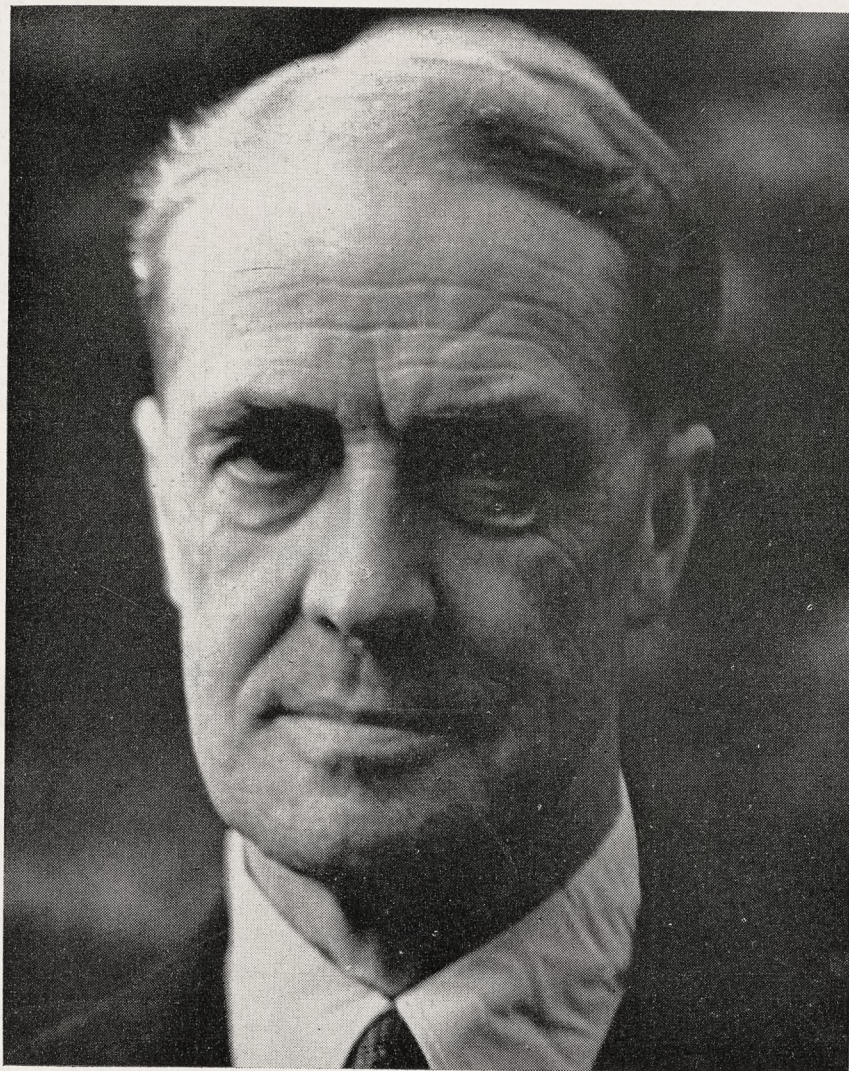


THE Witness

10¢ A COPY

June 28, 1951



CANON CHARLES RAVEN

Addresses Christians on War and Peace

The Episcopal Pacifist Fellowship

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion;
10, Morning Prayer; 4, Evening Prayer;
Sermons, 11 and 4
Weekdays: 8 (and 9 Holy Days except Wed.
and 10 Wed.) Holy Communion; 7:45,
Morning Prayer; 5, Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK

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Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 8 and 10 a. m.;
Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Com-
munion, 11 a. m.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Anson Phelps Stokes Jr., Rector

8 a. m. and 9 a. m., Holy Communion.
11 a. m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday
at 8 a. m.
Thursdays and Saints' Days at 10:30 a. m.
The Church is open daily for prayer.

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Sunday: 8 a. m., Holy Communion; 9:30
a. m., Church School; 11 a. m., Morning
Service and Sermon; 4 p. m., Evening
Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12
noon, Holy Communion.

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Fifth Avenue and 53rd Street

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Sundays: 8 a. m., Holy Communion; 11
a. m., Morning Prayer-1st Sunday, Holy
Communion.
Daily: 8:30 a. m., Holy Communion.
Thursday and Holy Days: 11 a. m., Holy
Communion.

THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector

Sundays: 8 a. m., Holy Communion; 11
a. m., Morning Prayer and Sermon; 8 p. m.,
Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a. m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

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NEW YORK CITY

The Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

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316 East 88th Street

NEW YORK CITY

The Rev. James A. Paul, Rector

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School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23, Avenue George V

Services: 8:30, 10:30 (S.S.), 10:45
Student and Artists Center
Boulevard Raspail

The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a. m., 4:00 and
7:30 p. m.; Mon., Tues., Thurs., and Sat.,
12; Wed., Fri., 7:30; Holy Days, 7:30
and 12.

ST. PAUL'S CATHEDRAL

Shelton Square

BUFFALO, NEW YORK

The Very Rev. Philip F. McNairy, Dean;
Rev. Leslie D. Hallett; Rev. Mitchell
Haddad

Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. STEPHEN'S CHURCH

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The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.,

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H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a. m., 7:30 p. m.
Weekdays: Tues., Wed., Thurs., Friday,
12:30-12:55 p. m.
Services of Spiritual Healing, Thursdays,
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Two hundred hearing aids available for
every service.

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DENVER, COLORADO

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11-4:30
p. m. recitals.
Weekdays: Holy Communion, Wednesday,
7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a. m., Holy Com-
munion; 9:30, Church School; 11 a. m.,
Morning Prayer; 8 p. m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat. 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH

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Sunday Services: 8, 9, 10 and 11 a. m.
Weekdays: Wednesday, 8 and 11 a. m.
Thursday, 7:30 a. m.

TRINITY CHURCH

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

CHRIST CHURCH

INDIANAPOLIS, IND.

Monument Circle Downtown

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9:30; M.P. and Ser. 11
Weekdays: H.C. daily 8 ex Wed. & Fri. 7;
H.D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL

OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School,
10:50; M.P. 11

Weekday: Thurs. 10. Other services as
announced.

Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH

Brad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12N
HC; Evening, Week-day, Lenten Noon-Day,
Special services as announced.

CHRIST CHURCH

NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a. m., Holy Communion; 9:30 and
11 a. m., Church School; 11 a. m., Morning
Prayer and Sermon; 6 p. m., Young Peo-
ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a. m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. William M. Baxter

Minister of Education

Sunday: 8:00, 9:25, 11 a. m.-High School,
5:45 p. m.; Canterbury Club, 6:30 p. m.

CHRIST CHURCH IN PHILADELPHIA

"The Nation's Church"

Second Street above Market

Rev. E. A. de Bordenave, Rector

Rev. William Eckman, Assistant

Sunday Services: 9:30 and 11:00.

This church is open daily.

CALVARY CHURCH

Shady and Walnut Aves.

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Rev. William W. Lumpkin, Rector; Rev.
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Sunday: 8, 9:30, 11 & 4:30.
HC: Mon., Tues., Thur., Sat., 7:15.
Wed., Fri., 7:15 & 10:30.

TRINITY CHURCH

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FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Sunday: 8 H.C.; 11 M.P.
Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

Episcopal Pacifist Fellowship Puts Principles to Work

Various Projects Sponsored in Communities At Home and in Foreign Fields

★ This week some forty scattered members of the Episcopal Pacifist Fellowship are exploring summer opportunities for volunteer service on social frontiers, implementing their belief that pacifism is not a negative attitude but a positive principle of human relations. In response to a recent letter to members which stressed the need and urgency of putting the principles of Christian love into action, the office of the general secretary of the Fellowship has had among other requests inquiries about service projects in the Far East, in France; for high school and college students; and for community display. Projects recommended by the E.P.F. include those of the American Friends Service Committee and the World Council of Churches, at home and abroad, the Delmo homes project of the Episcopal and Congregational-Christian Churches, in Missouri, and the interracial workshops of the Fellowship of Reconciliation.

In stressing this aspect of the program, the Rev. William K. Russell, chairman of the Episcopal Pacifist Fellowship, said: "Today is a time of deep spiritual agony in which those who seek 'peace on earth, good-will toward men' often feel frustrated and helpless in the face of world problems. Sacrificial action of this kind not only provides a constructive outlet for spiritual energy, but more im-

portant, undergirds our belief that 'peace on earth' comes through 'good-will toward all men'."

The annual summer conference of the Fellowship, to be held at Seabury House, Greenwich, Connecticut, will have one session devoted to a discussion of how service of this kind may be made a permanent part of the program. At this conference the Rev. Andre Trocme, of Paris and Le Chambon, France, secretary of the International Fellowship of Reconciliation in Europe, will be the leader and the Rt. Rev. William Appleton Lawrence, Bishop of Western Massachusetts, honorary chairman and co-founder of the E.P.F. will be the chaplain.

Another important activity of the E.P.F. is the financial support of three foreign projects, two in Germany and one among Japanese war prisoners in Asia. Through Paul Sekiya F.O.R. secretary in Japan, Episcopal pacifists are contributing to work with the war prisoners, of whom there were on March 15, 2,057. Seventy-seven had received death sentences and await execution unless their sentences are commuted; sixty of these are in Muntinlupa Prison, near Manila, in the Philippines; eleven of them are Australian prisoners in Manus Island; two are U.S.A. prisoners in Sugamo Prison near Tokyo. 407 prisoners have been sentenced to life

imprisonment and 1,564 to penal servitude for various terms of years. Many of these are in prisons outside Japan where visits from their families or friends are virtually impossible. The Episcopal Pacifist Fellowship and the Fellowship of Reconciliation have been interested in ameliorating the lot of these men, in trying to have all death sentences commuted and all prisoners returned to Japan where there can be contact with their families and reduction of prison sentences and parole.

Acknowledging the receipt of a gift sent recently, Mr. Sekiya wrote, "The gift from the Episcopal Pacifist Fellowship is most welcome. Part of it will be used for Christian books to be sent to those who have received death penalties in Manus Island, as well as to the Christian group in Tokyo."

In Germany, gifts are being sent for the youth work carried on by Professor Siegmund-Schultze in Dortmund, one of the worst bombed cities of the war, where a welfare school cares for 100 students, many from Russian prison camps, and for wandering homeless youth from Eastern Germany and Eastern Europe.

The E.P.F. continues to support Pastor Menschning's Freundschaftsheim near Petzen, a training center for peace volunteers.

CALIFORNIA MEETING ON EDUCATION

★ A conference on education, led by the travelling team of Canon Wedel, Mrs. Dora Chaplin and the Rev. Walter Williams, was held at Santa Monica, Cal., June 8-10, attended by 55 men and women from the diocese of Los Angeles and six from Arizona.

EPISCOPAL CHURCH NEWS

Bombers or Butterflies

BY
ELEANOR M. JEWETT

A Laywoman of the Church

★ What shall we teach our children? How shall we teach them—we who believe that war is not God's way, never his will under any circumstances? We are faced at the start with a pattern of life that is completely paradoxical and at the mere thought of explaining it to our children we throw up our hands in despair. Nobody wants war, all the glamour and romance of it went out long ago. Most people admit that force does not accomplish very much, and a fight, even a private one, never gains anything. Yet look at the toys for small boys in every ten cent store and big store toy department. Nine-tenths of them direct the young imagination to fighting, destroying, killing. To be sure (and thankfully!) the child in cowboy boots flourishing a pistol does not carry his imagination to that logical end. Nevertheless his playthings and, all too early, his acquaintance with movies and the inevitable comic magazines stir his excitement pleasurably with a fight. The resourceful gangster, the "righteous" and gallant outlaw, the group or individual for which sympathy and admiration are built up, almost invariably lands in a grand and glorious battle with lethal weapons. How are we going to combat this pattern which is being continually printed on the impressionable minds of our boys and girls? We can't stem the tide. We can't keep our children out of it all—done up in cotton wool. That never works. Is there a possibility of a subtle and continuous substitution?

During the war our small

town library decided, after much discussion, that we would buy no books for the children's room that had to do with combat in war—either fiction or non fiction. They were getting war from radio, movies, newspapers, talk, in school and at home. Whether we believe in war or not we would try to make the children's library a little island of peace where the lovely and abiding things in life would be stressed and always available. One day an eager eyed red headed eight year old came to the desk.

"I want a book about bombers," he said.

We told him we hadn't any. For a moment he looked crestfallen, then he brightened.

"Well then, I would like one about butterflies; that will be just as good."

Bombers or butterflies! Fortunately there will always be butterflies! And, in books at least, one will never fail to find adventures and excitement, stimulation and interests that are fine and true and in no way connected with destruction. Let us first of all see that books of such character are not only available to our children but close at hand. Let us also be quick to catch any constructive interest they may show whether in butterflies or steam engines, postage stamps or hunting birds—without guns! Surely such interests will emphasize the togetherness of people, the tastes and projects that many otherwise different human beings have in common, and so help to lay a foundation in the young mind of a willingness to understand and cooperate in a common cause.

If you want to know how one family pursued constructive in-

terest and sought the lovely things in life together—mother and father (mind you!)—entering into it all with the children, read Annis Duff's "Bequest of Wings" (Viking). Those fortunate youngsters must certainly have found happy substitutes for the excitement of destruction!

From the earliest reading years and right on through childhood one can teach, indirectly through story books, the fact that the people of other nations, other races, very different from us, are just folks, thinking, feeling, fearing, playing much as we do. The idea of respecting other peoples ways and opinions is of course of paramount importance. School books, educational stories of how people live in the rest of the world, are good, and quite plentiful, but they leave the emotions untouched. The child needs to feel imaginatively the way the Chinese or Jew or European or South Sea Islander or what-have-you feels and thinks, as well as what he does and how



F. SIEGMUND-SCHULTZE confers with Muriel Lester at conference of the international Fellowship of Reconciliation

he lives. To follow a "foreigner" in a story means that the young reader vicariously lives his life, feels with him, understands him.

To develop "a loving understanding," a willingness to see and respect the point of view of some one "foreign" and different—if we could teach our children that, is it too much to hope that they will grow up unscathed by our world-pattern of violence?

Any children's room in a public library can supply books to the child with a special interest and hobby. As for the story books in which children of other and different nations or races figure and command the interest, that requires a little searching but there are many. (At the end of this article I will append a few titles). And Annis Duff's book mentioned above has a good short bibliography of fine and lovely books for children to feed and grow on.

Learning From Life

It must be not only in books, but in life, of course, that our children learn this attitude. In arguments, quarrels, disagreements we must try to make them see, little by little, that heat, bitterness, fighting, never really win a point; that there are two sides to almost every difference of opinion and one of them is never entirely right.

"Look here, son, giving Johnny a black eye didn't convince him, did it? You haven't gained a thing except a bloody nose for yourself!"

When it comes to retaliation and self defense, what are we going to say? The Friends—the fine old wonderful type of Quakers who stick by their principle, come what may—teach their boys never to hit back. And, paradoxical as it may seem, Quaker boys seem rarely to find themselves in a position where self defense might be considered necessary. A boy who never picks a fight and is truly friendly seldom gets into one. Perhaps that is something that can only be learned by experience, but it is a truth worth pointing out!

To wait, to listen, to be always ready to understand the other fellow's point of view, if children see that attitude in their parents, they quickly appreciate the practical value of such a method rather than trying to settle differences with their fists.

As the children grow older it would seem that a saner and truer interpretation of the world's conflicts and misunderstandings could be pointed out to them. To be sure, history books have ceased to be a record of one glorious war after another with one side completely right and the other side altogether wrong. But much more could be done by talk and discussion in the family group. If there had been a little more patience, a greater desire on the part of the nations involved to understand each other, to sit down quietly and listen to each other's grievances—if, above all, both sides had been willing to sacrifice a little selfish material interest—then war might not have been. The history books rarely stress or even mention the aftermath of war—which might thus have been prevented—the wasted lives, mutilated bodies, the want and desolation, the long lived hatred and bitterness.

Slowly ideas take root and

come to fruit. And teaching children what we are most eager they shall learn is sometimes a discouraging process. However, the indirect teaching, the guiding of a young mind at odd moments, in the home, much more than in school, does bring heartening results. Family ideals and opinions, constructive interests shared and fostered, and books at hand that will give a child understanding and fellow feeling with those who are different from himself—these, please God, may help a little.

The family, the home! Back we come to the old much reiterated truths about the strength and life-long value of that which a child learns from his parents in the security of his own home. We are so apt to leave the education of our children entirely to other people, in Sunday school as well as in day school. Yet we know in our hearts we cannot, without grave loss, so completely shift the responsibility of teaching our sons and daughters. From us, mothers and fathers, they must learn first and all the time, to love our Lord, how to pray to him and what he taught—about good will toward one's enemies among other things, about agreeing with one's adversary, and about the gentle, understanding, relationships be-



E. P. F. MEMBERS confer at Seabury House. Commencing second from left: Mrs. John Moors, Mrs. John Nevin Sayre, the Rev. George L. Paine, Canon Raven and Muriel Lester

tween man and man brought about by the love of God within. These, of course, are an old, old story not new things for a new atomic age, but never in the history of the world, perhaps, has a young generation had greater need to be definitely taught these truths, to know them and to live them.

A few story books about children of other lands or races.

For little children

Stone Soup: Marcia Brown. Scribners (Russia)

Bright April: Marguerite de Angeli. Doubleday (Negro)

Ricardo's White Horse: A. G. Kelsey. Longmans (Puerto Rico)

The ten to twelve year olds

The Singing Tree: Kate Seredy. Viking (Hungarian)

The Secret of the Porcelain Fish: Mary Evernden. Random (China)

The Bells on Finland Street: Lyn Cook. Macmillan (Finland)

COMMENCEMENT AT BERKELEY

★ Bishop Budlong, retired of Connecticut, told those attending the commencement at the Berkeley Divinity School that the clergy and lay people of the Church must support each other in meeting their solemn responsibilities. He also had things to say about the delicate problems of the rector's wife. Bishop Gray presented degrees or diplomas to a class of twenty. Honorary doctorates went to Bishop Hatch, Prof. Massey H. Shepherd Jr. of Episcopal Theological School and Witness columnist, and Archdeacon Jack Townsend of Panama. At a luncheon following it was announced by Dean Percy Urban that a drive would be launched to complete payment for the rebuilt chapel and to provide choir stalls.

RECTOR AND WIFE SURPRISED

★ John S. Wellford was ordained deacon on June 8, 1926 and that same afternoon he was married to Harriet Penn. Now the rector of Emmanuel, Covington, Va., they figured on observing the double 25th anniversary by having a confirmation visit from Bishop Phillips, with a reception in his honor afterwards. But the anniversary business had gotten "norated around" so,

to their utter surprise, the reception turned out to be one for them as well as the bishop. There was a nice check and other presents. It wasn't very long ago that a group in the parish presented them with a new car.

PRESCOTT CHURCHES GET TOGETHER

★ The men's club of St. Luke's, Prescott, Ariz., was host to 215 men of all churches of the city recently when Governor Howard Pyle was the guest of honor at an inter-church banquet. The specially printed menu was original to say the least. It read: Christian Science cocktail, Inter-denominational salad, Congregational beans, Lutheran potatoes, Southern Baptist ham, Adventist sauce, Catholic rolls, LDS butter, Baptist water, Episcopal coffee, Assorted doctrine relishes, Methodist pie.

ELECTRONIC ORGAN AT HEADQUARTERS

★ Presiding Bishop Henry K. Sherrill dedicated a new electronic organ in the chapel of the Church Missions House on June 15. It is of the latest design and has a set of chimes that can be played from the console. Russell E. Dill, treasurer of the Council, played the hymns at the service and later there was a recital by Robert Owen, organist at Christ Church, Bronxville.

SURVEY MADE OF SPOKANE

★ The convocation of Spokane heard the Rev. Clifford Samuelson of the town-country division of the National Council, and Prof. Joseph Moore of Seabury-Western, say that the rapid growth of population in the area makes imperative a greatly expanded program of Church activity. Both are members of a national survey team which will make a more complete report in the fall.

ST. BARTHOLOMEW'S HAS SCHOOL

★ Prof. Charles F. Whiston of the Church Divinity School of the Pacific led a school of religion on five successive evenings recently at St. Bartholomew's, New York. We did not see what the papers did with the story sent out by the press agent of the parish, but it might well have been grist for the mill of some reporter short of copy. The lecturer was described as the "fifty, gentle, graying professor of moral theology" who "recharged the batteries of a group of spiritually hungry New Yorkers" at "imposing St. Bartholomew's Protestant Episcopal Church on Manhattan's Park Avenue."

"Employing an eloquent minimum of gestures," the press agent continued, "pointing to his chest to indicate the inwardness of true religion, putting a finger



PASTOR WILHELM MENSCHING, noted German Pacifist, outside his historic church

to his lips to suggest words of courage or prayer and bidding his listeners stand and look up when praying, the tall, contemplative Professor Whiston opened his simple discourse with a talk called 'Beggars or Adorers,' in which he suggested that the mood of prayer always be one of offering worship, not a mood of asking favors."

At the conclusion of the three page release, we are told that "such is the hunger for instruction in prayer that he (the 'kindly Whiston' this time) spends many weeks each year in schools of religion. He is annually invited to fashionable All Saints in Beverly Hills where many Hollywood stars attend."

We are sure Charlie Whiston deserves better treatment and so would suggest that, if there are to be press releases in the future, that he read them over before they are sent to papers.

OKLAHOMA ELECTS DEAN POWELL

★ Dean Winslow Powell of Trinity Cathedral, Omaha, was elected coadjutor of Oklahoma at a special convention meeting at Tulsa, June 5-6. He led in all three ballots, receiving 19 clergy and 81 lay votes on the final one. It is the first time that Oklahoma has elected its own bishop, Bishop Casady having been elected by the House of Bishops when it was a missionary district. It became a diocese under his leadership and during the 24 years of his episcopacy the communicant strength has more than doubled.

CHARLESTON PARISH CELEBRATES

★ St. Michael's, Charleston, S. C., opened the celebration of its 200th anniversary on June 14 with a celebration of holy communion by the rector, the Rev. DeWolf Perry, in the morning and an address by the Rev. Edgar L. Pennington, historiographer of the Church and rector of St. John's, Mobile, Ala., at an evening service. During the anniversary period the parish will

be host to the convention of the diocese. There will also be a teaching mission Nov. 25-30 conducted by the Rev. Roland F. Palmer of the Cowley Fathers. The anniversary of the laying of the cornerstone will be observed Feb. 17, 1952 when Dean Albert R. Stuart of New Orleans, a former rector, will celebrate and Bishop Oliver J. Hart of Penna., a former assistant at St. Michael's, will preach.

COMMENCEMENT AT PACIFIC

★ A surprise award at the commencement of the Church Divinity School of the Pacific was a doctorate to the former dean, Bishop Henry H. Shires of Cal. He has been asked to give the commencement address but was not aware that he was to be honored until it was conferred by Bishop Gooden, president of the trustees. Bishop Watson of Utah also received a doctorate. Bishop Rhea of Idaho was elected president succeeding Bishop Gooden. Twelve men were graduated.

GENERAL SEMINARY COMMENCEMENT

★ Forty-seven men were graduated this year from the General Seminary, representing 26 dioceses and 32 colleges. Honorary doctorates were conferred on Bishop Burrill, suffragan of Dallas; Bishop Campbell, coadjutor of W. Va.; Bishop Athenagoras T. Kokinakis of Elaia; Bishop Lichtenberger, coadjutor of Mo.; Bishop Smith of Iowa; the Rev. Frederick R. Meyers of Detroit; the Rev. Thomas L. Small of Oil City, Pa.; Prof. Charles F. Whiston of the Church Divinity School of the Pacific.

MISSIONARIES ARE COMMISSIONED

★ Presiding Bishop Henry K. Sherrill recently commissioned the following outgoing missionaries at a service at Seabury House: the Rev. Gordon Charlton, Alaska; the Rev. Norman Elliott, Alaska; the Rev. Ste-

phen Kim, Honolulu; the Rev. Howard Laycock, Alaska; the Rev. William Glenn, Costa Rico; the Rev. Alanson Brown, Mexico. On June 10th all of them were preachers in churches in Connecticut.

PARISH DAY SCHOOL IN GEORGIA

★ Trinity Church, Columbus, Ga., is to open a parish day school in the fall under the direction of the rector, the Rev. Colin R. Campbell. It is made possible by C. F. Williams of the city who gave to the parish the full use of a house which is located in the heart of the residential section on three and a half acres. It has been fully equipped with class room facilities and part of the gardens have been converted into a playground. Sharing the use of the building will be a speech school for children with impediments.

ROPING CHURCHWARDEN IN TEXAS

★ We do not necessarily associate rodeo riders with Churchwardens, but we have at least one instance where the combination works out wonderfully. Ted Harper is warden of St. Paul's, Marfa, Texas, and he is also a winner at calf roping. His wife, Frances, is right along with him, as she is quite noted as a fancy rider. The two of them have won many a rodeo prize. Their two girls, eight and five, are being reared in true



A. J. MUSTE, leader of the Fellowship of Reconciliation, and Paul Sekiya of Japan at a conference on world peace

rodeo style. They learned to ride before they learned to walk—or so they say—and can stick on anything that grows horse hair.

Mainly, Ted raises and trains Palominos, quarter horses and cow ponies. He is also raising some Brama calves for rodeo work. He says that Herefords are too smart to be good rodeo cattle. They soon learn that if they run, they will be roped and thrown, but if they don't run, nothing happens. So they don't run. However, Bramas never learn.

The shepherd's crook has long been a symbol in the Church, especially with reference to the pastoral staff used by the bishops. But in this cow country, it doesn't seem too far off the beam for us to substitute a rope as more symbolic of the country—and of Churchwardens.

RECTOR AND WIFE ARE HONORED

★ The Rev. and Mrs. Hedley G. Stacey were honored at a reception at Christ Church, Dearborn, Mich., when they were presented with \$6,000. He is to retire on August 31 to be succeeded by Canon Edward Green of Detroit's cathedral staff.

ANTI-SEMITISM CONDEMNED

★ Over 500 ministers have signed a document, issued by the Council Against Intolerance, warning of Christian responsibility for anti-Jewish feeling in America. It was drafted by Harry A. Atkinson, head of the Church Peace Union, and a number of Church leaders, including Bishop Lawrence of W. Mass.; Prof. Bowie of Virginia Seminary, and the Rev. David Hunter, head of education of the diocese of Mass.

It suggests that frightful as has been the ordeal of anti-Semitism to the Jewish people, "it may be that the injury is even more terrible to the Christian world unable to prevent it, and tempted to offer excuses or disclaim responsibility." It urges that the Christian world

must take account of what happens to its own fellowship and the spirit of its own people when they foster anti-Jewish feelings, condone them, or are unable to prevent their terrible consequences.

The appeal points out that one of the most subtle and powerful influences in arousing anti-Semitic feeling is the careless or unwise use of Christian source materials, even including the New Testament. The Bible itself may be unwittingly used with harmful results if there is not a clear understanding of its origin and background. Thus, The Gospel of John, the statement points out, was written around the end of the First Century A. D. when the antagonism between Jew and Gentile had developed to unhappy proportions. The statement goes on to say: "In the synoptic tradition of Mark, Matthew and Luke, there are scarcely more than a half-dozen references to the Jews. John multiplies this ten-fold."

The statement contends that the Jewish people have precisely the same faults and virtues possessed by Gentiles. If there is any difference, the Jew can boast of longer cultural heritage, but the primary reason that Jews have suffered discrimination and persecution is that they were a minority. "They have never been strong enough to prevent other people yielding to the baser motives of discrimination." The statement makes an appeal for the closer unity of all peoples and religions, because this unity is the one hope of overcoming the evils which threaten Jew and Gentile alike.

Episcopalians to sign are Bishop Dun of Washington, Bishop Hobson of Southern Ohio, Bishop Moulton, retired of Utah, Bishop Gilbert, retired of New York, Dean Sweet of St. Louis, the Rev. William Munds of Wilmington, the Rev. George L. Paine of Boston, the Rev. Gardiner M. Day, the Rev. F. B. Kellogg and Prof. Joseph F. Fletcher of Cambridge, the Rev. Eric Tasman of South Orange,

the Rev. Wilbur Caswell of Yonkers, the Rev. Charles B. Ackley of New York, the Rev. Guy Emery Shipley, editor of the Churchman and the Rev. Roscoe T. Foust, editor of The Witness.

NEW WINDOWS AT ST. MARK'S

★ The narthex of St. Mark's, San Antonio, completed before the centennial celebration last year, has now been enriched with stained glass windows depicting the history of the Prayer Book from its inception to its use in St. Mark's, since one of the medallions pictured Bishop Gregg and Robert E. Lee laying the cornerstone of the present St. Mark's in 1859.

NEW CHURCH IN PHOENIX

★ Trinity Cathedral, Phoenix, Ariz., is a true mother church. In the past year it has aided St. Paul's, North Phoenix, in a successful building program. Now, the cathedral is matching \$24,000 toward the building of a parish house for new All Saints Church, Phoenix. Cost of the 10-acre lot where it will be constructed is \$35,000, most of which has been paid. The Rev. Richard L. Sumner, formerly curate at St. Philip's, Tucson, is in charge of All Saints.

NEW DIRECTORS OF FOUNDATION

★ Charles S. Garland of Baltimore, former president of the investment bankers association of America, and Ethan A. H. Shepley, lawyer of St. Louis, have been elected directors of the Episcopal Church Foundation. As is the case with all of the directors, both have extensive banking and business connections.

TOLLIE CAUTION MADE TRUSTEE

★ The Rev. Tollie L. Caution, secretary of Negro work of the National Council, has been elected a trustee of the Philadelphia Divinity School.

EDITORIALS

The Peacemakers

PEACE might be described as tension in tranquillity. We will never eliminate the tension from life. We may achieve the tranquillity. That is our task as citizens of the world and as members of the Christian Church.

Two things are necessary, improved machinery and renewed men and women. We cannot expect to maintain the tensions that are an inevitable part of life in anything like tranquillity unless we have some kind of machinery by which we can create order. There is no peace in a household without some kind of orderliness which is voluntarily accepted by the members of the family, and by which the conflicting interests of the various members are reconciled and held in restraint. There could be no peace in the United States without the constitutional machinery of courts and laws and administration.

We are now engaged in creating a similar piece of machinery which will be able to hold the far greater tensions of the world in a similar state of tranquillity. The task is not an easy one and it is not likely to be accomplished in our generation. We have already made several false moves the cost of which we are still paying. The important thing is that we keep moving and not lose heart.

The Church itself cannot make the machinery. Its principal task is to give to the people who do make it the incentive and the will to keep moving in the right direction.

Important as the machinery is, renewed men and women are still more important. No matter how carefully the rules of a household may be worked out or how meticulously they are applied, unless the members of the family want to get along together conflict will prevail.

Here is where the Church can be the greatest help. It can keep before men and women the quietness of Jesus. In him there was no disquietude, restlessness, hysteria or panic. Why? He

wanted so little for himself. He cared nothing about personal recognition, put no price on prestige, had no desire for wealth, and no thirst for glory. Consequently, he was imperturbable in the midst of the most raging disturbances of his time. He was sure of himself, not with the cocksureness of a self-made man, but with the quiet sureness of a self-dedicated man. He was sure that love was the way, the only way. It was the hard way, often the unrewarded way, leading to pain and death. But it was the only way. Because he was sure of that, he was sure of himself with a quietness and serenity that men call the peace of God.

We cannot have his peace unless we have the roots from which it grows. If we continue to want so much for ourselves, to be sure of nothing, not even of ourselves, we will not have his peace. Certainly we will never have it by striving for it. We will have it only by dwelling in him and he in us. His quietness still breathes through the centuries and it rests here and there on people who are open to receive it. They become the new men and women who are able to make peace in their time.

"Quotes"

I HAVE wondered why the Churches have not acted (to stop war). For nearly 2,000 years they have cleared land, taught farming as well as plain reading and writing. If asked whether they were helping Russia or hurting her, they could answer that they were acting under orders of Jesus Christ and were prepared to take whatever consequences might follow. But unless they were prepared to make the Great Proposal in such a form that Moslems and Buddhists could accept it, I doubt if they would get much help. Are they prepared to do that?

—STRINGFELLOW BARR
Episcopal layman and former
president of St. John's College

Challenge of John

THE birthday of St. John Baptist was celebrated last Sunday. It is therefore appropriate for Christians to

meditate at this time on the significance of that austere character who was the forerunner of our Lord.

The Baptist created a sensation in his day and succeeded in putting the fear of God into the hearts of his hearers. His fiery castigation of sinners awakened sleeping consciences in various classes of people, so that they asked: "What shall we do, then?" And he gave to each one an order for action that should be the appropriate fruit of his repentance. The gist of John Baptist's message was that a sense of sin, followed by atoning action, is the one prerequisite to any live membership in the Kingdom of God which the Mes-

siah was to create in this world for his creatures.

This is a timeless message, pertinent for all eras and for all sorts and kinds of people and nations. The Kingdom of God has long since been created, but it is, even now, struggling to remain alive and to gather into itself all peoples and nations and languages. Christians believe that the risen and ascended Christ is continually present with power in this little world he redeemed, as the very heart of this Kingdom, and that ultimately "the kingdoms of this world shall become the Kingdom of our Lord and of his Christ and he shall reign forever and ever." But it is true now, as it was true when John Baptist spoke, that neither individuals nor races nor nations shall enter into that supreme fellowship until they have been convinced of their own peculiar sins and begun to bring forth fruits worthy of repentance.

A striking feature of our present world of hysterical fears and continual threatenings of possible enemies is the nearly complete absence of any national sense of sin. It is only the other nation or race or culture that is sinful and outrageous and a threat to the peace of the world. In America we carry on investigations galore of corruption in city governments and in the halls of Congress, of juvenile crime, of race persecutions and legal lynchings, but it all leaves us as a nation strangely complacent and undisturbed. It is so much easier to look across the world to discover abominations and outrages, quite as it was in John Baptist's day for respectable, self-satisfied Jewry to see in the Gentile world all that was unworthy. In America today we need so desperately some courageous prophet, sensitive to sin, clear of thought and plain of speech to call us to repent of our sins on every level of life—economic sins, political sins, diplomatic sins and to bring forth fruits worthy of that repentance; fruits of a regenerated foreign-policy, of economic behavior that shall no longer require production for slaughter to assure all our people a decent abundance of the good things of life, of a political character that shall no longer put a premium on corruption or require twelve million Negro Americans to remain second-class citizens because their traditional oppressors have great political power to trade with.

This courageous prophet that we need ought to be the united Christian Church. She might well be the John Baptist of America today. But so far she has refused the role. She is, officially, too closely bound to the chariot-wheel of the status quo. High finance can be too valuable in building churches and cathedrals and in financing missionary work of sundry sorts. Will she, we won-

der, continue indefinitely to forget that she was born in revolution and that she has never been so beloved and blessed of mankind as when she has challenged and fought corruption and self-satisfaction in high places and scorned the second-best as a solution for the ills and sufferings of men?

It was in these eras that she wielded a dominant influence in the affairs of men and in the chancelleries of nations. Today all must admit, whether scornfully or sadly, that her influence is slight. This is a picture which Christian leaders should gaze at steadily, humbly and with prayer and contrition. And will there, perhaps, be one among them who will then call upon Christian people to rise up and turn the Church into a John Baptist that will convince mightily of sin and declare to all and sundry precisely what they shall do to be saved and to bring this disillusioned and fearful world to peace and righteous fellowship?

Canon Raven Speaks To the E. P. F.

Reported by

OSCAR SEITZ

Professor at Bexley Hall

A SURVEY of the theological background against which Christian pacifism stands reveals that just as theology and science were approaching a reconciliation, a reaction set in on the continent of Europe in the form of Barthianism, or so-called neo-orthodoxy. Historically this reaction was brought on by a reawakening to the fact of evil, particularly as manifested in the first world war, and to the need for redemption. Theologically it is the result of a one-sided emphasis upon sin and a neglect of illumination; a false antithesis between Greek and Hebrew thought—this world versus the next.

No theology which leaves out the necessity of taking up the cross, because Jesus has already done it for us, can be true to the Gospel. There is no other way of overcoming evil except by self-giving to the uttermost. But no Christian theologian can identify the sacrifices demanded by modern war with this way of Christ. Logically, acceptance of war leads step by step to the acceptance of mass-bombing, atomic weapons and every other new form of destruction.

The Christian community is that of a people

exalted to fellowship with God at the price of the breaking of self and the cross is inescapably identified with the crown. True Christian love, agape, is neither proprietary, nor sentimental. It cannot be said sufficiently often that the Christian pacifist witness is part and parcel of the continuous witness the Church must bear to an un-Christian world; it is representative of the stand Christians take in regard to all social issues.

But the courting of martyrdom is not Christian and Jesus was not suicidal. Foreseeing the cross, he nevertheless went up to Jerusalem on the great adventure to challenge his nation with the will of God, refusing either to fight or to flee. Martyrdom is simply the constant readiness to bear witness to Christ, let come what may. The acknowledgment of God in Christ has transformed men's outlook on nature and history, and on the attributes of God himself. Although other insights were not wanting in the Old Testament, for the greater part of it God was the Lord of hosts and of battles, the God of the law, the God of Israel. The revelation of God in Christ created a New Testament often radically different from the old. For their testimony to God as love, Christian pacifists have sometimes been accused of the Marcionite heresy of rejecting the Old Testament and their opponents have even suggested that there are situations in history to which the love of God does not apply. But this is apostasy. The New Testament knows of no exception to the affirmation that God was in Christ reconciling the world to himself.

Dual Consciousness

MAN is endowed with a dual consciousness of solitariness and of communion, and Christ leads us to maturity, through obedience to the "sublime law of sacrifice" that life develops as life is laid down. Even God's own Son was "made perfect through suffering." Those who are troubled by some supposed conflict between the evolutionary process and the biblical story of creation would do well to read and ponder the climactic eighth chapter of Romans, where Paul rises from the confession of power of sin, to his affirmation of the power of the Spirit, showing what light this throws on the whole history of creation.

He lays down four propositions: (1) creation is subject to frustration, the failure to fulfill its purpose; (2) this frustration is comparable to birth pangs of a new order, the manifestation of the sons of God; (3) God himself is involved in and shares the suffering, the Spirit intercedes for us; (4) God, who is love, makes all things work together for good to those who love him, for nothing can separate us from his love in

Christ. This faith is the necessary antidote to the pessimistic, and indeed heretical "new theology" which attempts to divorce nature from grace, and calls the way of love "utopianism."

Basis of Pacifism

THE crux of the matter is this: Christian pacifism is based upon the historic resolution of Jesus neither to fight nor to flee, enduring the cross, and upon two corollaries: God's nature as love, and the community of the Holy Spirit. The sequel of the mission of Jesus and its end-product was the integration of the men and women who had first followed and then forsaken him into an organic society, living the shared life of the Spirit.

The effects were catastrophic, as the good news of "Christ crucified" was carried from an obscure province to the palace of the Caesar's and Nero's persecution was met with a fortitude which made even the hardened Roman populace take notice. How was such a community constituted? The New Testament shows us how Jesus trained his followers to become alive by extending their range of sensitiveness, and assuming that every man has a soft spot that can be stabbed awake. He brought them on, by revealing the eternal meaning hidden in common things, until they could see the supreme revelation, himself. The vision cannot be kept in some secret chapel of the soul, but as the fourth evangelist insists only by doing the will. The disciples who had quarreled over who should be greatest even as they followed Jesus to Jerusalem were not fit for Pentecost until they had been broken by the realization of their own impotence and sin. The new fellowship was the result of the conviction that they were to go into all the world to proclaim, not themselves, but Christ and that he would still use them, transform and equip them for further service.

Our Obligation

WHAT can and should we do? If at this time we can take up the invitation of Amsterdam to state clearly our Christian pacifist faith, that would be very important, for if the Church commits itself to unlimited war then all belief in love as the ultimate power fails, and the Church will forfeit its right to be heard as a witness to God as revealed in Christ. We are obligated by our loyalty to the Church to present our case now. This is the specialist's task. For the rest of us there is the matter of our own self-discipline. There is the matter of giving the best possible advice to young men facing conscription. It is the business of older pacifists not to interfere with youth's freedom to make up their own minds,

but to help them analyze the situation and come to a clear view. The cause of Christian pacifism is best served by the largest possible measure of cooperation with near-pacifists.

As members of the Episcopal Pacifist Fellowship do not wash your hands of responsibility for conscientious objectors and C.P.S. camps, as if this were the government's business. Magnify what you have in common with fellow-churchmen who are not pacifists, avoiding a pacifist schism. We also have a responsibility as citizens of a democracy to try to influence the state to develop an alternative policy to war, which is a one-way road leading to destruction. The best way to check the spread of communism is not blitzes which prepare the soil for chaos and revolution. A redemptive and healing ministry like that of the Society of Friends, if carried on by all the Churches could go a long way toward changing the current. The obstacles to peace are not insuperable and, for the Christian, the resources are infinite.

A Pacifist Witness In a College

BY

DAVID W. YATES

Rector of The Chapel of the Cross, Chapel Hill, N. C.

JOHN WOOLMAN, a Quaker in the early days of North Carolina, said that he went about raising issues. That is one of the principal businesses of a person ministering to college students, in fact, of any Christian minister. People grow morally and spiritually only by exercising the power of choice, and so also are outward conditions improved. Yet the power of choice will not be exercised unless people are confronted with the issues and the principles involved in deciding them.

Here is one great value of a pacifist witness in a college community. Many students have never seriously considered that war may be contrary to the Christian religion. Some say that the possibility has not even occurred to them. Few have ever had the case against participation in war fully presented to them, possibly because the view is not often held, perhaps because it is an unpopular subject. The majority have just accepted war as inevitable. Having in most instances only a superficial knowledge of Chris-

tianity, they have justified war in their minds chiefly on a "common sense" basis and on prudential factors.

A presentation of Christian pacifism forces students to think more deeply about the true nature of their religion and its implications for living. They see that deciding whether to take part in war is not such an easy and self-evident choice as they had supposed. They are compelled—at least some of them feel the compulsion—to seek the principles behind all Christian conduct. From there they may be pressed even farther back to the fundamental truths of theology from which those principles are derived, to the Incarnation and the Atonement, to the character of God and the nature and destiny of man.

The result could be two-fold, first, the deepening of the student's personal religion, and second, a firmer basis for all his ethical living. Whatever decision he makes, as a consequence of facing the issue and trying to think it through in the light of Christian truth, he will be more aware of what Christianity is and teaches, he will have a better grasp of its application to life, and will know more clearly why he chooses as he does in all moral questions that arise.

A second value of a pacifist witness on the campus is to strengthen and encourage those whose consciences lead them to be Christian pacifists. They often need support. They are usually people of strong individuality. Yet they are comparatively few in number and sometimes feel like lonely islands in a sea of contrary opinion. They may feel overborne by sheer weight of numbers and have misgivings about their own position that are due to a feeling of isolation. It is heartening and strengthening to have a well-grounded testimony to the truth of Christian pacifism placed before them.

Further Understanding

A FURTHER service rendered by such a witness is to make those who do not hold it more understanding of this position and more sympathetic toward those who hold it. People who are not themselves pacifists are sometimes inclined to be impatient with those who are. They do not realize upon what strong grounds in Christianity their pacifism is based. They may even impugn their motives and leap to the conclusion that they are unpatriotic or lacking in courage. When they know the reasons for such a stand and recognize the sincerity of those who take it, they are much slower to condemn people whose convictions are just as firm and at least as much warranted by Christianity as their own.

Freedom of conscience is another value fur-

thered by a pacifist witness. The mass movements and mass thinking of our time have obscured this fundamental right of every individual and its necessity for a healthful society. There is danger that independence of thought and a sense of personal responsibility may go into a decline that would be disastrous. There is too much shirking of both in these days. People may be recalled to their duty by seeing others discharge this obligation. Even the right of freedom of conscience is often not recognized. The idea that the individual's importance is secondary to that of the state is not confined to countries with totalitarian governments. The taking of an unpopular stand by a person and his insistence upon his right to do so can be a striking witness to the freedom of conscience that is not only a privilege but an imperative for a Christian and for anyone who would be a real person.

Conscientious Objectors

AN aid to this testimony is to make known to people, from the chancel at the announcement period, on the bulletin board, or in other ways, that blanks have been provided by our National Council's department of Christian social relations for Episcopalians who are conscientious objectors to fill out and file with the department. This registration can be cited to draft boards as a means of substantiating the right of a member of the Episcopal Church to be a conscientious objector, similar to, but not as well known as, the right of a member of the Quakers, the Mennonites, or the Church of the Brethren. The registration blank begins with these words: "Both by official resolution and by statement in Pastoral Letters, the Protestant Episcopal Church has recognized the right of freedom of conscience for those who, though willing to risk their lives in non-combatant service, are unwilling for conscience' sake to take human life in war." This opening statement is worthy of being read to all congregations, for the great truth that it contains as well as the authority that is behind it.

One other value of a pacifist witness is the maintenance of freedom of speech. Many people seem to construe this constitutional right as permission to speak freely, provided that you say what they want to hear. If we are to retain this right, it must be exercised in matters on which people disagree and even where disagreement may be costly. Then alone would it mean anything. The best way to keep a freedom is to use it. A by-product of a pacifist witness is that it reminds people of the importance of freedom of speech and of the danger that it may be lost.

Incidentally, it may also increase people's respect for the Church. If it is the Church whose

minister or member speaks out in spite of opposition, and whose officials recognize his right to do so, people may awaken to a renewed realization that the Church and Christianity still constitute the greatest bulwark of truth and freedom.

Conscientious Objectors

BY

JOSEPH K. ATKINS

An Episcopal Layman

RENDER therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

On its surface the reply was sharp enough to send the questioners away confounded; but there was and is more to it than that. As a quick answer to the catch question of whether or not to pay tribute to an occupying power it did very well. As a permanent blanket answer to the problem of the relation of the individual to the state it was no answer at all, but a challenge to re-think the problem from the beginning.

The problem rises in a hundred ways today, but in no form more poignantly than in the question of service to the state in its role as warmaker. Certainly, render unto the state those services which it has the right to claim from its citizens! But is cooperation in killing fellow human beings one of those rightful services?

The conscientious objector to war says no. The religiously based objector says that here is a clear case of the obligation to render unto God the things that are God's—obedience to the law against killing, and, even more searchingly, obedience to the two great commandments. The objector who disclaims a religious basis for his stand arrives by humane and biological arguments at the complementary conclusion: The individual's conscience is not one of the things that are Caesar's.

The present conscription law in the United States (the selective service act of 1948, extended in 1950) recognizes the right of the religious objector at least to state his case—after he has already passed under the yoke of conscription by registering as a potential unit of manpower. If a young man has arrived at his decision to take no part in warmaking by way of his own observations, however, without the conscious guidance of specific religious training, he cannot claim the status of CO. Indeed, the law explicitly forbids

any consideration of objection to war based upon "a merely personal moral code."

Interim Device

THE Congress nevertheless intended to be fair to anyone who "by reason of religious training and belief is conscientiously opposed to participation in war in any form . . . Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such non-combatant service, be deferred."

Deferment, of course, is an interim device, a mere evading of the problem posed by the CO whose right to object is legally admitted. It works a rather special psychological hardship on the objector, since it exposes him, on the one hand, to the raised eyebrows of his contemporaries and, on the other hand, to the unpredictable future action of the Congress when and if it makes up its mind what to do about him.

No such uncertainty attaches to the case of the young man whose thinking has driven him all the way back to the underlying assumptions of conscription, spoken or unspoken, who refuses to register.

The conscientious non-registrant, regardless of the depth and sincerity of his religious beliefs, has no rights under the law whatever. The act provides that he may be imprisoned for as long as five years and fined as much as ten thousand dollars, and within the past three months both maximum prison terms and maximum fines have been imposed. There are some who take a gloomy view of the contrast with the past. Back in the years of the shooting war, under the 1940 act with identical permissible penalties, very few maximum prison sentences were given, and no substantial fines levied. The average length of term was eighteen months. In the present panic mood of the country at least one judge has found it emotionally possible to send a nineteen year old boy to prison for ten years, by dividing up the charges and sentencing separately for (a) refusing to appear for physical examination and (b) refusing to appear for induction—all this after the boy had already served a term for initially refusing to register!

It is true that in this case—that of Robert Michener—the judge, the Honorable Delmas Hill, sitting in federal court in Topeka, Kansas, some weeks after the original passing of sentence reduced its severity by allowing both five-year terms to be served concurrently; but there re-

mains the moral and legal question of whether the whole case is not one of double jeopardy, of persecution rather than legitimate prosecution.

Considering how deeply insane wars and the war system are, it is probably not surprising that the treatment of conscientious objectors to war is frequently confused. Those who fall within the narrow definition of the legally permissible type are subject to harassment and lack of understanding by the local draft boards. Those who fall outside this definition—the non-religious objector and the conscientious non-registrant, religious or not—can expect nothing better than to be treated as criminals.

Issues Need Clarifying

WHAT is surprising is the poor job the Churches have done in clarifying the issues of war and peace. Not only have we failed to make the logic of the Christian pacifist position clear to those outside the Church; we have even failed to make our own members aware of the excellence of this position as a living witness of the reality of their faith. The current wave of vindictive prosecutions and harsh sentencing began this past winter in a court where the United States attorney publicly and plaintively admitted he "did not understand" the non-registrant he was prosecuting, and the judge indignantly demanded to know of the young prisoner, "What would happen if everybody felt the way you do?" The attorney is a fairly prominent Roman Catholic layman, and the judge is extremely active in the affairs of his Protestant Episcopal diocese.

Clergy and laymen alike would profit by a lively re-reading of the New Testament and of the early history of the Church. Since the days of Constantine, at least, the Church has often been suspiciously eager to render unto Caesar all the things that are Caesar's and some of the things that are God's. The little pinch of incense in the votive flame before the emperor's statue has seemed such a trifling gesture of conformity, such a small price to pay for the blessings of order and civic stability . . . The rough practical psychologists of the secular world have understood so well the importance of controlling men's minds and the trick of getting control by little secret acts of surrender. The pinch of incense in Nero's day, the "heil!" of Hitler's day, the "Be as religious as you like my boy, only admit the state's ultimate power and majesty by registering" of our day.

Many priests of our Church insert into the prayer for the absent a special phrase for those in the service of their country. It should include those in the service of their God in prison for conscience's sake.

Some day we hope the Church will return to its pre-Constantine position of taking no part in war—the position stated by him whom we call the Prince of Peace in the Sermon on the Mount:

“Blessed are the peacemakers; for they shall be called the children of God.

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

“But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.”

“Peace still waits to be freed by men of good will who are brothers to all men because they are sons of God,” wrote Dr. Foust in *The Witness*, March 22, 1951.

The Ministry of Reconciliation

BY

JOHN YUNGBLUT

Rector of St. Thomas Church, Terrace Park, Ohio

ONE of the fundamental principles of the Protestant tradition is the inherent priesthood of all believers. We have thought of this potential ministry largely in negative terms, insisting on our prerogative of direct access to God without the mediation of any others. This is true; but the priesthood of all believers must be expressed in an active, positive, vital ministry, a ministry of reconciliation. This is the command of the Master: “Be ye ministers of reconciliation.”

We shall distinguish between three phases of this ministry: the reconciliation of individuals with themselves, with other individuals, and with God.

In the first place you will exercise this ministry by helping others to be reconciled to themselves, to discover and to develop in their own lives “the unity of the spirit in the bond of peace.” For this ministry you will require a heightened sensitivity, an unfailing patience, a deep and abiding compassion. You will need to develop your capacity for empathy—the capacity to project yourself vicariously into the position of another so that you share the other’s joys and sorrows, see the other’s problems from his point of view, experience his aspirations and his discouragements. You recall the pathetic plea of Emily in Thornton Wilder’s “Our Town.” “Oh Mommy, please look at me just once as if you

really saw me.” This is the unspoken reproach of many with whom we live every day. Ministers of reconciliation learn to look at individuals as if they really did see them—because that is precisely what they long most to do—to see them as they see themselves—from within—insofar as this is possible for another.

My responsibility is to try to understand and then to encourage what is best in another. A mere gesture of courtesy and respect at the proper moment can be of untold value to a distraught soul. Oscar Wilde says somewhere that he was lifted out of deepest despair because someone tipped his hat to him on the street and thereby unconsciously restored his self-respect. Looking back on our own lives we could all report times when we have been helped to find our way by the timely understanding and encouragement of a friend. A great physician, Dr. Trudeau, set for himself a standard which ministers of reconciliation who aspire to be physicians of the soul might well make their own: “To cure sometimes, to relieve often, to comfort always.”

Man and Man

SECOND, there is the work of reconciliation between man and man. One of the Epistles of John says bluntly: “He that saith he is in the light and hateth his brother, is in darkness.” The Sermon on the Mount makes clear the importance of reconciliation between man and man: “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”

How is this service for men to be performed? It must be done quietly, unobtrusively, so that others are not even aware that it is going on. You have experienced the process, though the actual mechanics are enshrouded in mystery. You have seen two individuals at swords’ points, tense in their mutual antagonism. And you have seen the antagonism miraculously dissolved by the mediation of another who has apparently done nothing; his presence alone seems to work a spell on them. There are individuals who have this wonderful capacity to reconcile. Partly it is that the two who are at enmity suddenly find common ground in mutual admiration of another. But it is more than that. The mediator has so well understood what each is striving for, what is the actual source of the misunderstanding and conflict, that he is in a position to interpret each to the other and hence to heal the wounded pride on either side. You have known mothers who could do this for their children. Still more beautiful, you have known children who could do this for their par-

ents. And all of us have experienced the way in which a private or public meeting, rapidly deteriorating into an impasse of opposing factions, can be redeemed by one minister of reconciliation. You are called to be that minister.

If you will respond to your Lord's commission in this kind of ministry, you will be surprised how frequently you will be provided in daily life with an opportunity to perform the sacrament of reunion. You will become oblivious to gossip, impervious to the sharp tongue, so that scandal will meet in you a stone wall. You will learn how to absorb invective without returning it in kind. At the same time you will develop a hunter's eye for the right occasion for a timely word of commendation and the opportunity to interpret someone to another in his absence without entering into the quarrel. If you will consecrate yourself for this ministry you will learn how to establish even among those who tend to clash with each other a "unity of the spirit in the bond of peace."

Men and God

FINALLY, this ministry calls upon you to reconcile men to God. This phase of the work cannot be distinguished altogether from the responsibility of reconciling men to themselves and to each other, for to do either is to reconcile men to God. Yet we must remember that these relationships to one's self and to others have meaning and value only because of the ultimate relationship to God. You will experience natural reticence in speaking of God to others. You are not called upon to wear your religion upon your sleeve. But opportunities for personal testimony and direct evangelism do arise. The minister of reconciliation becomes sensitive to the receptivity of others. He knows that an ill-timed and injudicious defense of the gospel can repel rather than attract; but an opportunity missed is still more grievous failure.

A simple witness on the part of a layman of the power of God through the Holy Spirit as he has experienced it in his own life can do more than many sermons to draw another to God. But how often we fail to bear witness. When we were baptized we were signed with the sign of the cross as the pastor said, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified." How few of us live up to that vocation! How often our very silence betrays him whom we would serve! How often we have merited his word, "He who is not for me is against me"!

But effective as may be the spoken word at the psychological moment, of still greater significance is the silent witness of a life lived close to God. It is said of some of the followers of Jesus in the New Testament that men took knowledge

of them that they had been with Christ. Would God that word might be said of us! Men saw in the face of Jesus Christ the "light of the knowledge of the glory of God." Jesus could say, "He that hath seen me hath seen the Father." We are to live so close to the Master that we are to reveal something of his spirit in the power of our lives. So shall we be ministers of reconciliation.

Talking It Over

BY

W. B. SPOFFORD SR.

CAREY McWILLIAMS, whom many will remember as a CLID forum speaker at the Kansas City General Convention, has written an eye-opener in the June 16 issue of the Nation. It is about strife in Englewood, N. J., with the obvious conclusion that what is happening in that suburban town can happen anywhere, and probably will.

A forum that featured middle-of-the-road speakers has been put out of business by a man named Frederick G. Cartwright with the help of the Catholic War Veterans; an unsuccessful attempt was made to prevent Methodist Bishop G. Bromley Oxnam from speaking at a high school commencement because of his connection with the Planned Parenthood Federation which, according to the objectors, has helped create "more prostitutes"; United World Federalists and the United Nationists have been denounced for "communist front activities."

Others who have been publicly attacked have been Prof. George S. Counts of Columbia; James Carey, secretary of the CIO; Mrs. Roosevelt; General Marshall; General Eisenhower; Louis Bromfield. Mrs. Dwight Morrow, described by McWilliams as the first lady of Englewood, was called "communistic" at the conclusion of a telephone call. The highlight of the whole affair, to me, was the distribution of a leaflet warning "all true Americans" to stay away from the Presbyterian Church because the preacher was to be President Henry P. Van Dusen of Union Seminary. The fact that Dr. Van Dusen was an adviser to Governor Dewey in the last presidential election was not enough to clear him of the charge of being dangerously red.

A bright spot in the sorry business was a sermon preached by our own Arch Mitchell, rector of St. Paul's, who said: "A negative attitude is not enough. Labeling people with whom we

happen to differ politically as 'Communists,' and denouncing them, does not really harm communism; it harms only democracy . . . Denying individuals a right to earn a living by the smear technique and character assassination is not only malicious but a denial of the first principle of Anglo-American jurisprudence—the assumption that 'a man is innocent until he is proved guilty'."

You better read the whole piece. But let me set down the author's conclusion: "No clearer blueprint of the fake 'anti-Communist' movement which seeks to rise to power in this country could be found than in Englewood's civil brannigan. To call the movement 'anti-Communist,' even in quotes, is to misname it. It is anti-international, anti-World Federalist, anti-intellectual. Clearly authoritarian, it is based on a pathological hatred of democracy. It threatens the independence of the public schools and uses fear and hatred as stepping-stones to power. It has the support of powerful veteran, nationalist, and religious groups; it ties in with the China lobby; it has important spokesmen in Congress; it uses the House Committee on un-American Activities to intimidate its opponents. To equate this movement with democratic opposition to communism is

to permit anti-Communist sentiment to be exploited for authoritarian purposes."

The whole thing also brings to mind a statement made by Martin Niemoeller to a few Americans as far back as 1937, just three days before he was carted off to prison: "Remember that if you stand by while other people lose their freedom, the time will soon come when you will lose your own."

There Before All Wisdom's Pure Thought

BY

CARA B. DAWSON

Churchwoman of Kirkwood, Missouri

CHRISTIANS!

Take up the hands,
Take up the cold, dead hands,
Take up the cold, war-dead hands.

CHRISTIANS!

Bring them home,
Bring home the cold, dead hands,
All the war-emptied hands,
Bring them home.

CHRISTIANS!

Hands of friend, hands of foe,
Fold them there, all the hands,
On the spotless, adorned altar,
Below the saving Crucifix.

CHRISTIANS!

Place them on the white fair linen,
All the silent, lost-love hands.
Place them there for our Creator,
And His Invitation minding
Let us, waiting, Judgment find there.

CHRISTIANS!

There before all Wisdom's pure thought,
We must relate how our sure thought
Made War's terror our mature thought,
Cursed this earth with our impure thought.

CHRISTIANS!

In the dust before Him crying,
We must tell Him without lying
Why we turned, His love denying,
Why we sinned, His strength defying.

CHRISTIANS!

Take up the hands, the cold, dead hands,
Bring them home, all the war-emptied hands.

CHRISTIANS!

ATTENTION PLEASE

The editorial office of The Witness is now located at

12 West 11th Street
New York 11, N. Y.

However, since Dr. Foust is to be in Europe this summer to gather material for a number of articles on conditions there, particularly in relation to the issue of war or peace, we ask that all correspondence, news, magazine exchanges, etc., be sent to our office of publication:

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Book Editor

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A Fresh Approach to the New Testament. By H. G. G. Herklots.
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* * * *

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ASCENSION CONTINUES MUSIC AWARD

★ Continuing its efforts to aid in the increase of fine contemporary Church music, the Church of the Ascension, New York, will conduct its fifth annual competition for the Ascension day festival service of 1952. Composers are invited to submit a work, not previously published or performed in public, for solo voice with organ and one solo instrument. Further details may be had by writing the Ascension, 12 West 11th Street, New York 11, N. Y.

YONKERS PARISH TO BUILD

★ The church and other buildings of St. John's, Yonkers, N. Y., are to undergo extensive repairs and remodeling in the early fall so as to enlarge its activities. One of the great needs is for additional facilities for the Church school where 414 of its more than 600 members received awards on June 10th for faithful attendance.

SEABURY-WESTERN GETS INCREASE IN GIVING

★ Seabury-Western Seminary received \$20,417 from 489 parishes for the theological education offering this year. In 1950, 255 parishes gave \$12,631.

CHAPLAIN SOWERS REPORTS

★ Chaplain Kenneth M. Sowers reports from the base at Leavenworth, Kan., that in a recent month 1,483 pupils attended weekly sessions of the Church school which has a faculty of 65. During the past year he has presented 105 for confirmation.

STUDENTS WORKING WITH MIGRANTS

★ The Rev. Alexander J. Grant of New York City is the director of the summer work camp for Christian college students among migrant workers at King Ferry, N. Y. The camp,

July 1-August 31, is sponsored by the diocese of Central New York with the cooperation of other Protestant groups. It serves the recreational, educational devotional needs of 1,000 Negro laborers who work in vegetable fields. Mr. Grant, a Canadian, is an instructor at Union Seminary. The chairman of the work camp committee is the Rev. Walter N. Welsh, rector of Grace Church, Syracuse.

SEABURY-WESTERN GETS BEQUEST

★ Seabury - Western Seminary has received a bequest of \$25,000 by the will of the late Mrs. Mary J. Johnson, a former resident of Evanston who died on May 1 at the age of eighty.

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PEOPLE

DEATHS:

GEORGE ALLEN BEECHER, 83, Bishop of W. Nebr., 1910-1943, died June 14. His autobiography, "A Bishop of the Great Plains," was published last year by the Church Historical Society.

MARJORIE E. THOMPSON, for 30 years social service worker at Calvary, Pittsburgh, Pa., died June 2 after a short illness.

CLERGY CHANGES:

LYLE S. BARNETT, rector of Christ Church, West River, Md., becomes rector of Trinity, Lander, Wyo., Sept. 1.

ERIC A. WELD, rector of Holderness School, Plymouth, N. H., has resigned and is to be addressed at Dublin, N. H.

RICHARD FOSTER, ass't at the Messiah, Detroit, is now in charge of churches at Brandon and Forestdale, Vt.

G. ALEXANDER MILLER, formerly rector of St. John's, Plymouth, Mich., is now rector of Christ Church, Flint, Mich.

GEORGE W. H. TROOP has resigned as rector of St. Martha's, Bronx, N. Y. C. effective Sept. 1.

ORDINATIONS:

RICHARD O. HARIG was ordained priest in the university chapel of Bowling Green on May 19 by Bishop Tucker. He is rector of St. John's, Bowling Green and St. John's, Napoleon, O.

ALFRED W. JARVIS was ordained priest at Trinity, Toledo, May 20 by Bishop Tucker. He is rector of St. Mark's, Sidney, O.

EDWIN J. MOSHER was ordained priest on June 9 by Bishop Higley at Zion Church, Windsor, N. Y., where he is in charge.

DONALD H. MARSH and HOWARD

C. RUTENBAR were ordained deacons on May 27 at St. Thomas, Hanover, N. H., by Bishop Hall. The former is in charge of the Redeemer, Rochester, N. H. and the latter curate at Christ Church, Stratford, Conn.

S. C. LINDSEY, ROBERT C. MARTIN and PAUL M. VAN BUREN were ordained deacons June 6, the first two by Bishop Hobson of So. O., and the latter by his grandfather, Bishop Matthews, retired, of N. J. Lindsey is in charge of St. Andrew's, Washington Court House, O.; Martin is in charge of St. Luke's, Marietta, O.; Van Buren is to do graduate study at Basel, Switzerland.

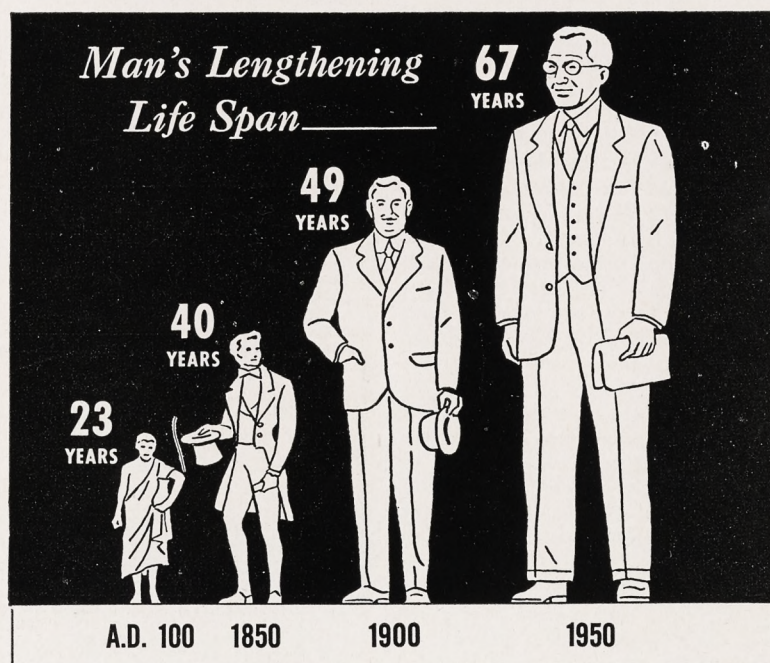
ROSWELL O. MOORE was ordained deacon June 15 by Bishop Higley at St. John's, Alburt, N. Y. He will be ass't chaplain to Episcopal students at Syracuse.

JOHN A. CRANSTON JR. was ordained deacon June 11 by Bishop Lawrence at St. John's, N. Adams, Mass. He is a tutor at the General Seminary.

HONORS:

EDWARD M. PENNELL, rector of St. Francis, San Francisco, was elected a vice-president at large of the Military Chaplains Ass'n.

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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.

CLINTON S. QUIN
Bishop of Texas

I thought maybe you would like to have a first hand report of the Prayer Vigil in the Diocese of Texas, which has gone on every minute of every hour of every day and night in one of our churches in this Diocese since August 6th, for the cessation of war and for peace.

It has been explained clearly that what we are asking for in these continuous prayers is to find out, first of all, what God's will is in the matter, and then what our job is as those who promised to follow Jesus Christ as our Lord and Saviour to bring peace.

The second purpose, after we get our directions, is to get up off of our knees and go out on our feet and do whatever it takes to stop this killing of men around the world.

We thought perhaps you might be interested in such a Prayer Vigil going on anywhere in the Church at such a persistent gait. When we get enough people who call themselves Christians to do something about this war business, I have enough faith to believe that we can bring the nations into line on the basis of a real Christian understanding, and when I say nations, I include Russia as well as the other satellite states. I always have believed in the impossible and still do.

Now, if you know all about this, or it does not make news, skip it, but you are quite at liberty to make any use of this something that is going on here in the Diocese of Texas in any way that you see fit. So far as I know, we have not missed a minute in this schedule since the 6th day of August 1950.

ARTHUR J. BLISS
Layman of Hartford, Conn.

A distinct public service was rendered to the community by the Connecticut Council of Churches when it set apart the last Sunday in May as Peace Sunday. It was celebrated by sermons on peace by the pastors of many Protestant churches. There is certainly no subject of more vital importance to our churches today than world peace.

Since the undeclared war started in Korea the cost of living has jumped at least 25%. This affects the clergyman and his family as well as the layman. It makes the task of operating a church more difficult. Perhaps even more vital is the danger that if

the Korean war continues it will probably develop into World War III. With the use of atomic weapons on both sides untold destruction and loss of life would result. Like other buildings, churches would undoubtedly be leveled to the ground. Such unhappy possibilities should arouse us to activity for the cause of peace. The Truman administration should be urged to call a conference of the Great Powers including China at which peace terms should be discussed and a settlement arrived at. The soundest considerations demand such action.

BURDETTE LANDSDOWNE
Priest of Massachusetts

Congratulations to the editors of The Witness for printing the challenging address by the Rev. J. L. Hromadka (June 7). Our daily newspaper would not have touched it. I

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(Formerly Plainfield, N. J.)

wonder why? Is it because certain selfish interests exert considerable influence? But will the Christian Churches listen to his challenge or will they continue to remain silent or take refuge in empty legalistic formulas and pious phrases. What have the official Churches of the Western nations done to bring about a peaceful solution of the Far Eastern tension? From the World Council of Churches we should expect to have some guidance on the question.

AVIS Y. BROWNEE
Churchwoman of San Francisco
Member D.A.R. & American Legion

I do wish that our Episcopal churches would come to some agreement as to how to display the American flag. You may visit half a dozen or more of our churches and find the American flag in half a dozen different places. The flag code which is strictly adhered to by our armed forces and by patriotic organizations, distinctly provides that the flag of the United States of America must be carried in procession on the right of any other flag and that it must be at the right of a platform or chancel, at the right of the speaker as he faces the audience. Roman Catholic churches, almost without exception, place the American flag on the gospel side, their Church flag on the left. Perhaps this is because that Church is ruled from Rome. But they are correct and most of our churches are wrong in placing the flag of this country on the epistle side of the altar during a service.

ANSWER: We have dealt with this question a number of times. The commission of General Convention charged with the responsibility of determining the answer to this question, has on a number of occasions informed us that the Church flag belongs on the gospel side, and if there is to be a flag of any nation in the chancel it should be on the epistle side.

CHARLES E. HILL
Clergyman of Williamstown, Mass.

Your editorial on Town and Country brings up questions. I believe that last year our theological schools turned away almost 500 young men. Perhaps 200 of them were quite impossible but could not we do something with the 300? A rector nearby, not at all favoring Rome, said Rome would have found a place for them. I know that Bishop Keeler has a system of training men. Bishop Brent had the DeLancey School where I taught for awhile, and he said it supplanted him with men for his diocese.

It does seem as if something should be done to gather a lot of young men and proceed to train them as well as

we can. Thorough teaching in the English Bible, the Prayer Book, Church history, leaving aside the critical theories but teaching them how to conduct services and to preach. All delightfully vague I suppose.



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