fear; so long as its desire is for love and unselfishness among the peoples of the world, its cause will in the end triumph. It is fear that is holding the Church back from doing the Christian thing, and instead of being a moral force, it is timidly allowing its moral values to be overridden by secular considerations.

To follow this way involves a great responsibility of which we need not be afraid. We must follow it without worrying unduly as to what will happen next. In the life of Lord Salisbury we are told of an occasion when, as foreign secretary, at a moment of acute international crisis, that great Christian was visited by some friends who expressed their sympathy because he had to bear so great a burden of responsibility. When all but his family had left, he said, "They would have been terribly shocked if I had told them the truth—which was that I did not understand what they were talking about." The biographer continues the story thus: "He was about to start out upon a walk and was standing at the moment at the open door, looking out upon the threatening clouds of an autumn afternoon. 'I don't understand,' he reflected, 'what people mean when they talk of the burden of responsibility. I should understand if they spoke of the burden of decision.'"

Those from the Episcopal Church and other Churches who attended the Detroit conference were not many in number. They were sure that the Church in these bewildering days is not witnessing to the way of her Lord. But the wisdom of the world is against them. They urge the Church to take courage and realize that there are occasions when it is better to wade right in, in lonely witness, however bad others may think it, than to stand aside weakly and wait for the clever and wise—who are in the saddle—to ride on. As many of us see it, the function of the all-out Christian today is to assail the leaders of Church and state with noisy shouts of expostulation and exhortation, because called to lead, they do not do so. We require passionate Christians, and we have only wise referees.

There is nothing more certain than the fact that if the cause of Christ is to count and his Church to be reborn, it can only happen through death or the cross of many wounds. There must be a determined assertiveness for the way of Christ, to establish his truth in the lives of men and his peace among them. "It is the paradox of our religion," writes a very wise teacher, "that while in one aspect it is the most pacific of all religions, in another it is the most warlike. It follows a Prince of Peace, but it follows him with a sword in hand, practicing sweet reasonableness

to its utmost limits, but ready also for the moment, which is sure to come, when persuasiveness takes the form of disciplined courage and the Church becomes an army 'marching to war,' every saint a potential warrior 'girded with all the armor of God'."

Christianity is not an accommodating religion. It is a challenge. The willingness to counter the opposition of the world's mind is the very breath of the Christian life. If the cross means anything, it means that. Controversy is inevitable and is already too long delayed. The need is not to popularize the Church but to renew what is now so timid a witness to the values of Jesus Christ our Lord.

His peace is the peace of a crucified and rejected Lord, who through his dark hour was unshaken in his faith and his love. It is God's peace for which we work, not Mammon's. My Peace—not as the world giveth.

Back to the Jungle

THE morbid fantasies that represent our thought climate today could have no more shocking and insenate example than the recent utterance of Herbert Hoover, calling for a scuttling of the United Nations. This is much more than sheer defeatism; in its stark ugliness it is an unabashed call to men to retrogress; to go back to the balance-of-power policies so often discredited in blood; back to the law of the jungle. Had such insidious counsel obtained at the time of the founding of this country or at the time of the civil war there would be no United States today.

To call this the utterance of an "elder statesman" is to mock that expression. Yet many, emotionally conditioned by the panic atmosphere in which we live, will take this seriously; therein lies the danger. If we are to avoid the catastrophe Hoover summons us to, the United Nations must be vastly strengthened, not weakened. His declamation is a vicious attack on the one way open to us to possible world peace. If we fail to follow that way then surely we must abandon even the "life expectancy" of three years, which Norman Cousins allows the human race if we continue at the present pace along the road of destruction. We trust that at least this frenzied notion of Hoover's will reveal to us our peril and arouse us to combat such calamitous suggestions with all the power at our command.

GIVE peace for all time, O Lord, and fill my heart and the hearts of all men everywhere with the spirit of our Lord Jesus Christ. Amen.

—FORWARD, summer 1950

The Church and Annihilation

By WILLIAM R. HUNTINGTON

Episcopal Layman of New York

THE problem of how the Church should stand in relation to war has come to involve the whole question of man's survival. Is the Church interest, in this, only in the survival of its members and friends, or in the survival of mankind as God's creation and servant? Incidentally, on what depends the Church's own survival?

There are those who say that the hydrogen bomb poses no new moral problem. This is a half-truth, and doubly dangerous because, even if it were a whole truth, the statement that no new moral problem is posed obscures the urgent duty still before us to solve the old ones. The facts are that not only must we face the old moral problem without further evasion but also we must solve the new complications that are part of the wholly new and desperate material circumstances now prevailing.

The old problem is here because, as E. B. White has said, the hydrogen bomb is but the pea-shooter come home to roost. If it is wrong to use the bomb is was wrong to use the pea-shooter. But, say the good Christian non-pacifists, the Sermon-on-the-Mount to the contrary notwithstanding, there has been historically much noble and fruitful use of the pea-shooter, and so there is no reason why we should change our principles of practice. This answer if insufficient. It was relatively easy to justify the sword and the pea-shooter and the rifle, and many have found it easy even to excuse the cremation of thousands of Germans and Japanese in the mass bombings of the forties; but now one of the strangest devices of logic, the *reductio ad absurdum*, is being used against man's rationalizing stubbornness and wickedness and forces him to look afresh at his pea-shooter morality. The H-bomb is the *reductio ad absurdum* of the use of force to reach agreement and policy and it now becomes a practical question of obedience to the Sermon-on-the-Mount or else.

The old eye-for-eye and tooth-for-tooth concept, specifically dismissed by Christ, takes on a new menacing importance as it becomes the sole justification invoked for modern weapons. With side-arms or even cannon it is possible to distinguish a defensive use which is wholly directed towards stopping or restraining attack. Not so

with bacteriological warfare or hydrogen bombs. But, for instance, the executive committee of the Federal Council of Churches, on March 22, 1950, after "soul-searching" debate, to quote the New York Times, comes out with a compromise, of which one sorry half says that some support the attempt to construct the new weapon "believing that our people and the other free societies should not be left without the means of defense through the threat of retaliation." Defense through the threat of retaliation—vengeance and the threat of vengeance—these are not new moral problems, but is it not a new sin to take these special prerogatives of God as justification alone for our unthinkable schemes for mass-murder? And this is now also a *reductio ad absurdum*, for the units are no longer an eye and a tooth but whole communities, cities, ten-million-or-so individual human lives at once perhaps. Or the whole planet.

Ultimate Absurdity

HERE is the ultimate absurdity. Annihilation, having become not only a premise of logic but a possibility clearly to be seen ahead on our present reckless road, is considered seriously as a riskable alternative. This is the new immorality—our blind vanity and arrogance in refusing to humble our individual wills before even the possibility of wiping out all of God's work in us. Man he created in his own image, for his own purpose, part of which is the bold concept of giving this creation a will of its own. With this joker we can destroy ourselves if we want to, if we have lost confidence in God's faith in the outcome of the experiment. But how pathetic and disappointing.

To save the principles he stood for as well as to save his enemies, Christ died himself. He did not try or even threaten to kill off all his enemies, much less use his divine power to doom the whole world if they did not immediately repent.

In contrast, look at ourselves today. The president of one of our largest and most important institutions of learning said recently: "Far better risk a war of possible annihilation than grasp a peace which would be the certain extinction of free man's ideas and ideals." There are two important irresponsibilities here. One is that, although the statement might sound as if it meant

only self-annihilation—and in that sense, in Christ's sense, it could be in part a good statement—it clearly contemplates not Christian, loving, physical submission but war in the total modern sense with the objective of turning any unavoidable annihilation to affect the enemy; and, in the light of the modern weapons, it thus inevitably embraces with complete abandon the possibility of total annihilation.

The second irresponsibility is in the use of the word "certain." Here is a serious lapse of faith in God and man. A curious paradox moreover is used to couch the issue. Evidently, in the event of the annihilation of only the protagonists of free man's ideals, there is assumed to be a chance of the survival of the ideals, whereas, a "peace" on any supposedly compromise terms would mean their "certain extinction." But such a survival would only be possible because of the immortality of the ideals as things of spirit which cannot be overcome by any physical means. This very immortality refutes the word "certain" and makes the whole statement basically fallacious unless we believe all live men are weak and corrupt in character and can only be steadfast and loyal to their ideals when they dominate physically those who oppose those ideals.

The ideals are indestructible by force. They will certainly live even if all their present champions are wiped out. Would they not prosper even more if, in the face of no matter what physical persecution, they were upheld by these champions with patience, with disarming non-violence, and with a determination to win over all men to their recognition based on the Christian and democratic faith that man in the long run responds to right more than might?

The Church is the communion of Christ's followers on earth. Its power, its message, and its tradition lie in its being an open communion, knowing no boundaries wherever men dwell, speaking to all men, welcoming all men. It has grievously erred in the past in allowing itself to be identified with parties and nations. In spite of this contradiction, it has survived, though weakly, because neither the physical nor the conscious unity of the world neighborhood had developed to a critical point. Now that point has been reached and the Church is challenged to fulfill its role as the world-wide moral party, so to speak. If it cannot meet that challenge, what future has it except, in the case of man's survival anyway, as an antique, a curiosity of history, a subject for doctors' theses and for scholars' and artists' research? Christianity would live no matter what, and in that the Church might be

reborn, but it would not be the present Church.

Role of Church

WHAT does the Church's world role call for now? First, a forthright standing for the good of the whole community, manifesting a loving concern for all the brotherhood of men. Second, a position, therefore, in relation to world warfare (which in any outbreak now threatens the whole community with abominable if not final disaster) above the contestants, denouncing unequivocally resort to world warfare for any reason whatever, and calling imperatively for an approach to a reconciliation of worldly conflicts and differences through mediation of law. The Church's role in the world is like that of the parish priest in his smaller community. He must have moral care for all of his flock. He must throw the whole resources of his person into keeping them from destroying themselves and each other in mortal civil conflict. He must remain the symbol, medium, spokesman, and agent of God's love for all the persons in the flock, of the priority of this love and of their brotherhood over all other matters in their relationships.

The conference on the Church and war in Detroit last week was planned by those who believe the Church can rise to play its world role, can be a voice above the conflict calling to that which will respond in all men. To play this role, to make this call, the Church must see the issue much more clearly than it did at Amsterdam. It therefore must now, with a persistent determination that will not rest until the goal is reached, seek to resolve its doubts and uncertainties and come to a precise definition of its faith and purpose in the question of peace and war. A position confessing disunity and uncertainty does not live up to what the world has a right to expect from the Church, and destroys any chance the Church has of being morally effective in the crisis. The planners of the conference believe the Church can come to a oneness of mind if it searches boldly. They look to the conference to take the initiative in this search not by reason of any special wisdom of its own but in the faith that if its findings point towards truth others will lead further, and the whole Church will thus come into the power to speak. The search must begin, for if the voice is not heard in the world soon, there may be nothing but the silence of death.

THE INCARNATION

THE Incarnation means nearness—the nearness of strength to weakness, of wisdom to ignorance, of wealth to poverty, of purity to uncleanness, of God to man.

—BISHOP BRENT

Peace--A State or a Spirit

By SHELTON HALE BISHOP

Rector of St. Philip's, New York

THOSE who love peace and work for peace are not always able to define for others what it really is that possesses them. Most of us have had the experience of attempting to make the nature of our dedication clear and being certain that we had failed. Peace cannot be argued. It can only be lived.

Even to say that creates something of a dilemma. There are two "horus" (di-lemma) or two phases of peace that are not always recognized. Peace is a state, and peace is a spirit. To put it that way is almost to confound. It certainly is not a convincing way to describe what confuses so many.

It may clarify the thinking of those who try to give a reason for the faith that is in them if we explore the implications of these two words and of some of the ideas conveyed in the implications. We use the word "state" commonly to mean "a settled condition." "The state of society" and "our state of mind" are two frequently used phrases, and in general, we know what they mean. Certain things have become organized, or disorganized. Certain things have been eliminated, or added. There has been a process and a goal. The process has been more or less completed and the goal at least partially attained. This is a state.

For many people this is a sufficient objective. They just want to arrive. Perhaps a state of mind is their goal. Certain things become settled. A not-too-disturbing condition has been reached by a process of elimination. They hope for little more. As a matter of fact, careful examination might reveal that this represents the hope of many an institution, many a home, and many a life. It is as far as many want to go. It is as far as many think it is possible to go when multitudes must be considered.

Manifestly this appears to govern such an organization, for instance, as the United Nations. It is understandable. No matter how ideal the goal of the United Nations may seem or may at first have seemed to be, it is only the best possible goal in a complicated and over-strained world situation. It is the most serious and the most stupendous effort to create "a state of peace" in the world. It can probably undertake only to

promote agreements that are the mechanics for such a state. It is a step, a logical and necessary step. The doubt that arises in the minds of so many throughout the world lies in the fear that the first step will bog down the ultimate goal toward which men have come to look, that something static will supplant something creative. Prostitution of creative goodwill into a mode of international agreement partly superimposed by the majority vote of a few representatives motivated by national interests can lead not only to the impossibility of a second step but to the failure at long last of the first.

This is to face the facts of experience. "A state of mind" may not be the most auspicious eventuality. To work for a state of peace that really sees only the elimination of strife, armed or bitter political strife that leads to militarization, may be totally unrealistic in terms of ultimate human goals.

This raises the question, of course, as to whether we work for ultimate human goals, or who works for ultimate human goals. Is that the role of an organization? Can we only organize for temporary or immediate goals, and hope that ultimate goals will emerge for a few, for a minority, out of the organized effort?

Limited Horizons

MORE of us are involved in the dilemma that peace projects than we know. Too many—I can't say "of us"—are willing to settle for a "state of peace." It would seem to be near to the coming of the Kingdom in this torn world of which we all are a part if strife were to be wholly eliminated among nations. This is a state most to be hoped for. How is it arrived at? Even if it became a reality, we should still have to ask that question. That is what an armed truce is—a state of peace without strife. To work for that, without calling it that, constitutes the limit to the horizon of many people.

Secretly people have the unconscious reaction that such a state is as far as they can go, as far as the world can go. Their thoughts are mundane. But psychologically and spiritually they are undercut. They know peace is a spirit. To live in a home or in a family where an unsigned agreement was extant to have no open strife would be next to intolerable, and within limits

less preferable than an occasional exchange with the understanding that brought an interim.

Strife is a spirit, and is only counteracted truly by the spirit of peace. There is a state of strife but that is overcome not by "a state of peace" but by the spirit of peace. How pervasive and transforming that can be! It is the only adequate counteracting agent to strife, the spirit and the state. But this is what many do not see. They do not trust the spirit to transform. They trust rather to organization. If they trust spirit, they prefer to have it organized. They believe that it must inevitably and always be organized. To organize peace is like organizing love. Marriage is not an organization. The family may be an institution, but it is not conceived of as such by those who truly love and live in happiness and peace. To organize for peace is a misnomer, but an understandable one. We can only create a fellowship for peace. Is a fellowship of nations beyond the range of human imagination? It is not beyond Christ's. It takes imagination to envision peace anyway. The Peace of God, the only true peace there is, comes through the Spirit of Christ. It is impossible to think of Jesus Christ in terms of a state of anything, mind or peace. To have "the mind of Christ" is to have nothing static. The whole idea of state or station is that of a place or condition where you stop. This is why peace is basically a spirit, and to make it anything short of that, to work for anything short of that, except through a fellowship of men, a fellowship of nations, men and nations of kindred minds, is to stultify and make psychologically unacceptable the most earnest efforts in that direction.

The Church could be the greatest proponent of peace in the world. It should be. It is by genius. Let it be by action!

Things Which Belong To Our Peace

By J. R. YUNGBLUT

Rector of St. Thomas, Terrace Park, Ohio

H. A. OVERSTREET has an arresting word in "The Mature Mind": "Newspapers have developed what might be called a vested interest in catastrophe . . . When we lay our nickels and dimes on the line for our daily dose of vicarious catastrophe and conflict it is almost as though we were paying the newspapers for getting us ready to commit human suicide." So the same edition

of a morning paper blazoned in headlines on the first page, "U. S. Arms Cut Below Safety Point, Eisenhower Says . . . Weakness As Bad As War Until Others Cut Down Too" and relegated to page 16 the statement of a distinguished member of the British Atomic Scientists Association, Dr. G. O. Jones of Oxford: "No one pretends that the development of hydrogen bombs can be anything but a war measure—no new peacetime blessings are promised to salve the consciences of scientists and the public. And if I, personally, am asked to help in developing a super-bomb I shall say, 'No, I am sorry, it is too disgusting'."

The newspapers may have a vested interest in catastrophe, or at least in the threat of catastrophe. But all of us, including the publishers of newspapers, when we are honest with ourselves, have a still more deeply vested interest in peace. The real trouble is that we do not agree as to the "things which belong to our peace." At San Francisco a few years ago we professed our faith in the "collective security" of the United Nations. We still give lip service to that idea. But actually the foreign policy of this country indicates that our leaders are placing their real confidence in the Atlantic Pact and still more specifically in our military might, our stockpile of atomic weapons, and the proposed hydrogen bomb. It is openly advocated in many quarters that these are precisely the things which belong to our peace, which alone can hold Russia in check and prevent war. And many of those who take this position are sincere Christians. Meantime, there is another group of Christians who believe that, so far from belonging to our peace, these are the very things which threaten our peace.

Those who have placed their confidence in the Atlantic Pact and in our atomic weapons are now confronted by a radically changed world picture. In an article entitled "Break-up of the Two-Power World" in the April "Atlantic," Walter Lippmann lists six developments "of critical significance:"

"The first is that the American monopoly of atomic weapons ended sooner than the State Department, the Pentagon, and the Congress and the public expected. The second is that Mao Tse-Tung has succeeded in capturing the leadership of the Chinese revolution in the whole of continental China. The third is that in Southern Asia the British Empire and the Dutch Empire have been dissolved and have been succeeded by the independent Asiatic states of India, Pakistan, and Indonesia. The fourth is that in the rich colonial area of Southeast Asia, in Indo-China, Malaya, and Burma, there are civil war and anarchy because the authority and power of the Euro-

pean empires have been undermined, but no native independent states capable of governing themselves have emerged. The fifth is the secession of Marshal Tito from the Soviet orbit in Eastern Europe and the tendency of Titoism to spread to Poland, Bulgaria, Hungary and Czechoslovakia. The sixth is the revival of Germany as a power in Europe."

Two Worlds

IT has been taken as axiomatic that the world had aligned itself in two camps, the one directed from Moscow and the other from Washington, and that all other powers must of necessity become part of one of these two coalitions. But the last five developments indicated above have interfered with rather than furthered the organization of the world into two great alliances. In each case one or both of the world powers has lost control in an important region, and there is no certainty at present that where one has lost out the other will gain the advantage. The tendency is toward national independence and neutrality. This fact together with the first development, namely possession by Russia of an atomic weapon, certainly alters the military picture. We who have promised other countries protection from invasion by the Red armies through our atomic weapons have nothing now to offer in defense against the atomic weapons of Russia. Henceforth they are likely to be as anxious to eschew an alliance with us as with Russia.

From the point of view of military strategy, Mr. Lippmann, I believe, has made an important observation. He concludes, "It cannot any longer be the object of our policy to meet the Soviet expansion by organizing a military coalition in which Western Germany, Japan, and China are to be, as we once conceived it, the principal outer bastions—in which the United States, Great Britain, and France would be the arsenal, the citadel and the headquarters." But what does Mr. Lippmann offer in its stead? "The paramount object of our policy from now on will have to be to frustrate and to disorganize and to disintegrate any Soviet attempt to form a global coalition." For example, as Germany recovers we are to use our strategic air power to make it plain to the Germans "that if they ally themselves with Russia they become the first target in a case of a war with Russia." So, our strategy is to be different but our basic confidence is still to remain in the weapons of war. But since our military superiority is now in question because of Russia's atomic weapon, that confidence, to say the least, is somewhat shaken.

The Essential Heresy

NOW those who place no confidence in the weapons of war, and believe that they are not among the things which belong to our peace, point to what they believe is the essential heresy in all such attitudes: namely, the unspoken implication that God needs our force of arms to secure his victories for him. One of the central convictions in both historic Judaism and historic Christianity has been the doctrine that God is the God of history, that he keeps the reins of history in his hands, and that not even the perversity of man can take those reins out of his hands. God is not mocked. Nations may rise and fall; even civilizations with a small "c" may pass away. But Civilization with a capital "C" will not perish from the earth. There will always be a "remnant." God's ultimate plan cannot be thwarted. He who came among men in Jesus Christ will not let his whole plan of redemption go to smash. And the end does not justify the means. Indeed, it is the means which determine the end. It still remains true: "Whatsoever ye sow, that shall ye also reap." We do not serve God's ends by the implements of war. Paul's word still states our case: "For though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." The kingdom of God comes only by the methods of that kingdom.

When our scale of observation is the whole process of evolution we regain the right perspective. As DeNuoy expressed it in "Human Destiny:" "Evolution continues in our time, no longer on the physiological or anatomical plane, but on the spiritual and moral plane . . . We are living in the midst of a revolution on the scale of evolution (the development of man's conscience) in comparison with which the revolutions we witness (wars and rumors of wars) are but tragic children's games and will leave no trace in the future." What matters most is individual effort, the victory of the individual conscience in response to him who said, "Be ye therefore perfect." So DeNuoy concludes, "Everything has taken place as if ever since the birth of the original cell, man has been willed . . . The way he behaves, discharges his humblest or highest duties . . . can make him either a co-worker with God or a drag on evolution. Efficient, disinterested help can only come to him from the wise, inspired human traditions presented by the Christian religion, keeper of the eternal flame which the greatest and purest men have passed

on to one another from time immemorial over the bodies of dying civilizations."

These are the things which belong to our peace. Individually we may choose God's way or another. But the future is still in God's hands.

Psychiatry and Pacifism

By ADELE E. STREESEMAN

Physician and Psychiatrist

THE builders of our modern world have always rejected scornfully the stone the pacifist or peacemaker continues to prefer. The stone of non-resistance, of understanding love of your enemy, of refusing to meet violence with violence, or hatred with hatred was used only by the saintly Gandhi in building a nation. Our Western and so-called Christian civilization has rejected it steadily as impractical.

Nations have sought peace through force since cave-man days. Might and power have been used to settle every substantial dispute. Only in churches and in poetry do we even pay lip service to the way of love as a real method of conquering hate and fear. We love to hear John Oxenham's . . . "The few that love are stronger far . . . Than all the rest who hate." We are comforted as the choir sings "How beautiful upon the mountains . . . The feet of them that bringeth glad tidings . . . That publisheth peace."

We listen reverently to the gospel message, "But I say unto you, that ye resist not evil. Love your enemies. Bless them that curse you. Do good to them that hate you." But no one but a handful of pacifists takes any of this seriously. These are ideas and attitudes for church and songs and books and they must be kept there, and never get out into the market place. This stone is of no use to a practical engineer in planning our future, or the world's future. He discards it, and goes on using the time-honored materials, might and fear and strength and ever-more-terrible force.

But suddenly, in an entirely different field, the golden rule turns up as practical, even scientific! Unexpectedly, the Apostle of Peace—gained-without-force—is the modern psychiatrist using the method of psycho-analysis. The bringer of peace to the sick mind in conflict does not use force and fear and repression. He uses insight, understanding and the way of wise compassion. The practicing psychoanalyst is an arch-exponent of the doctrine of non-resistance every day of his life. As he deals with the fury of emotional conflict he never resists nor resents evil in his

patient. He does better. He understands it. He interprets and releases it.

For the method of psychoanalysis is the method of non-aggression and understanding. It speaks the language of brotherhood and mature love, wise and unsentimental. It acknowledges no enemies, only strangers who fear it because they do not understand it. It recognizes hate and deals with it, but does not partake of it. It takes the neurotic, with his buried fears, his unconscious hatreds, his deep guilt and it attacks none of them. It knows how devastating all three are, but it lets them alone. In the friendly warmth of intelligent sympathy it teaches the neurotic to unwind and unravel his hatreds and his fears and to understand the infantile source of his overwhelming hatred with its resultant guilt and fear. These evaporate slowly because they seem unreal and unfounded, in the light of the patient's growing understanding of himself.

The Pacifists Method

THAT is the pacifists method of dealing with hatred or aggression directed against him. Pacifism, like psychoanalysis is essentially a method. Pacifists do not differ from others in yearning for and valuing peace in our time. Everyone is for peace. But pacifists everlastingly insist that their way of getting it will work, and force will not, just as the psychoanalyst insists that his methods of preventing crime will work while brutal punishment will not.

The pacifist, too, gambles heavily on his ability to turn a foe into a friend. He acknowledges no enemies, but accepts the implications of his brotherhood to all mankind. The hatred directed toward him expends itself, futilely, without return on his part, until it seems unreal to the donor. The British soldiers could not go on mowing down the unresisting ranks of Gandhi's followers. Their own hate would not last. You just plain cannot go on hating someone who understands your hatred, does not blame you for it, and does not return it.

Today in the press, on the stage, in the school rooms and on the air there is overwhelming emphasis on psychiatry and psychoanalysis. Would that the method of psychoanalysis were as popular as its jargon! It has become the theme of the day, impossible to avoid.

Truly this method of non-resistance, of love and security as the conqueror of hate and fear, has become the important headstone of this corner of our culture, no longer rejected. Pacifists may well take pride in having valued that cornerstone long before it became so respectable and so respected.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

On Being Human. By Ashley Montagu. Henry Schuman. \$1.95.

A book by a sociologist who insists that man is by nature intended for cooperation and love, rather than for rivalry and competition to the death, and for a rigid, mechanical process of "natural selection" as it is popularly understood. He is not only dealing with the problem of war, upon which his basic thesis has of course a direct bearing, but also with life in the family and the community. The book is, let us hope, the harbinger of a new approach to human nature and politics which may get us a little further in the right direction. The world is still sick from its hangover of nineteenth century biological theories!

The Illusion of Immortality. By Corliss Lamont. Philosophical Library. \$3.95.

This is a second edition of one of the most keenly argued and beautifully written briefs for the prosecution that has ever been submitted. We call it a brief for the prosecution, because surely the affirmation of faith in immortality is on the side of the defense. So thorough is Dr. Lamont's argument that we could wish every clergyman and seminarian might read it: here in full force is the argument they will have to face.

One wonders, in spite of the brilliance of the argument, what is the good of it. If immortality is not true, human life is left pretty thoroughly frustrated and incomplete. In the next place it seems clear that the same kind of argument could be advanced against belief in God, and often is (Humanism); or against belief in goodness (viewing it as only a kind of impersonal selfishness, perhaps social rather than individual); or against beauty (in nature it has only a kind of utility); or even against truth (some philosophers argue that truth is merely an instrument for achieving certain desirable social ends). But when God, human freedom, truth, beauty, and goodness are all crossed out—as by some of our current "philosophers," of what further use is human life?

One lesson to learn is that whatever the arguments pro and con, and whatever the evidence, scientific or other, the Church's faith in eternal life is not a matter of argument or proof, but is and ever must remain a matter of faith. If it were proved, it would cease to be faith, and all the values that inhere in it as an act of

faith would peter out. Finally, it is not the people who can handle the arguments cleverly pro or con, who either advance or defeat this mighty faith which lives in the hearts of millions: it is the people who have really lived, faced the tragedy of life, have themselves gone through the Valley of the Shadow of Death, and have found something to support them in the midst of great trials and defeats—these are the people who have something to tell us, not the clever debaters on either side.

Pan-Anglican: A Review of the world-wide Episcopal Church. Edited by the Rt. Rev. Walter H. Gray. 207 Farmington Ave., Hartford 5, Connecticut.

This little magazine, just founded, is devoted to a descriptive account of the whole Anglican communion, and is designed to stress its unity. The opening number has a series of eight articles on the Canadian Church, an editorial page, and then a series of eight articles on the Anglican Church throughout the world. The number opens with an article by the Archbishop of Canterbury on "the Mission of the Anglican Communion." There are many interesting illustrations. The only thing we cannot find in it is the price—subscribers are not told what to send, but only to send a contribution. We wish the magazine every success.

Easter: Its Story and Meaning. By Alan W. Watts. Schuman. \$2.50.

A year ago Henry Schuman brought out Theodore Gaster's fascinating and beautifully illustrated book on the Passover (recently reprinted). Now he has published the equally fascinating and well-illustrated book on Easter by Father Watts of Evanston. It is full of liturgical lore, and also of comparative religion. Easter, of course, goes a long way back. The Christian festival is really the "fulfill-

ment" of an age-old primitive yearning for life beyond this life.

Atoms of Thought. By George Santayana. Ed. by Ira D. Cardiff. Philosophical Library. \$5.00.

Devotees of Santayana—and they are found in all schools and throughout this country—will be pleased to have this anthology of his thoughts. Dr. Santayana has himself written a foreword in which he says, "This collection of passages . . . planned and well advanced before I had heard of it; and even now, when it goes to the press, I have seen only a few pages . . . which suffice to assure me that he would not peel off the baroque facade of my philosophy without also displaying in patches the prehistoric blocks of the substructure." Most of the passages have to do with philosophy, but many with religion.

The Religious Revolt Against Reason. By L. Harold DeWolf. Harper. \$2.50.

This book censures the so-called Neo-orthodox movement in theology. The author is undoubtedly right in countering the extreme anti-rationalism and anti-philosophical attitude of some theologians today. However, he evades the real issues and runs into open doors. Even the most paradoxical representatives of Christian thought (e. g. Pascal, from whom by the way—and not from W. James—the idea originated that belief in God is "a forced and momentous option," p. 186) did not and do not deny that reason has a part in theological discussion. If they did, how could they struggle so much to prove the truth of their own position! Neither Barth nor Niebuhr nor any of the dialectical theologians are so naive as to believe that there can be any theological "revolt against reason" without reason! Things are much more difficult and lie much deeper than the author guesses. The serious question concerns the kind of logic which has to be applied in order to express Christian truth in the form of a "theological" system. The author calls himself a "rational believer in God" (e. g., p. 113). Would St. Paul have accepted such a designation?

—RICHARD KRONER

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—WAR AND PEACE

(Continued from Page Three)

the state speaks, the Christian must obey." Stating that no Christian can surrender his conscience to another, not even the state, Prof. Rutenber said that "the capacity of the human spirit to rationalize when great issues are at stake is practically infinite. The Churches have never failed to find justice in every war, and on behalf of every side," and then stated that "never has the Church rebuked a war of its own government."

He cautioned his audience against assuming immediate political success from a campaign of non-violent direct action against war which "like war, gives expression to the concern for justice but, unlike war, the life which is at stake is one's own." In urging Christians to try Gandhian programs of non-violence, he reminded his audience that the emphasis of

their Christian faith was not on results, but on the will of God. He said, "Modern science has put into the hands of rulers a capacity for wreaking devastation upon the rest of the world which is unparalleled in history. Never before was it possible for so few to damn so many."

In welcoming the delegates to the conference, Dr. Henry Crane, pastor of the host church, said: "Repudiating the various popular methods of his day, Jesus actually did meet the world's worst tyranny in just one way: he did not run away, nor seek to appease, nor in any way compromise, nor did he adopt the means he had condemned in those who were determined to kill him. He took the way of the cross—and revealed a new way to triumph over his enemies."

To aid in the broad dissemination of the findings of the conference, the national sponsoring committee, which includes Episcopalians Mrs. Henry

Hill Pierce of New York, Bishop Wm. Appleton Lawrence of Western Massachusetts, Prof. Joseph F. Fletcher of Episcopal Theological School and the Rev. William K. Russell, rector of St. Bartholomew's Church, Brooklyn, New York, has appointed a representative group of Church leaders, under the leadership of Ray Newton of the American Friends Service Committee, to plan regional meetings of churchmen during this summer and fall.

Delegates of the Episcopal Pacifist Fellowship to the conference, and friends of the organization, met for a corporate communion and breakfast at Christ Church, Detroit, on May 10th. Discussion at the breakfast centered around the program of implementation of the conference findings that the Fellowship could sponsor within the Episcopal Church. The Rev. William B. Sperry, a contributing editor of *The Witness*, is rector of Christ Church.

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NEWS OF CHURCHES OVERSEAS

JAPANESE EPISCOPAL CHURCH HOLDS GENERAL SYNOD

Sixty clerical and lay delegates from ten dioceses attended the triennial general synod of the Nippon Seikokwai Anglican Episcopal Church which held a four-day session under the chairmanship of Bishop Michael Yashiro of Kobe. In his opening address, Bishop Yashiro stressed that the Japanese Church is now an independent body looking after its own affairs, and taking full responsibility for the evangelization of the people.

"Only the devastation of the war justified our Church receiving aid from sister Churches in Great Britain and North America for the rebuilding of destroyed buildings," he said. "But now, five years after the surrender, the Church has been nearly restored, both materially and spiritually, and we must go forward with courage and determination."

"However," Bishop Yashiro added, "in this advance, we want to cooperate fully with the missionary enthusiasm of the sister Churches abroad, because there cannot be any monopoly in the work of evangelization."

Mr. G. Budd, a representative of the Episcopal Church in the United States, pledged that his Church would give "first priority" to the work in Japan, and "would stand behind the Japanese Church both in supplying personnel and material." "That does not mean," he said, "that the American Church will establish missionary districts of its own in Japan. It means that her service will be given to the Japanese Church, which is independent in the family of the Anglican communion."

CHURCH CARRIES ON IN CHINA

A report May 2 from Hongkong gives a picture of the Churches in China after a year of Communist rule.

Chinese Christians, Christian organizations and foreign missionaries settled down to living and working under a new regime that had come to stay. Looking back upon a year under the Communist government, most Protestant leaders are of the opinion that "we have fared better than we dared to hope."

Although conditions vary in different localities, certain generalizations can be made. Some Christian leaders take a gloomy view of things, others appear overly optimistic, but all agree that the experiences of the past year have shown that Christianity has sunk its roots deep into the good earth of China. The faith of Chinese Chris-

tians has held firm against intimidation, ridicule and social and economic pressure.

Letters and reports from all over China indicate that church attendance has grown markedly in the past year, both in the country and in the big city churches. A Chinese Christian leader in close touch with rural churches believes they may once more become the vital force they were before the war years, although their resurgence is bound to be slow.

SEEKS CLOSER CONTACT BETWEEN CHURCHES

Proposals to bring about closer contact between churches in England and Germany were made by Bishop Hunter of Sheffield, England, at a conference held in Germany with leaders of the Evangelical Church. He proposed an intensified exchange of pastors, theological students, and more frequent visits of churchmen of both countries. A first step will be the visit of 18 youth leaders from Sheffield to the Evangelical Church day at Essen in September, with an equal number of German youth leaders visiting Sheffield.

POLISH BISHOPS SIGN AGREEMENT

All but one of Poland's R. C. bishops have signed the Church-state agreement with the government. The sole exception is Adam Cardinal Sapieha of Cracow who recently returned from Rome where he had two conferences with the Pope over the situation.

WORLD COUNCIL TO MEET AT EVANSTON

The second assembly of the World Council of Churches will be held in 1953 at Northwestern University, Evanston, Illinois. Plans for the meeting will be drawn up in detail at the meeting of the central committee which will be in Toronto this July.

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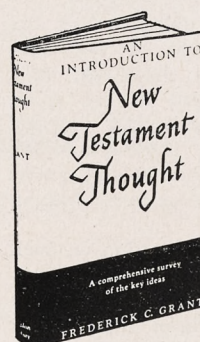
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NEWS OF OTHER CHURCHES

METHODIST YOUTH HIT FLYNN BOOK

Delegates representing 50,000 Ohio Methodist youth condemned recent writings of John T. Flynn and Stanley High as "immoral attempts" to "degrade certain Christian gentlemen and institutions."

A resolution criticizing the two authors was drafted at a meeting here. It will be sent to the Methodist Council of Bishops. The resolution was directed at statements in Mr. Flynn's book "The Road Ahead," and a recent article by Mr. High in Reader's Digest.

"We, the elected delegates of the 50,000 Methodist Youth of the Ohio Conference," the resolution said, "hereby reaffirm faith in the spirit of Christ which is naturally opposed to any ideology, be it Communism, Capitalism, or otherwise, which denies the law of love working in all human endeavors."

"In recognizing this position we look with abhorrence on the insipid Fascism represented in the immoral attempts of John T. Flynn and Stanley High to degrade certain Christian gentlemen and institutions. Such misrepresentations are the greatest danger in Christianity."

HARRISON ELLIOTT IS HONORED

Harrison S. Elliott, professor at Union Seminary, was honored by 250 former students at a testimonial dinner given May 2 in New York. He is to retire this June, after heading the department of religious education and psychology for 25 years. One of the roles of the religious educator, he said, should be to help bridge the gap between those who place their faith in science and those who place it in God.

FOREIGN MISSIONS JOINS COUNCIL

The 56-year-old Foreign Missions Conference has voted to dissolve and surrender its function to the foreign missions division of the National Council of Churches which comes into being this Fall. This reverses a stand taken last year when delegates voted against becoming a part of the new organization.

SUPREME COURT TO REVIEW FREE SPEECH CASE

A person can speak on about any subject from street corners of New York City, except religion. There is a police station around the corner from The Witness office in N. Y., with the sign outside: "Apply here for gun licenses and permits for religious meetings." The reason for the law is said to be that in the early days people got so excited over religion that riots resulted. A case growing out of this law is now going to be argued before the Supreme Court by attorneys for the American Civil Liberties Union. Carl Kunz obtained a permit to preach from the police. Later it was revoked on the ground that he "ridiculed and denounced religion" and that his meetings caused disorders. So he went ahead and preached anyway; was arrested and fined \$10. He went to the court of appeals which upheld his conviction in a 4-3 decision in which the judges stated that the city has a right to stop a man "from starting religious wars" on its streets. ACLU has initiated the case in Supreme Court as a test of free speech.

ROMAN CATHOLICS ASK PTA BACKING

Roman Catholic churches of Grand Rapids last week demanded that the Michigan congress of the Parent-Teachers Association support federal aid for parochial as well as public schools. The national PTA supports federal aid for public schools only.

EAR PLUGS SHOULD BE FURNISHED

An FM station owned by the Texas Baptists, with station at Dallas, is to broadcast music into offices, stores and factories, presumably to make workers more contented. Business concerns have to pay for the service, and the manager of the station thinks it will make the station self-supporting.

METHODIST WOMEN LAUNCH NATIONAL VOTE DRIVE

A nationwide campaign to get Methodist women to vote was launched at the assembly of Methodist women, meeting in Cleveland. It followed addresses by Thelma Stevens of the Church's social relations dept., Vera M. Dean, research director of the Foreign Policy Ass'n and President Benjamin E. May of Moorehouse College, Atlanta. Their theme was that "citizens who do not vote affect the issues at stake by their very indifference." Mrs. Dean wanted the U. S. to be in the vanguard of reforms "instead of bringing up the rear because of our fear of Russia and Communism," while Dr. May made a plea for better race relations. Earlier in the conference Bishop Oxnam of New York hit at "hysterical men whose political ambition causes them to label distinguished public servants as subversive" and at "self appointed vigilantes masquerading in patriotic robes who ride the national highways and like their forebears, contribute to lawlessness."

CHURCH SCHOOL GAINS FOR METHODISTS

A gain of 21% in church school membership for the past five years has been reported by the Methodist Church. The report also states that there are 218,677 students in colleges related to the Church. More than 795,000 children are enrolled in 14,000 vacation schools.

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PEOPLE

CLERGY CHANGES:

MARION MATICS, rector of St. Andrew's, Mount Holly, N. J., becomes rector of Trinity, Cliffside Park, N. J., June 1.

EDWIN E. WEST, formerly vicar of Christ Church, Oswego, Ore., is now rector of St. John the Evangelist, San Francisco.

DEVERE L. SHELMANDINE, formerly rector of Christ Church, Berwick, Pa., is now rector of St. David's and St. John the Baptist Churches, Scranton, Pa.

EUGENE M. CHAPMAN, formerly rector of St. John's, Decatur, Ala., is now senior assistant at Calvary, Pittsburgh, Pa.

GEORGE F. LEMOINE, formerly assistant at All Saints, Chevy Chase, Md., is now rector of Grace Church, Elkins, W. Va.

THEODORE YEE, graduate student at Church Divinity School of the Pacific, becomes assistant at St. Peter's, Honolulu, in June.

NOAH K. CHO, vicar of St. Luke's, Honolulu, has resigned to return to his native Korea.

LEWIS B. SHEEN, formerly curate at the Cathedral, Honolulu, is now army chaplain at Fort Lewis, Tacoma, Wash.

DEATHS:

ELVINA GRINNELL DAY, 84, died at Dorchester, Mass., April 24 after a long illness. The funeral was conducted by her two sons, Dean John Day of Topeka, Kan., and the Rev. Edward J. Day, master at Lenox School, Lenox, Mass.

ORGANISTS:

STANLEY R. AVERY, choirmaster and organist at St. Mark's Cathedral, Minneapolis, has resigned after serving the parish for 40 years. A reception was given Mr. and Mrs. Avery on May 14 and on May 21 the choirs of a Presbyterian, Congregational and Methodist churches are to join with the cathedral choir for a program in honor of the retiring organist.

LAY PEOPLE:

CARL L. DUTCHER is in charge of Grace Church, Willowdale, N. Y., as a lay reader.

CHARLES B. SHAVER, science teacher in the high school at Waverly, N. Y., becomes principal of St. Faith's School, Saratoga Springs, N. Y. on July 1. He is a candidate for the ministry and is soon to be ordained in the diocese of Albany. He is also an organist and a baritone soloist.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WILLIAM GILMAN

National Executive Committeeman of Jewish War Veterans

Several years ago, Rev. Morris Arnold, then of Medford, Mass., now of Cincinnati, Ohio, gave me a subscription to The Witness which I have been reading ever since. I find that this publication is now one of the "musts" on my reading list. It is truly straightforward, penetrating, and courageous in its editorial attitudes.

I have passed it on to many of my co-religionists (Jewish) who wish to join me in offering a verbal orchid to a bright light in a rather dismal, dim world.

May you go from strength to strength.

LEWIS F. SCHENCK

Rector of Christ Church, Macon, Ga.

I think it would be advisable if you would place in your magazine a memorandum in regard to someone who is working parishes for help with a letter signed by me. I have signed no letters of recommendation for help to anyone and I think people should be warned in regard to the persons purporting to possess such a letter. It was called to my attention by the Rev. Mr. Marshall of St. Margaret's Church, Washington, D. C. The man gives his name as Charles DeBrusk.

E. A. CALLAHAN JR.

Lay Vicar of St. James, New Castle, Ind.

In running through back numbers of The Witness I came across Prof. Walter Clark's article on "The Church: No Appeal to Men (Dec. 8th). It seems to me that this brilliant article should have wider circulation. I am beginning my ministry at a small, almost extinct, parish, and one of the great needs is for an articulation of the real gospel of Christ to the men. I have long believed what Prof. Clark has to say on the matter, but he says it so much more clearly and compellingly that I wish we might have reprints of this work.

CLARK CROSSLAND

Layman of New York City

Lately I have been getting my copy of The Witness on Wednesday. A friend of mine reads The Living Church, and he gets his on Saturday or Monday. He has always said that I ought to read The Living Church if I really wanted news. We often compare the two as to news of the Episco-

pal Church, and he is now admitting that The Witness not only has more news of our beloved church, but prints it a few days ahead of his magazine, and sometimes even ten days. I'm working on him to subscribe to the best magazine in the Church.

JOSEPH C. MASON

Rector of Grace Church, Cortland, NY.

Surely the R. C. "Home Messenger" was remiss in not enlightening James P. Joseph (Backfire, May 4), as to the proper saint for housemaid's knee! If not listed in their "compartmentized religion" Baedeker, Saint James should be, since according to tradition he prayed so long that his knees became calloused and resembled the knees of a camel! He's right—laughter is close to tears.

FRANK L. TITUS

National Council's Overseas Dept.

The Bishop of Alaska is desperate. He must get a doctor and at least two nurses or a nurse and a good secretary to take care of business affairs at Hudson Stuck Memorial Hospital, Fort Yukon, by the first of July. At that time there will only be two nurses to care for this hospital which is the only medical service for hundreds of square miles in the Yukon Valley. The closing of the hospital, which will happen if nothing is done, will deprive all the inhabitants of this part of the country of medical service.

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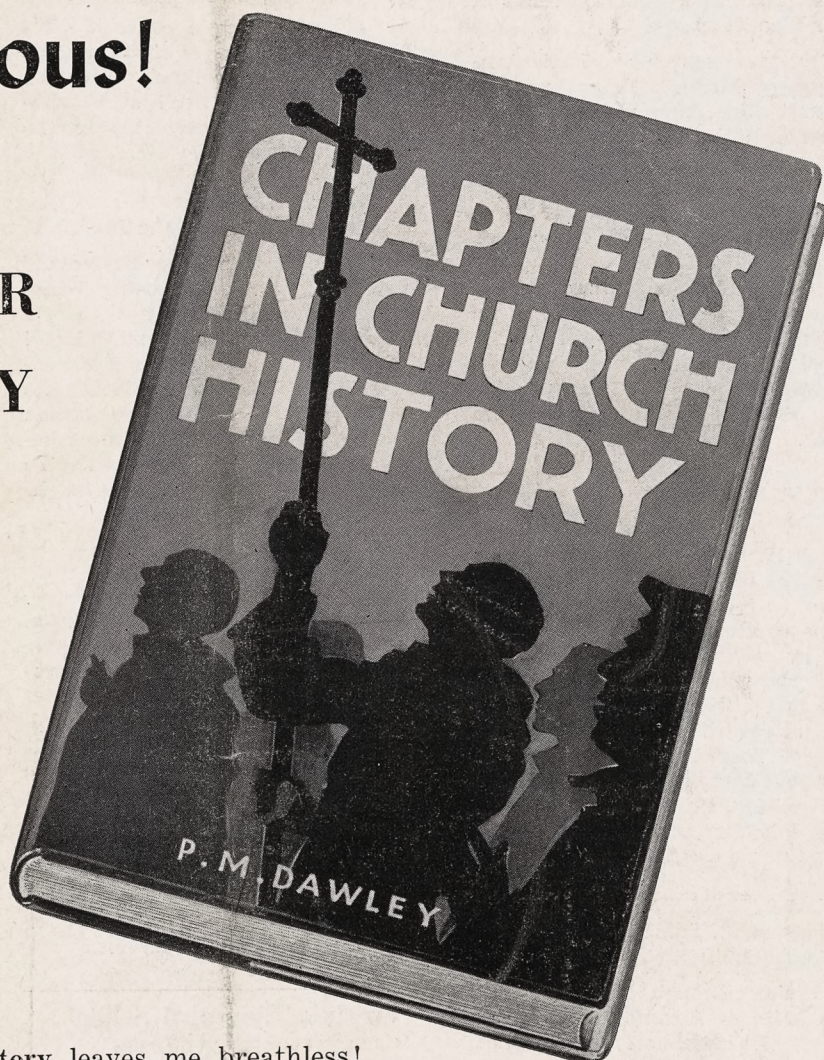
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