

The WITNESS

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A COPY

MAY 22, 1952



ANDRE TROCME
Writes on the Church and Peace

The Episcopal Pacifist Fellowship

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SERVICES In Leading Churches

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THE DIVINE
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Sundays: 8, 9, 11, (Morning Prayer and),
Holy Communion; 10, Morning Prayer; 4,
Evening Prayer; Sermons, 11 and 4.
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Evening Prayer.
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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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STORY OF THE WEEK

Conscientious Objectors Told How To Make Out Forms

Episcopal Pacifist Fellowship Committee Receives Many Inquiries

BY KATHARINE C. PIERCE

★ The committee on conscientious objectors of the Episcopal Pacifist Fellowship has received many letters from young men of draft age who are conscientious objectors to war by reason of religious training and belief, but do not know how to go about being classified as such. It has therefore seemed wise to include in this number of *The Witness* a short statement of the process.

When such a person registers he must ask for Form 150. This is a long and complicated form that must be filled out and returned by a fixed date. It provides for those who object to participation in war in any form and also for those who are willing to accept non-combatant service. Great care must be given to answering the many questions that are asked. The registrant should ask for deferment in the lowest class for which he is eligible, for instance: II C (agricultural occupation) rather than IO (CO available for civilian work contributing to the maintenance of the national health safety or interest). II C would not preclude being placed in I O but it is extremely difficult to be classified in a lower category

than the first one to which a man is assigned.

The President has recently announced the types of civilian work acceptable to the government, and the steps to be taken in reaching agreement with the draft boards on the particular job. But according to *News Notes* issued by the central committee for conscientious objectors: "The C.O. work program which has been just around the corner since ordered by Congress last June, faces new delays with the refusal of a subcommittee of the House of Representatives committee on appropriations to grant selective service funds to operate the program. Selective service requested \$150,000 to run the I-O draft through the fiscal year. Some state officers have already sent forms to I-O's asking for work choices. However, religious agencies concerned with CO problems have been advised by selective service headquarters that such action by state officers is "entirely without authority," and state officers have been advised to discontinue this activity. Registrants should not indicate work choices on any form other than an official selective service form distributed by the national headquarters of selective service through state of-

fices. Such a form has been devised but not yet printed. It probably can not be printed until Congress authorized the funds. In any case where a registrant doubts the legality of the action by his local board of selective service the registrant should check with CCCO, the national service board for Religious objectors, or his local CO counseling agency immediately. It is helpful to CO's to belong to a pacifist organization as that is evidence of the sincerity of their convictions.

Occasionally, draft boards do not know that the Episcopal Church recognizes conscientious objection to war.

General Convention in 1934 voted: (One) To petition the Congress of the United States for such legislation as may be necessary to secure the status in fact accorded members of the Society of Friends for all Christian men who, though prepared to risk their lives in non-combatant service, are prevented by their conscience from serving in the combatant forces of the United States.

(Two) In the event of such legislation to make provision for an accurate register to be kept at the offices of the National Council of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States.

At that time the term conscientious objector had not come into general use. Shortly after the selective service act was put in effect, the National Council implemented this resolution by establishing a register for CO's in the department of Christian

social relations, 281 Fourth Avenue, N.Y. City. Blanks may be obtained by writing for them.

About a year ago the Fellowship sent a letter to the rectors of all Episcopal churches telling them of our willingness to serve CO's. The department of college work is sending the same message to all of its workers.

The law recognizes the right of a man to be a CO, and the House of Bishops has said "The Church must stand boldly for freedom of conscience, of speech, and of worship" (From Pastoral Letter 1940). These facts should be available to young men who declare that "In loyalty to the person, spirit and teachings of Jesus Christ, my conscience commits me to his way of redemptive love and compels me to refuse to participate in or give moral support to any war."

WASHINGTON PLANS NEW PROGRAM

★ A "thorough and comprehensive survey of areas of major opportunity" in the diocese of Washington was authorized by the convention, meeting in daylong session May 5th at St. Alban's Church. Decision to undertake the survey followed a reminder by Bishop Dun in his address that "we are confronted with tremendous increased population in many sections of our geographically small diocese. Unless we are to lose opportunities which will not return, and fail to fulfill our mission as a Church, we must strengthen, reequip or re-locate existing churches and open missions in areas which we do not reach effectively"

The convention authorized the bishop and executive council to raise funds for advance work "by such method as they determine to be the most advantageous" Details will be worked out later.

Bishop Gibson, suffragan Virginia, speaking at the after-

noon session told how a scientific survey had greatly dramatized the Church's work in his diocese, pointing out its needs so effectively that a building fund of \$1,400,000 is now being raised for advance work. Charles Foltz, Jr., of St. Alban's Parish, speaking at the concluding dinner, urged laymen of the Church to become as militant as the Communists today in converting other laymen. Speaking of "Our Christian Empire" he said, "We serve an empire bigger than history ever has known. It reaches into the far corners of a man's heart and soul. But it is in competition with two other great empires, that of Communism and of Islam". He said that if laymen acted as militants and not just Sunday-go-to-meeting churchmen, they could do great things for the Church. Unless we become as aggressive as the Communists, each of whom is ever intent on converting others to the "cause," something "is going to happen to this great Church of which we are so proud. If we are not the militants of the Christian Empire, who is? If we are not its saboteurs, who is?"

The convention passed a resolution that General Convention

provide that selected laymen, with the approval of the rector and vestry, might be authorized by a bishop to administer the chalice in communion at a particular service or during a specified period.

It also approved a resolution petitioning the General Convention to give women, duly elected as deputies to the General Convention, a voice in the government of the Church by being granted seats and votes in the House of Deputies.

This action passed unanimously and so enthusiastically that it prompted Bishop Dun to say spontaneously: "I'm proud of you!". It also followed a resolution commending the article on Women in the Church by Cynthia C. Wedel, chairman of the national executive board of the Auxiliary which appeared in the May number of the Washington Diocese and was reprinted in the Witness of May 15th.

GIVES PREVIEW OF TRIENNIAL

★ Mrs. Frank G. Scofield, member of the executive board of the Auxiliary, gave a preview of the triennial to be held in Boston in September at the an-



ARDENT MEMBERS of the Episcopal Pacifist Fellowship confer at the Conference at Seabury House

EPISCOPAL CHURCH NEWS

nual meeting of the Newark Auxiliary, meeting at Cathedral House, Newark, May 7th.

United Thank Offering was held May 16 at St. Paul's, Englewood with the Rev. Richard E. McEvoy of New York the speaker.

KERNAN DEFEATED IN SCARSDALE

★ The Rev. William C. Kernan, assistant rector of St. James the Less, Scarsdale, N. Y. was rounded defeated last week in a school board election. The clergyman, who ten years ago was a crusader against Nazism, with articles in the Nation (which he now doubtless thinks "subversive") and a regular radio program, was one of a small group of citizens to lead an attack against the board of education, charging that it encouraged "subversive influences." Its evidence included books in the school library by Howard Fast, Louis Untermeyer and Vera Micheles Dean; courses given Scarsdale teachers by Prof. Bert Loewinberg of Sarah Lawrence College; dance performances by Pearl Primus.

The scrap brought out a record attendance of 1,500, who gave over 1,300 votes to three incumbents, and an equal number to Attorney Alfred Phillips, a strong supporter of the present board. Otto Dohrenwend, broker, one of the leaders of the attack, received just three votes and Kernan received the same number.

Following the election members of the board received a standing vote of confidence and a committee to fight future attacks on the board was set-up and includes the presidents of the Town Club, the Woman's

Club, the Parent-Teachers Association, the League of Women Voters.

Following his defeat, Kernan announced his resignation from the Scarsdale parish and said he would seek to join the Roman Catholic Church. Bishop Donegan terminated his connection with the Episcopal Church on May 14th.

CONVENTION OF MASSACHUSETTS

★ The convention of Massachusetts, meeting at Trinity, Boston, May 6th, approved resolutions which will be presented at General Convention which would so change the canons on the pastoral relationship that "the bishop shall have no power to restrict the selection or forbid the election of a rector", if the clergyman is in good standing. The resolution was introduced jointly by the Rev. Whitney Hale, rector of the Advent, Boston, and the Rev. Gardiner M. Day, rector of Christ Church, Cambridge.

Also the convention voted to ask General Convention to make necessary canonical changes so that women may serve as deputies.

A resolution on the responsibility of citizenship was passed which urged people to use the ballot to end corruption in government and to maintain civil rights which "are in danger of being undermined by assaults upon the character of persons holding minority or unpopular views."

A resolution opposing permanent universal military training failed to pass but the social service department of the diocese was asked to prepare material for group study of the question.

Deputies to General Convention: Clergy; Gardiner Day, Theodore Ferris, Whitney Hale, Charles Taylor. Laymen; Philip Stafford, James Garfield, W. A. Gallup, Stoughton Bell.

DEAN PAUL ROBERTS AT PACIFIC

★ Dean Paul Roberts of St. John's Cathedral, Denver, addressed the students of the Church Divinity School of the Pacific, Berkeley, Calif., yesterday, May 21—the first time, he said, that he had ever addressed seminarians.

STERRETT REQUESTS A COADJUTOR

★ Bishop Sterrett asked the convention of Bethlehem, meeting at Trinity, Pottsville, May 14th, for a coadjutor, which was granted. He stated that he would assign to him the care of all missions and "to give him free access to all the parishes and to arrange with him visits in order that he may become familiar with the whole work and become acquainted with the people."



Andre Thocme of France confers with members of the Episcopal Pacifist Fellowship, which is affiliated with the International Fellowship of Reconciliation of which he is European Secretary

DONEGAN PREDICTS CLERGY SHORTAGE

★ Bishop Donegan of New York told the convention of the diocese, meeting May 13th, that there probably would be a clergy shortage of 2,000 in a few years unless clergy salaries were raised. The average in the diocese is \$3,600 in cash, lower than many dioceses. Skilled and semi-skilled workers in industry receive from \$5,000 to \$7,000, and the clergy must receive more if they are to function adequately. The convention voted to bring the matter before General Convention.

A reorganization plan for the diocese which establishes an executive council of twenty-three members was approved and will receive final action at a special convention in the fall.

PENNSYLVANIA CONVENTION

★ The convention of the diocese of Pennsylvania, meeting May 5-6 at Holy Trinity, Philadelphia, defeated a move to permit the seating of women as delegates by a vote of 263 to 215. \$308,000 was pledged to the National Council for 1953. Out of a \$400,000 special fund being raised, \$125,000 was allocated to the Philadelphia Divinity School; \$55,000 toward a new church at Somerton, Pa.; \$22,000 for St. James, Green Ridge Pa.; \$6,500 for a chapel at Newton Square; \$66,500 to be held for a church or some building to minister to the new communities of Fairless Hills and Levittown in Bucks County. Bishop Armstrong, suffragan, told the delegates that seventy-two denominations had requested sites in the former town, prompting the industrial concern that has caused the rapid influx of families to turn the problem over to the Philadelphia council of churches.

The Rev. J. W. Twelves reported for a commission that for three years has been listing

Maison de la Reconciliation, Versailles, France, whose director is Andre Trocme, European Secretary of the Fellowship of Reconciliation



churches in the diocese in the order of their establishment and said that more churches have been closed during the last twenty-five years than in any similar period of time in the history of the diocese.

Bishop Hart in his address appealed for more Christian living in everyday life.

HARRISBURG HAS CONVENTION

★ Bishop Heistand, addressing the convention of Harrisburg, meeting at St. John's, Carlisle, Pa., May 6-7, said that "too often our Christian witness has been but a pale reflection of contemporary society, rather than the dynamic witness born of a conviction that we are disciples of a mighty ascended Lord who has promised to be with us always even unto the end of the world."

Addressing the delegates were Dean Brown-Serman of Virginia Seminary; Chaplain Edward G. Harris of the University of Pennsylvania; Morton O. Nace of the Brotherhood of St. Andrew; Marjorie A. Kopp of the Church's youth.

The convention approved the recommendations made by a committee on changes in the organization of General Convention, previously reported in the Witness.

Deputies to General Convention: clergy; H. W. Becker, L. O. Diplock, W. J. Reed, E. M. Honaman. Laymen; J. D. Denney, R. L. Jardine, J. I. Hartman, S. S. Schmidt.

WYOMING HAS CONVOCATION

★ Bishop Blair Roberts of South Dakota was the guest speaker at the convocation of Wyoming, meeting at Trinity, Buffalo, May 6-8. Bishop Hunter stated that vestries should study clergy salaries in order that they might keep pace with increased living costs. Delegates voted to ask General Convention to increase salaries of missionary bishops; voted to retain the committee to study means whereby the district may become an aided diocese; approved a new home for the bishop. Elected deputies to General Convention; Rev. R. H. Clark and Carl Lund.

BISHOP SCARLETT URGES UNITY

★ "The time has about arrived when we must determine who is in control of the Protestant Episcopal Church", Bishop William Scarlett told the convention of Missouri, in a plea for serious steps toward Church unity. "This is a democratic Church, and the issue can be democratically decided, and without malice or bitterness. For if we cannot move



Bishop Scarlett

toward union with likeminded brethren in other Protestant Churches, if that is to be the position of this Church, many would like to know it. I do not believe that this would be the decision, but the issue should be faced soon in order to determine whether or not the Protestant Episcopal Church is willing to move in this matter."

Bishop Scarlett also asked for a greater use of lay leadership in the affairs of the Church. "Such a movement would bring to a far greater number of people a clearer understanding of what Christianity is, what it stands for, and what it stands against. It will deepen in many more lives the conviction that here is the truth—the truth for the whole of life and not simply for a portion of it, for the whole of a man and not just for part of him, for the

whole world and not only a corner of it . . . It would greatly enlarge the number of those who determine to take their stand at this center, interpret events from this center, make their decisions from this center, act from this center, which is Christ. And so much would be done to fill up the spiritual vacuum which now plagues our world."

"It would seem to me that the field for the laymen especially is not just the parish but the world in which he lives," Bishop Scarlett went on. "If there is any generation which has lived on this planet that ought to be aware of tolerating the gap between ideal and practice, it is our own. For with our own eyes we have seen what happens. If the ideals which we profess but do so little about do not protect the people from the evils of life—from hunger, poverty, degradation, stagnation, from inequality of status and terrible inequality of circumstance, racial circumstance, economic circumstance, then they will be tempted to rebel even against the ideals.

"To find some way of closing this gap in our own lives, first of all so that we may make some contribution, however slight, toward closing the gap between the Christian ideal and the world in which we live; to find the solvent which dissolves the barriers between man and man, so that we may reach toward a universal brotherhood not of word only, but of act and deed—this is our deep need."

Tribute to Bishop Scarlett's completion of twenty-two years to the day in the episcopate was paid by the convention held at Christ Church Cathedral, May 6. Bishop Scarlett was consecrated on May 6, 1930, and presided as diocesan over his last convention this year. He

will retire following the General Convention next fall.

Provision for the appointment of an administrative assistant for Bishop Lichtenberger, when he succeeds Bishop Scarlett as diocesan next fall, was voted by the convention in passing the budget. The convention heard an address by the Rev. Roger W. Blanchard, director of the division of college work of the National Council, and a report of a laymen's committee on Church unity presented by Henry Ferriss, of the Church of St. Michael and St. George, St. Louis.

Clerical Deputies to General Convention: Dean Sidney E. Sweet of Christ Church Cathedral; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood; the Rev. J. Frank Sant, rector of the Church of St. Michael and St. George, St. Louis; and the Rev. William H. Laird, rector of St. Peter's Church, Ladue. Lay deputies: John H. Leach, of Grace Church, Kirkwood; Albert E. Mudkins, of St. Peter's Church, Ladue; Albert E. Schlechten, of Christ Church, Rolla; and Robert R. Love, of St. Mark's Church, St. Louis.



CONFER on world situation: Mrs. Knot; Bishop Lawrence; the Rev. George Paine; George Hogle

CENTRAL NEW YORK CONVENTION

★ A foundation to serve as an advance fund was urged by Bishop Peabody at the convention of Central New York and was established with the bishop as president, with sixteen laymen as officers and directors. A feature of the convention was an institute for organists and choir directors led by John Baldwin, organist at Grace Church, Utica. No action was taken on the report made by Prof. Dennis of Penn State as a result of a diocesan survey.

Deputies to General Convention: Clergy; Percy Rex, W. Cole, James Mahagan, R. Spears. Laymen; Kenneth Underwood, Hugh Jones, Ray Bush, Dexter Wilson.

TRAINING CONFERENCE ON RURAL WORK

★ A training conference for twenty-five rural priests and student supervisors in the town-country field was conducted at St. Paul's Church, Minneapolis, April 29-May 2nd, under the sponsorship of the National Town-Country Church Institute. Leaders of the conference were Canon Douglas Henderson, executive of Christian education in Minnesota; the Rev. Dargan Butt, director of the Southern

Rural Training Institute, Valle Crucis, N. C.; the Rev. Norman Foote, director of the National Town-Country Church Institute, Parkville, Mo.; the Rev. Wm. B. Spofford, Jr., associate in community research at Roan-ridge.

When the need for experimental projects in the town-country field in the Church was highlighted, the Minnesota men formed a continuation committee and established certain simple and basic projects which they will carry through this summer and on which they will report at a follow-up conference in the fall.

GOVERNOR DEWEY GIVES ADVICE

★ Governor Dewey of New York, addressing the convention of Albany at Lake Placid, told the clergy that they better concentrate on preaching the gospel, and said that his own minister, by doing so, "keeps me coming to church." When he had been forced to listen to other ministers "discussing intricate problems of economics or government, I vowed to stay away from their churches at all costs. In this respect I suspect that I am like most people." He further told the delegates that "a number of Christian clergymen have been so gullible as to accept substantial portions of Communist dogma and of Communist propaganda in world affairs."

VACATION SCHOOLS IN WILMINGTON

★ A school to teach instructors for vacation church schools is meeting today, May 22nd, in the Central Presbyterian Church, Wilmington, Delaware. Mrs. E. L. Gangware, artist, is giving a course in creative art and drama related to Bible teaching. Mary White, director of religious education at Grace Methodist Church, offers

a course on worship, choral reading, pictures and slides; Canon R. M. Carmichael of the Episcopal Cathedral is giving instruction on the same subjects. Other courses are on story telling by Mrs. Caroline W. Fields of New Castle; James Dedman Jr., Methodist, is teaching crafts for nursery and kindergarten; Mrs. Harry Davitt, Methodist, gives a course on the same subject for juniors.

CONVENTION OF EASTON

★ A unique fund-raising program was described by Bishop Miller at the convention of the diocese of Easton, meeting May 6-7 at St. Andrew's, Princess Anne, Md. A committee of laymen placed heifers on the farms of members and friends who agreed to care for them and feed them for eighteen months. At the end of the period they will be sold with the \$10,000 that is expected going into a fund for diocesan missionary work.

SEEK WORKERS FOR COLLEGES

★ A program of recruiting men and women for the college ministry has been launched by the national commission on college work, with Bishop Hubbard, suffragan of Michigan, in charge. The commission, meeting last week, gave attention to the strategy of extending work in colleges and stressed the necessity of evaluating not only existing work but also the potential field where support will be needed and should be given.

BURGESS TO ATTEND STUDENT MEETING

★ John Burgess, chaplain to Episcopal students at Howard University and canon at Washington Cathedral, is to represent the Episcopal Church at the assembly of the world's student Christian federation, meeting in India in January, 1953.



George Hogle and Bonnie Marshall are staunch members of the Episcopal Pacifist Fellowship

EDITORIALS

The New Way

IN the beatitudes as recorded in the 6th Chapter of St. Luke, Jesus sets forth a new way of combatting evil that was very different from the old way. Instead of saying, "hate your enemies", which was the age old accepted attitude toward them, Jesus said, "Love your enemies". Impossible, you say? Not at all. Jesus does not mean feel affection toward your enemies, but have an attitude of persistent undiscourageable desiring and seeking their good. This is not easy to do. It is very difficult, but not impossible with God's help. Jesus utterly repudiates the common practice of reprisal or retaliation in kind for evil done to us. In advocating love toward our enemies and turning the other cheek, Jesus is setting before us not a method of passive non-resistance, but a new and different kind of resistance, in place of the old method of a life for a life, an eye for an eye, a tooth for a tooth, a blow for a blow. If anyone hits you or hurts you do not strike back but do not run away - do not show any fear, offer the other cheek also. This is not non-resistance, or weakness or cowardice, it is a different kind of resistance, a form of attack that is surprisingly different, unexpected, disconcerting, unnerving, to anyone accustomed to receive blow for blow. We are told that British soldiers using the lash on Indian patriots and meeting with this new sort of non-violent resistance often became completely unnerved and sick at the stomach when their victims, both men and women, did not strike back, nor show resentment or fear but simply stood and took it in brave and gallant silence in protest against wrong and injustice.

Jesus intended this new way of meeting evil to be used in national and international relationships as well as in personal relationships. His own nation was a subject people, his own country occupied and under the tyranny of Rome. There was a strong popular movement in Jesus' day for a "holy war" against Rome. Jesus faced this temptation in the wilderness and rejected it. He chose to place his reliance upon spiritual weapons, justice, mercy and truth. He fought evil in the minds and hearts of men and sought to overcome it with good.

His way of fighting evil runs counter to our natural inclination and impulse. The natural thing is to return evil for evil and it is only by the grace of God that we can restrain ourselves

and act differently. On the national level, the impulse to return evil for evil is all but irresistible. When the Germans in World War I first used poison gas they were branded by the Allies as savages. Before the war ended, however, every nation was guilty of the same offense. At the beginning of the 2nd World War, President Roosevelt condemned the bombing of civilians in unfortified centers of population, but before the war was over the United States had destroyed in a single air raid 100,000 men, women and children in Tokyo and had released atomic bombs over Hiroshima and Nagasaki killing and maiming hundreds of thousands of defenseless civilians. Yes, the urge to fight evil with evil is terrifically strong but where does it end? What real good does it accomplish? What happens to a home where bad temper is met by bad temper — resentment with resentment — bitterness with bitterness? What happens to a world when obliteration bombing is met by obliteration bombing?

Fighting evil with evil assumes that the use of immoral means can bring about good ends. When has that ever happened in the course of history? In war time most people believe that any means are justified if the enemy can be defeated. But the truth is the means determine the ends. The avowed end of Communism 30 years ago was social justice, freedom, a better life and a classless society. The means used toward this end were dictatorship, terrorism and violence — so the end was a new tyranny and a privileged class. The aim of World War II was the assurance of the four freedoms to all mankind. The means used to accomplish this aim were mass slaughter and destruction. The present world situation is the result of the use of such means. Immoral means will never create moral ends. When will we learn that evil cannot be overcome with evil but only with good. While learning this lesson will not solve all our problems it will at least turn our minds and energies away from the old solutions which always end in failure and catastrophe, and encourage us to seek other ways out of our predicament. "Aggression is always a consequence of frustration". If we devote our efforts and resources to remove the causes of frustration — hunger — poverty — illiteracy — injustice — perhaps we would get somewhere. The late Rufus M. Jones, noted Quaker leader, has this to say on the subject: "Now, when the tragic failure of the world's methods is more apparent than at any other

period in history, the Christian method in its nobility and costliness remains to be tried. The call to do this can only come from the Church; or from that nucleus of realistic souls within the Church who perceive and know what they ought

to do in respect of peace and war, and are willing to accept all the penalties of that action to which they know themselves to be obligated as members of the body of Christ."

—Eric M. Tasman

WE NEED NOT BE FEARFUL

BY

ANDRE TROCME

European Secretary of International F.O.R.

THIS is the question for our times. "How can we save the values of the human person? How can we preserve the individual rights in which we believe?" The answer that most of the world gives to this question is to say that to save values, we must save the forms of society which admit of these values. When the menace of Communism becomes too strong, they believe we must fight to preserve our values. A somewhat different viewpoint is shown by the Roman Catholic Church, which through many crises has put its emphasis not so much on the defense of the principles themselves but on the defense of the Church, the institution, the sacred body of Christ on earth. A third viewpoint is that general among the Protestant Churches. While they condemn the evil forces in our world, the attempt to find a solution is left to the initiative of the individual. Herein comes the pessimism which we meet today, for the individual alone does not have sufficient strength to overcome evil—and the result is failure and discouragement.

All of these viewpoints are alike in that there is in them a lack of faith in the power of God. There is a lack of confidence in God's ability to preserve values. Man seems to doubt that God is really the master of history. If we believe that society creates values, than God has to be defended in society and values will be determined by the strongest society.

Yet these three answers to the question, are not the only answers. There is another aspect to the problem, the aspect of repentance. There is a malaise in our western world and it is evidenced in all our Christian Churches. There is a sense of guilt, and coupled with this, a discovery of our social and international responsibility. In stirring this sense of responsibility, the

Holy Spirit is at work in our world. Moral values are not something owned by man, but the gift of God to the man who repents. Man cannot detain truth, but truth is ever accessible to the humble in heart. The man who repents receives truth. Truth is God himself. We are too fearful. We need not be fearful for God. The power of the spirit is tremendous to convert men.

Humility Needed

IF we lack humility and repentance, if we are entangled in a feeling of the superiority of the western nations, if we decide to save ourselves in order to save God, we shall commit terrible atrocities, and we shall lose those values we thought to save. Let not the Christian be mobilized by the east or the west. War could not be a simple case of Christian war against paganism. It would be war within the Church, an inner tragedy. The continuity of values is not in us, but in God. The basic problem is one of faith; faith to believe that God is powerful enough to lead small flocks in every nation and preserve in them the values for which we are concerned.

We should never say that there is no solution, that now man must take things in his own hands. This is not true. God has the power to do miracles. The constructive power is God's love. Repentance is the condition for new miracles of God. We must have no fear for the future of our values. God is our leader. We must be ready to sacrifice our lives for him. Go to the world with the message of redemption, but know that it has positive, creative consequences. The way is the way of the cross.

In the decadence of our times the Church has a tremendous responsibility. The Church should reject fatalism. The attitude of the Church should be one of confident expectancy. In our prayer, let us concentrate on the present instant, realizing that here is God, who is perfectly able to change everything.

The Church must be converted to her divine

Selections from Pastor Andre Trocme's addresses to the Seabury House conference of the Episcopal Pacifist Fellowship, August 28-31, 1951. Andre Trocme, who visited this country to deliver the Robert Treat Paine Lectures of 1951 is European secretary of the International Fellowship of Reconciliation and director of the Maison de la Reconciliation, Versailles.

mission on earth. The governments of this world are not able to act wisely and walk securely, for the sake of world justice and world peace, as long as they reflect only the blind fears, interests and passions of the human masses.

The Church has been set aside by God, not to be taken out of the world (John 17:15) but to serve the world, as the city on the hill, the leaven in the dough, the lamp in the house, and the eye of the body. (Luke 11:33-34)

Christ is the light of the world. The Church is Christ's body on earth. She has to accept her specific mission, which is to enlighten the earthly house by her presence (John 9:4; 12:46; Matthew 5:14-16)

The function of the Church is to be the seeing organ of the social body, the eye which, for the blind mass of men, contemplates the Lord and

illuminates the body, and thus leads its steps into the way of justice and peace.

If the Church refuses to be heroically faithful to her mission, the social body suffers and blind men lead blind men to catastrophe.

The Church's first duty is to keep sound her seeing capacity by prayer and faith, and by continually receiving the renewed grace of divine forgiveness. Thus she will reflect and incarnate, for the world, by the practice of divine perfections described by Jesus in the Sermon on the Mount, and given to us by the virtue of his redemption, the image of God.

Thus, the social body can be entirely enlightened (Luke 11:35-36) and fit to fulfill its duty, which is to create a world order less contradictory to the will of God.

THEOLOGICAL REFLECTIONS ON PACIFISM

BY

John R. Yungblut

Rector of St. John's, Waterbury, Connecticut

THEOLOGY has always been intellectual interpretation of what was in the first instance experienced by the whole man: emotion, will and intellect. Man cannot help himself: he must inevitably pour into the earthen crucible of words the burning lava of his own experience — that he may convey to others what he has felt to be true, either for their benefit or corroboration. That is why theology, when it is expressed in terms so abstract as to appear divorced from life, seems so tragic in its irrelevance. A man first recognizes in his heart that he is a pacifist. He feels and sees the truth of pacifism. Then he realizes its relation to other elements of his faith in a harmonious pattern. Finally, he tries, sometimes in vain, to articulate his faith in intellectual expression (his theology) so as to convey what he has felt and seen to another.

Now for the Christian pacifist this conviction is not a separate article of faith to be added to the Apostles' Creed. It is not an optional overplus. He sees it as inherently part of the essence of the Christian faith. It is implicit alike in the incarnation, the atonement and the resurrection. He believes that there is no such thing as Christian pacifism conceived as a separate and distinct entity. Rather pacifism, as the conviction that participation in war is wholly incompatible

with the mind of Christ, is simply one of the inevitable and immutable corollaries of the Christian faith as it impinges upon the contemporary scene.

God became flesh and dwelt among us. Men have coined a theological word, incarnation, to designate a doctrine which, when it has been accepted at all, is an affirmation growing out of the experience of the whole man. Those who believe that we must speak with the mailed fist because it is the only language the Kremlin will understand must square with this conception the fact that God chose to speak to the Hebrew nation through the incarnation though he knew full well that the men in power would never understand. He trusted the human heart even beyond a cross (considered as the manner of Christ's death) — even unto living with it — as Stanley Lee suggested some years ago. For one who will not disclaim the title pacifist, but prefers to think of himself as a Christian whose faith involves pacifism, the incarnation is forever, among much else, the symbol of God's willingness to entrust himself and his way to man's keeping. The scribes and pharisees of the Sanhedrin might not understand. But a few fishermen would. That was all he needed for his plan of redemption.

That way in practice became the royal way of the Holy Cross. And for Christ the way of the

cross was not so much the manner of his death, "the shallow side of suffering", as the manner of his life. Whenever God's grace comes in contact with human sin a cross is formed. A modern architect designed a great cross as part of the fabric of the east wall above an altar and on the walls of the Nave he fashioned myriad smaller crosses of all sizes and shapes in a great mosaic. The instinct was sound, whether in the architect's mind these represented the infinite variety of the way of the cross in the life of Christ or in that of his followers. Did not our Lord say that we were to take up our crosses too? What could that mean if the cross were solely the means of his execution.

Redemptive Love

THE cross is the way of redemptive love. And this may mean suffering and loneliness and the actual loss and earthly defeat of much that we hold very dear. But it is the weapon God deliberately chose for dealing with the sin of man. The simple truth is that men do not trust this weapon in the presence of a threat to their own culture and comfort and earthly security — not without reason, for in its faithful employment they may indeed lose all three. But the fact is that God has put his whole trust in it for the basic conflict with evil in the heart of man. And in a world in which God has ruled that means determine ends men cannot win the greater victory of response in love through the weapons of war. Indeed, resort to war impedes and postpones that victory, whatever temporary consolation it may offer in terms of relief in action and the illusion of defending ideals with destructive violence. It still remains true that whatsoever a man sows that shall he also reap. He who takes the sword shall perish by the sword. Men do not gather figs of thistles.

Pacifism adopted by a nation as its policy might mean the spread of communist conquest and the loss for an indefinite period of much that we cherish. (Who will say what modern war will mean even to the technical victor?) But the ultimate victory of the Kingdom can be hastened only by the means of redemptive love. And in the present context that means pacifism. This requires the continuing "incarnation" of the spirit of Christ in the heart of man — and the continuing cross as this spirit is borne witness to in a world of sin. The tragedy of neo-orthodoxy is that its more radical advocates have ceased to pray sincerely "thy Kingdom come on earth". In its reaction against the easy optimism that expected too much of man it has tended to expect less of him than the God who made him in his own image.

The Resurrection

WHAT then is our confidence that ultimate victory is assured? The resurrection! The experience of the resurrection was not a conviction of Christ's immortality, but that he was alive here on earth. What transformed the disciples was not primarily the assurance that Jesus was at the right hand of God, but that he was indeed at their right hand, nearer than breathing, nearer than hands and feet — that despite his apparent defeat and death he was alive in a deeper sense and still winning victories. He had appeared to lose the battle but the outcome of the spiritual warfare was not yet. And having chosen his weapon, he employed it to the end.

Just as the cross as a way was manifested more in the manner of his life than in his death, so the resurrection is not to be conceived as limited to an experience of his victory over death. It is rather the invincible quality of his way of life. Christ himself experienced innumerable miniature resurrections in his earthly life in Palestine. His victory over temptation in the wilderness was a resurrection. His continuing confidence in Peter and James and John despite their failure to understand, their dullness and blindness, this too was a resurrection, viewed from God's vantage point. "He was first crucified by the love the disciples bore toward him; only afterward by the hate of his enemies." One of the great resurrections of his spirit occurred in the garden of Gethsemene when he prayed that the cup might pass from him and then received the cup again voluntarily at God's hand.

So for his disciples the essential truth of the resurrection is experienced in countless forms. Whenever one comes to himself and returns to his Father's house after wandering in the far country of self-seeking, the resurrection recurs. The pacifist implication of our faith involves the doctrine of the remnant, which the writer believes is as implicit in Christianity as it is explicit in Judaism. If this is so, the implications of the non-pacifist that God himself may need our military power to secure his victories for him and that further spread of Communism threatens the existence of the Christian Church — these are serious heresy. God has not left himself without witness at any time. And though so-called Christian civilizations may be wiped out or dealt a fatal blow, there will always be a remnant! God is not mocked. The Christians' responsibility is so to live that he may constitute part of that remnant. We need not fear. The ultimate victory is with God. Ours is the obligation to make use of that distinctive weapon he has put into our hands through the incarnation and the cross.

THE CHURCH AND WAR

BY

Artley B. Parson

Rector of the Good Shepherd, Fitchburg, Massachusetts

WAR may destroy us completely. Christ and his Church have a message that can save us. One thing only can give hope to a hopeless world: The good news of the Kingdom of God on earth among men of good will. The kingdom is the family of God and in a family there is peace, not strife. This message came through the Prince of Peace to a few weak men and it transformed the ideals of mankind.

We do not yet know this message of the world Kingdom of God. We do not preach it. We do not teach it. We do not live it. But it is the word of life and peace for all mankind. The world of men is the family of God, not is to be, but is. It is for all nations until the time when there will be no nations.

The Church's task is the putting of this idea into the minds of all peoples. The idea took flesh and Jesus the son of man was this idea in life. He was human love and only human love. A cross tells of his trust in this alone. And crosses and martyrdom were the sign of the apostles who lived for this word of peace in the family of God. We have a message in the pulpits of the Church that is far below the high level of Jesus message of the Kingdom. It is for ourselves we desire salvation. Christians in many a place have no wider horizon than the national boundary. Nationalism destroys the Good news. And hence the terrible scourge of war.

A great adventure beyond any that the Church has yet dared awaits us if we have a courage greater than the soldiers, true, more valiant, more magnanimous, more vital, more hopeful. The soldier creed has no hope for a world unified: but only for his own cause, and often if not usually the soldier does not know the true cause of his warfare. He goes blindly forth to kill and destroy because his rulers compel him to march under order from the lords of authority.

World Mission

THE Church's world mission to change all this false array of nationalistic causes is humanly most difficult. Man is a fighting animal without the revelation of our faith that he is made in the divine image. He is a child of God. The Kingdom of God is the peaceful fellowship of

the sons of God. The Kingdom since Jesus brought it to earth in his short but perfect life of love is here. Soldiers here and there discover it and refuse to continue the life of armed strife. For some centuries after the death of Christ no Christian was a soldier and no soldier a Christian. In the first world war a Russian soldier came to see the folly of warfare for him and laid down his arms. His superior asked the reason and received the reply "In the Kingdom of God there cannot be bloodshed". But said the officer "The Kingdom of God has not come yet". The soldier answered "It may not have come for you but it has for me".

The Kingdom of God is here. It comprises all races and peoples and tribes and nations. It envelops all humanity. "He hath made of one blood all....." The enemy I want to kill is blood-identity, he is myself. Emerson said the poets should bring out the blazing truth that he who kills his brother commits suicide: and almost a hundred years ago condemned the science that was demoralizing itself in the making of guns for war. What would that wise man say of this atomic age and our scientific warfare? Of this the leaders of the Kingdom of God must speak with new clarity and power.

War's horror grows with the minutes. If atomic bombs were all destroyed there yet are other means of annihilating all life. A reporter being conducted through the atomic-power laboratories at Los Alamos, New Mexico, was told by a biologist, "They are making a new world in there". The reporter asks for more information and the scientist replied, "How can I make you understand?"

Science has secrets beyond our comprehension. Of this we must speak and plead for a new spirit in the science that works in secret for man's possible destruction. Unless the unearthly power of the new age can be applied to the peaceful pursuits of man — his industry, his agriculture, his home life, his widely diversified life in all its aspects — the building of a new world of peace, we may have no life of man on the earth. But if the minds of men can be directed by the inner spirit, by a vision of a new world what things may

not be possible! With the seer of Patmos we can say "I saw a new heaven and a new earth wherein dwelleth righteousness".

The Church and war? What is the Church of Christ to do to-day? Go again and again to the Lord of the Church and find in him our life. Think his thoughts of the Kingdom. Let the Church remember the words of the old Rabbi of Palestine "Any blessing that has no reference to the Kingdom is not truly a blessing". The very thought of Jesus should bring a thought not of self-salvation but of the world family.

What To Do

AND what shall Christians in the Church do? Make their faith and their message that of the Lord Jesus as to the world fellowship of men. Teach the Kingdom, preach the Kingdom. Find the pearl of great price in all the sayings of our Lord. Infuse all pulpit utterances and all our teachings with this good news. Let no service of worship be held without explicit prayer for the Kingdom of peace, the world family of God.

And remember and quote the words of leading thinkers who have seen the folly of war as the means of settling the differences between brother men. Let our people hear the words of a general convinced of the failure of the second great world war, "We have had our last chance. The problem of survival is theological and involves a spiritual recrudescence". Let the pulpit speak of

the university president who says that war is the brutal inspirer of fear and hatred and is an evil, the elimination of which is a major goal of Christendom, and that to protect the world from suicidal war is the greatest obligation of our time. And that scientist who writes that men brought the eternal fire of the stars to earth in our new weapon: appealing with intense conviction for a new world unity of spirit and soul to achieve a new world fellowship: the Creator who holds all the universe in his hands stands close to us, the everlasting Father. He appeals to men to walk unitedly in the world of spirit.

And saintly Dr. du Nouy: "Peace is the crucial problem which dominates all others".

We must think new thoughts with great minds. And we can buttress our weak thought with these and many other words for peace and against the folly of armed conflict. The logical result of this wide-spread concern should be a new-born Church of ampler dimension and the newly found message of the Prince of Peace.

We may go into life with the secret of the man of men. He that seeketh his life shall lose it and he that loseth his life shall find it. The Church is called on to go forth on a new adventure of peace in human love. To be a part of this forward looking fellowship of the spirit is to be of earth's true prophets: a part of the family of God. Behold now are we the Sons of God—In Latin the Great Beautitude of human love is: *Beati, qui sunt pacifici.*

WHAT MAKES A PACIFIST?

BY

JOHN HOLDEN

HUMANITY, so they say, is pulled forward by the ceaseless uneven energy of imagination—the ideas which come to prevail over the eras of man.

My family accepted militarism as the prevailing idea of national self-defense and national self-confidence. If my father and brother did not exactly distinguish themselves in roaring combat, they had very honorable service records, and we all shared tacitly the feeling that a man owed it to his country to leave home to defend it, at least once every twenty years. Although no longer the glamorous occupation of World War I, soldiering was something like cowboy-ing, and betokened the "hero"—fearless, strong and just. And the very name of our town honored a Roman

aristocrat who left the plough to take up arms for his outrageously attacked country.

Thus in my college days, as World War II loomed, the militarism idea was merely normal—an unpleasant but necessary solvent, like shaving or codliver oil. The immutability of human nature and the inevitability of war are logical intellect-mates; I accepted them, and looked with disdain upon the man who was too yellow to risk his life for the country which nurtured him, never doubting that success by violence was in the end the basic test of character.

Perhaps you suppose that actual participation in warfare changed me. I saw men suffering and learning to kill and finally being killed; I saw them growing confused and cynical and vengeful;

and worse, I saw them "clad in a little brief authority," turning proud and sadistic.

But these things did not change me. Indeed, I adapted to them intensely, decided to dedicate a part of my life to soldiery, that I might never again be made uncomfortable by warfare. And perhaps the whirring, thrilling, terrifying symphony of a mortar barrage made me feel brave and effective—in what way, I did not know.

After my discharge I joined the national guard of my home town. I felt fatherly with youthful enlistees and at first enjoyed the instruction and the drilling. But the work gradually became dull and pointless, more intrigue than improvement, more politics than patriotism, all built to a negative climax. Chance took me away from my home town, and I resigned from active military assignment, taking status in the inactive Reserve component.

I do not know that I am mature now. But I am fairly certain that maturity began to come upon me in the little silences when, no longer connected with the military and its rationalizations, I started to think about war's Cause in men and its Effect upon them. I read "Human Destiny" and for the first time in my life, a progressive idea filled me and swept me to mountaintops which I'd considered mirages. The idea of militarism suddenly seemed obsolete; the law of diminishing returns was acting upon it; it was destroying itself.

Once I had dissolved the argument that "wars decide nothing" by referring to the American Revolution. Here, I thought, any fool could see that freedom had won, and that without resort to violence men became slaves. But I forgot what any historian could have told me: that the idea of freedom was fighting a peaceful war on English soil as well as American: the skirmishes here, though not without heroics and suffering, were tokens of the greater struggle.

But even if that token violence was a "just war," even if all wars till now have been "just" or "necessary," I will not accept any surely annihilatory war of the future as such. When a would-be conscientious objector in England attempted to argue that wars decide nothing, a judge quashed him with the pronouncement that World War II had decided whether Britain would be ruled from Berlin or London. Possibly he should have said, "ruled from Berlin or Washington;" and then the next war will be "Washington or the Kremlin," and so on, an infinihilation. What the C.O. meant was that wars never decide what they are fought to decide nowadays, but only who will fight the next war.

There are those who think pacifism is absurd, because "men must fight." I believe, too, that in

a figurative sense men must fight. Pacifism is itself a great battle. Battalions to combat poverty and disease, drilled in helping and disciplined in love—these are pacifism's army, but no one believes it will work.

The In-Betweens

The hardest battle for pacifists is not so much with militarists, for they dare not advocate their outworn idea for what it is, but only for what it isn't—submission to slavery. Our fight is with the in-betweeners, those who hate war, but also hate cowardice; hate violence but also hate servitude. For them, these are inevitable alternatives. Pacifism, they think, is passivism, Piety with a suicide neurosis. They cannot see that love breeds love, but only that goodwill invites exploitation, that strength is purely physical, a concoction of guns and brutality. Between Scylla and Charybdis, they close their eyes and follow the habit of the majority. These are the people who say: "Anybody who refuses to make war is resigning from the human race" . . . "I'm for peace, too, but I say let's have the war since the enemy wants it, and get it over with."

I have come to feel that we are at a point in history where progress depends upon the elimination of war. If anyone believes that the elimination of Communism is more important than the elimination of war, he will doubtless spurn pacifism. But as I see it, Communism does not so much breed war, as war breeds Communism—and Stalinism and Fascism and Totalitarianism—of the most mechanical, absolute, abject kind.

I resigned from the reserve in four increasingly resolute letters; at last the army stopped protesting, and indorsing, and sending me forms.

Now, having taken on (to some extent) the responsibilities of a pacifist, I ask myself how I became one. I do not know really; it was a process of maturity, perhaps—an emotional and intellectual complex, or a combination of genes, an instinct distilled through the mesh of ideas. I am a pacifist because I have to be a pacifist.

However, three steps seem to have been necessary. First, oddly enough, a sense of failure. I do not believe that the man who has never consciously felt insecurity, never felt at odds with the mores of society, can be a pacifist. Personal failure should breed thought, sensitivity, search for inner security, consciousness of society's failures. With a sense of failure, a man recognizes the need for progress, is led toward the new and untried.

Secondly, I required a belief in the supremacy of spirit. This is not to deny bodily appetite but only the dedication to it. Nor does it ignore the counsels of science but only worship of scientific

infallibility. Acceptance of the supremacy of spirit leads past physical satiation and encyclopedic learnedness toward greater harmony with society, the universe and the infinite.

Finally, no man can be pacifist who does not believe in the efficacy of love. If he has not consciously and overpoweringly desired to help, serve and to be part of the fellow-creatures in his life, he cannot know what I am talking about. It is in this sense that pacifism is a total, sacrificial fraternalism. And while pacifism is to me as much a matter of practicality as of religion, I cannot but realize that the idea is rooted irrevocably in Christian and Buddhist principles, and is a method and realization of these faiths.

I believe that we have reached the era of pacifism. Bayard Rustin has said it more beautifully than I, and it sounds pompous and ungrateful in my words; but if the deadliest bomb conceived by man must fall again on innocents, I should prefer to have it billow over me, my family and my native soil in the attempt to win a peace by sacrifice, than see some other country, no matter how uncivilized, receive the blow in the backward, tested-and-found-wanting way of hate and violence.

The Great Question

BY

PHILIP F. McNairy

NO person with a sensitivity to goodness has ever lived who has not been moved at some time to ask, "Why do the good suffer and the evil seem to prosper?" The Bible is one continuous presentation of the drama of good and evil. It begins with a proclamation of the enmity between the two. It finishes with an exhortation to all followers of Christ to continue the armageddon between good and evil until all evil is vanquished and God shall vindicate those whose lives have been given in this encounter.

Midway, we find the great reason for it. Christ, the supreme experience of righteousness, chose the cross, rather than forsake the best, the will of God. The plan of man invariably generates evil, which is usually inflicted upon righteousness. This is not an evidence of God's resignation, but rather, that God has irrevocably adjusted himself to the winning of all men, no matter what the cost to himself.

The portrait of the Christian as it is contained in the Beatitudes would have been at best an unrealistic code of behaviour for idealists, were it not for the last one, the personal one. To say, "Blessed are the poor in spirit, the pure in heart, the merciful, the peacemakers, the mourners" is

true in an impersonal sort of way. But to say, "Blessed are ye when men shall revile you and persecute you . . ." places the matter squarely before each of us. It is another way of saying, "If any man would be my disciple, let him deny himself and take up his cross and follow me." History has given us the assurance that they who do so find no easy road.

For the Christian there is no comfortable middle ground. To be persecuted—hated, scorned, ignored, martyred is the inescapable results of the seekers of absolute righteousness in any age.

What then is wrong with modern Christianity as we know it? We read of "exciting" invitations to the Church of the "Holy Convenience." "Come to the comfortable, friendly, cozy church, with air-conditioned services and stupendous attractions"—such dripping descriptives as would make professional advertisers blush. Nowhere do we read of "The Church of the Persecuted." When Christianity starts appealing to our softness it is betraying its originator; and there is no possible joy in it for anyone.

Happily, modern Christianity is coming into strength once again. In countries under the iron heel, the tribulum of persecution is separating the wheat of conviction from the chaff of tradition. National or local evil meets today the sterner voice of rebuke. Christian forces dare once again to incur the necessary antagonism of those who espouse principles and policies that are basically evil.

While it is but a beginning, it has given to those who have had the courage to act the satisfaction of being able to live with themselves. Now to all professing Christians must come the cry, "Beware of easy Christianity." "Happy are they who are persecuted for righteousness' sake."

ATTENTION PLEASE

The editorial office of The Witness is now located at

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

However all correspondence, news, magazine exchanges, etc., are to be sent to our office of publication:

The WITNESS
Tunkhannock, Pa.

EPISCOPAL CHURCH BRIEFS

JAMES H. ROBINSON of the Church of the Master, New York, was a headliner at the convention of Central New York, meeting at St. Paul's, Syracuse, May 6-7. He spoke on the responsibility of the Church in the present world situation.

ACTIVE COMMUNICANT is defined by Bishop Strider of West Virginia as one who, unless unavoidably prevented, has received communion in the church where he is enrolled at least once during the last year and has made some contribution of money or work to the parish during that period.

ALL SAINTS, Cincinnati, is extending the front of the church and adding a two-story structure to the parish house at a cost of \$80,000.

JOHN J. MORRETT, vicar of the Holy Nativity, Honolulu, was the speaker at a missionary service held in connection with the convention of Southern Ohio, meeting at Trinity, Columbus, May 13-14.

BISHOP LICHTENBERGER of Missouri was the speaker at the dinner held in connection with the convention of Iowa, meeting May 14-15 at St. Paul's, Des Moines. At the Auxiliary meeting held at the same time the headliner was Mrs. Arthur Sherman, national secretary.

NORMAN PITTENGER, professor at General, was the leader at a conference for faculty members of colleges in Illinois who are Episcopalians, held at the University of Illinois, May 16-18.

ASCENSION, New York, where the Rev. Roscoe T. Foust is rector, has kept its doors open 24 hours a day since 1929. During the last eight months of 1951 during the night hours, 9 p.m. to 6:45 a.m., there were 10,441 people who came into the church. Of these but 23 requested relief.

JOHN LLOYD, missionary priest of Japan, told of the work there at the annual meeting of the Auxiliary of Chicago, held May 7 and attended by 350 delegates from 126 parishes.

JOHN HEUSS, rector of Trinity, New York, will deliver the baccalaureate sermon at Trinity College on June 15.

ARIZONA, at its convocation, voted to send the following recommendation to General Convention for changes in the marriage canons; If a confirmed member of this Church shall arrange to marry a member of another religious body not affiliated with this Church, no pre-marital

agreement shall be made orally, or in writing, for any unborn children of such marriage to be reared in another religious body.

THE INCARNATION, New York, celebrated its 100th anniversary April 19, with Bishop Donegan preaching and dedicating an anniversary banner. Interesting side-light was the presence of Rabbi Julius Mark of Temple Emanu-El. Back in 1882 the Incarnation has a severe fire. The Temple promptly offered its facilities to the church so that the Palm Sunday and Easter services were held there.

SOCIAL RELATIONS department of the National Council is now a member of the National Social Welfare Assembly, being one of three national social welfare agencies to be admitted at the April meeting of the Assembly. There are 50 national voluntary and 14 governmental agencies that are members, where they cooperate in studying and defining social welfare problems, plan concerted action on national and emergency problems and encourage joint action.

ESTELLE CARVER of Trinity Church, New Haven, conducted a quiet day for members of the Auxiliary of the convocation of Richmond, diocese of New York, on May 13 at Christ Church, New Brighton, Staten Island. She was on the Witness Honor Roll for 1950 for outstanding work for the Church.

A BLOCK PARTY, with dancing in the street, amusement booths, snack bar, will be held May 23 on 71st Street, between Madison and Park Aves., New York. It is sponsored by St. James and other Episcopal Churches for the benefit of the House of the Holy Comforter.

CHRIST CATHEDRAL, Houston, has a blood bank for parishioners. Recently there were so many calls on it that an SOS had to go out for more donors.

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SUPPLY CHAPLAINS in New York City institutions. July or August. \$150. a month and complete maintenance for Chaplain only. Reply Rev. H. Rushton Bell, 38 Bleecker St., New York 12, New York.

HOW DID YOU VOTE?:— "Last Sunday I voted to close our church; not intentionally, not maliciously, but thoughtlessly, lazily, indifferently, I voted. I voted to take the Prayer Books out of the pews, the Bible off the lectern, and the Missal off the altar, and burn them all. I voted for our priest to stop ministering the sacraments of the church. I voted to close the Sunday School; I voted to disband the choir and fire the organist. I voted to end the parish guilds. I voted for every influence of good and right and truth in our community to be curtailed. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance, and the curse of greed all once again to settle their damning load on the shoulders of an already weak world. I voted for all this. I say, and more too—things that the human mind cannot grasp or express. Carelessly, hazily, indifferently, I voted. For, you see, I could have gone and I should have gone, but I didn't. I stayed away from church last Sunday." All Saints Bulletin, Nevada, Mo.

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NEWS OF OTHER CHURCHES

GENERAL CONVENTION OF METHODISTS

Meeting in San Francisco, the general conference of the Methodist Church rejected a proposal that it receive into membership by certificate of transfer only members of good standing in evangelical Christian denominations. Emory Bucke, editor of Zions Herald, said that he doubted whether Episcopalians could be received by transfer if the amendment was adopted.

A new crusade for world order to mobilize support for revising the UN charter was voted. It did not spell out how it thinks the UN should be changed but simply proposed that "the Church should now lead its people in the quest of the conditions of just and enduring peace, and specifically in the support of a charter revision conference."

A plan which will make it possible for some Negro churches to leave the segregated central jurisdiction and join white jurisdictions was approved. At present there are 350,000 Negroes in the Methodist Church, practically all of whom are members of local churches belonging to the all-Negro jurisdiction, which was set up in 1939 as a compromise when the Methodists, north and south, merged.

Over strong opposition the conference voted to permit unordained supply pastors to administer the Lord's Supper.

Evangelism was stressed as a top-need of our time, with leaders urged to "made better use of the newer media of communication."

Mary McLeod Bethune, Negro educator who is a Methodist, received a vote of "complete confidence" following a rumpus in Englewood, N.J., where she was denied the use of a school for a scheduled speech on the ground that she had Communist affiliations. The forces behind the attack on Mrs. Bethune will be reported in the next issue of *The Witness*.

The Christian Church must not yield to the current temptation of seeking power and favor through governmental means, Ralph W. Sockman, New York, said in an address. "Political alliances between Church and state are being promoted today in subtle ways of subsidy and diplomacy," said the president of the Protestant Council of New York.

"Christ refused temporal power," Sockman declared. "So must his Church." He said that "political power is not safe when under the control of the Church. This is shown today in South Africa under the domination of a Protestant Church and in Spain

under the domination of the Roman Catholic Church. When the Church seeks political power by arguing that the end justifies the means, it should remember that means always affect the ends. Worldly power inevitably corrupts the Church which seeks it."

Youth is tired of excuses from older leaders of the Church, delegates were informed by Jameson Jones, president of Methodist Youth which has about two million members.

"The Church must lead, not give us syrup to sooth our irritation," he declared. "Some people call youth forlorn and say we've lost our bearings and don't give a hang—well, we think about the timeless and recurring problems of youth: How can I make a living? How will I know when I'm in love enough to marry? Is there anything really worth hanging onto? How can you believe in a God of love in a world like ours? But we think about these things against the fast tempo and tense rhythm of the mid-twentieth century and with a prayer we won't be killed or widowed or maimed for life.

"Lots of us have not been caught up by this gobbeldygook that world government is Communist-inspired—we are working for a community of nations," Jones continued. "The only

way to take such proposals as UMT is to fight them to the hilt. We are tired of the wary patterns that keep the Church hanging onto segregation. It hurts us to think that the vermin vigilantes of reaction are looking to the Church to provide their slogans and their apology.

"Sure, the Church has pounded away at some of these ideas, but youth is tired of pat answers to all problems. Many of us know that man has failed his Saviour. What makes us mad is that the people who have failed Jesus—and there are some such in the Church—gloss it over, and give all kinds of excuses."

The Council of Bishops presented the delegates with a pronouncement warning America of a "concerted and often vicious efforts to regiment thought and curb freedom of speech." The statement said that "we are succumbing to fear—to a fear that is, in large part, groundless and neurotic. This feeling of insecurity is being aggravated and exploited by reckless demagogues. It is becoming more and more impossible to shape foreign or domestic policies upon rational grounds." The bishops then stated that the democratic process cannot operate "when disagreement is counted disloyalty . . . Freedom is the right to choose."

The report stressed that "it is not Russia that is our real enemy but the evils in modern society which Russia falsely offers to eradicate. Our basic problem is world revolution. Humanity everywhere is in revolt. Hundreds of

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millions of human beings living in abject misery, oppressed, underprivileged and disillusioned, are rising to demand release from squalor, poverty, famine, discrimination and exploitation."

They also warned against "a fatalistic acceptance of the inevitability of world war three" and urged Christians to "keep disarmament before the nations as they seek an alternative to war."

Scoring universal military training, the report called it a "radical departure from the American way of life" and stated that it "is both unnecessary and morally dangerous."

The conference advised colleges of their Church that the installation of reserve officer training corps units was a violation of the principle of separation of Church and state. The report also stated that "Christianity and war are utterly opposed" and declared that "the Church must not become the agent of any government for its furtherance. The task of the Church is healing, reconciliation, removal of prejudice and hate, cementing of bonds of brotherhood and exalting God. This task it cannot perform if it becomes a partisan in international conflict and destruction."

On civil liberties the conference urged "all governmental authorities to avoid all attempts to restrict the legitimate activities of representatives of religious bodies engaged in the moral pursuits of their acknowledged tasks" and stated that in the U. S. and other countries "there have been many instances in which fundamental civil rights have been ignored and abrogated by military authorities with particular regard to the granting of passports and such other travel documents as entrance visas and military entry permits."

The conference stated that it should seek "to free itself utterly from racial discrimination and segregation" and declared for full participation in all activities by the many racial and national groups that make up the Church; equality of accommodation for all races at all meetings; no racial discrimination in employment or in colleges, hospitals, and churches.

An official board of social and economic relations was voted, which was taken as the answer to criticism of

the Methodist Federation for Social Action, an unofficial group said to have left-wing tendencies. Earlier the conference had voted to ask the Federation to drop "Methodist" from its name and to move from the official Methodist headquarters in New York. The Rev. Henry Crane of Detroit, in opposing this action, urged that a commission be appointed to investigate all organizations using the name "Methodist". Also the chairman of the committee on the state of the Church, Charles C. Parlin of Englewood, N. J., said that the Church cannot legally control the word "Methodist" or oust the Federation from its present quarters, but he expressed the hope that the organization would respond to the official request. Meanwhile the Rev. Jack McMichael, head of the Federation, said that a meeting of its executive committee would be called under the chairmanship of Bishop McConnell, president, to consider the matter.

CATHOLIC HIGH SCHOOL ADMITS NEGROES

A new two million dollar Roman Catholic high school in Washington will be operated on a non-segregation policy. Segregation is followed in the public schools of the city. Official of

the R. C. school stated that only one white person had expressed objection to the policy, while many have voiced approval.

CATHOLIC CATHEDRAL IN JOLIET

About 1,000 persons were on hand when ground was broken for the new two-million dollar cathedral to be build by the Roman Catholic Church at Joliet, Ill.

QUAKERS URGE RENEWED PEACE EFFORTS

Renewed efforts for peace has been urged by the yearly meeting of the Arch Street Friends, Philadelphia. The message will be sent to 28 other yearly meetings in this country, 22 abroad and 75 other Quaker bodies.

INTERCOMMUNION IS URGED

A plea that "authority be given for special acts of intercommunion on a wider basis than is possible within present regulations" was made by the conference of evangelical churchmen meeting at Oxford. The conference also urged that all clergymen become acquainted with and "take full advantage" of the "permissive regulations now in force." The conference affirmed its hope for ultimate reunion and stated that it believed the time is now ripe for a specific approach to Methodists.

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CHURCHES OVERSEAS

NEW BISHOP APPOINTED FOR EAST AFRICA

The Rev. Leslie W. Brown of the Church of South India has been appointed Anglican Bishop of Uganda, East Africa, succeeding Bishop Cyril Stuart who is retiring. Missionary to India for ten years, he became a full presbyter of the Church of South India in 1947 when four Anglican dioceses merged with Methodist, Congregational, Presbyterian and Reformed Churches to form the Church of South India. The appointment by the Archbishop of Canterbury has real significance since it indicates that the highest Anglican authority does not consider that a man has lost stature in the Church of England by accession to the Church of South India. The convocation of Canterbury in 1950 voted to postpone final decision on the relationship of the two Churches for five years.

INTERNATIONAL CATHOLIC WORKER'S MOVEMENT

An International Catholic Workers' movement was launched at a conference of Roman Catholic labor representatives from Austria, Bel-

gium, Germany, The Netherlands, Italy and Switzerland, meeting in Germany. The conference, presided over by Joseph Gockelin, chairman of the German Catholic Workers' movement, had been preceded by preparatory meetings in the countries represented here. Full agreement was reached on the necessity for closer cooperation between West European Catholic workers' organizations. The conference decided also to establish a close relationship with the International Federation of Christian Trade Unions.

PRESBYTERY OUSTS MINISTER CONFIRMED BY BISHOP

In an unusual action, the Hamilton Presbytery of the Presbyterian Church in Canada removed minister's name from the presbytery roll on the grounds that he broke his ordination vows by "receiving confirmation at the hands of the Anglican bishop of Niagara diocese."

The clergyman involved is the Rev. Crawford Scott, minister of Central church, one of the largest in the city. Mr. Scott was originally a Baptist. He

served as a chaplain in the Royal Canadian Air Force during the last war.

NIEMOELLER DECLINES MOSCOW BID

Pastor Martin Niemoeller has declined an invitation from Russian church leaders to attend an international "religious peace conference" in Moscow, West German newspaper reported. The conference was called for early this month by Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

PROPOSE CHURCHES SUPERVISE GERMAN ELECTIONS

A proposal that the Evangelical Church and the R. C. Church exercise joint supervision of possible future all-German elections has been made by Bishop Dibelius of Berlin.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

A Catholic Speaks His Mind. By Thomas Sugrue.

An intelligent and courageous book describing the polite conflict between Rome and American Roman Catholics, and the less polite one between Protestants and Roman Catholics. It tells a moving personal story and interesting impressions of American Roman Catholics by a French Roman Catholic.

"All religious roads lead in the end to God, just as all rivers, eventually, reach the sea; pilgrims on these highways know that this is so, and realize that many roads are necessary for the many kinds of people, who begin their spiritual journeys from a multitude of points of view. It is the commanders of the highways who will not have it so; each wants preferential rating for his thoroughfare, and longs to reduce all other turnpikes to the status of tributary. Such sectarian and denominational commanders as are not of these opinions are most apt to be genuinely religious."

"If Catholic pressure and Catholic censorship continue in the future to succeed as they have in the recent past, the church in America will be set back two hundred years.—"

"But what can a few Catholics and Protestants, though spiritual and of good will, do about sectarianism in its larger framework, where it involves the community and the country? Theology, a science of disagreement where sectarianism is concerned, must be removed from whatever is attempted."

The author suggests an interesting beginning to a solution of the Protestant-Roman conflict which doesn't sound too promising to this reviewer. But, as he says, we should begin somewhere. —D. McC.

How To Help an Alcoholic. By Clifford J. Earle. The Westminster Press, Philadelphia, 1952. \$1.50.

Alcoholism is now generally recognized as a physiological and psychological problem. This little book discusses sympathetically but realistically the nature of alcoholism and some of the methods which have proved successful in handling it. Rightly, much of the emphasis is on the work of Alcoholics Anonymous. Guidance for those who wish to lead

an alcoholic to seek help is sensible and sound. The role of the church is discussed in one of the chapters. A useful and helpful book for all who come in contact with alcoholics.

Henderika J. Rynbergen

The People of God. Edited by Henry de Candole and Patrick Cowley. Morehouse. \$1.80.

"To be a Christian in the twentieth century is an exciting and searching experience . . . Creative evangelism is love suffering for those who are at present strangers to love divine." The Liturgical Movement is studied in this book in eight philosophical essays. For those wishing to clarify their thoughts in this materialistic world, and who have little time for wide reading, these will prove useful. C. L. C.

The Inward Cross. By Charles Duell Kean. The Westminster Press, Philadelphia, 1952. \$1.25

Many members of the Christian church have but a vague idea of the meaning of the Cross. This is at least partly due to the fact that during the humanistic era the teaching of the Cross was not popular. This small book will be very helpful for those who have not understood and therefore not accepted the demands the Cross makes on every Christian. Using Jesus' words on the cross, the author build a meditation around each, showing us what demands each makes in terms of everyday living in the truly Christian life.

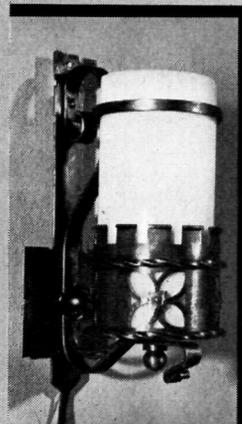
—Henderika J. Rynbergen

God's Plan of Salvation. By J. L. C. Dart Morehouse-Gorham.

This is a small book, 19 chapters to a total of 129 pages. But it is large in content. It endeavors to put firm underpinning of theology under the major questions about the Faith that trouble Christians today; such as, Does God exist? What is free will? The purpose of Sacrifice, the Meaning of Jesus. The book ends with a chapter on the Eucharist, "our God-given memorial of Him Who saves us."

There is constant effort to encourage the reader to turn to the Bible for guidance and to help him to think out his own problems. This book should be helpful to all who want "a clear 'overall' picture in their minds about their religion." —M. S.

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

ARTHUR E. WALMSLEY was ordained May 9 by Bishop Lichtenberger at the Church of the Holy Apostles, St. Louis. He remains as locum tenens in this parish through the summer and then becomes assistant minister at Holy Trinity, Brooklyn, N. Y.

ALBERT J. WILSON has resigned as rector of Christ Church, Greenwich, Conn., effective Sept. 30.

DUDLEY STROUP, assistant at the Church of the Heavenly Rest, New York, becomes rector of Grace Church, Hinsdale, Illinois, June 1.

HARRY W. HENNING JR., formerly in charge of St. Paul's, Conneaut, O., and Trinity, Jefferson, is now ass't. at St. Stephen's, Sewickley, Pa.

DAVIS E. SEABOLDT, formerly vicar of St. Peter's, Harrisonville, Mo., is now assistant rector of St. Peter's, Perth Amboy, N. J.

MARK G. PAULSEN has resigned as rector of Calvary Church, Stoningham, Conn.

MERVIN L. WANNER, formerly of Alaska, is now in charge of St. Paul's, Hartford, Conn.

GENERAL SEMINARY graduates, a number of them, are to go to foreign fields or work in depressed urban areas:

HERMAN di BRANDI, All Saints, Frederick, Md., is to take up work in Brazil.

HARRY HANSEN, St. Matthew's, Jersey City, will go to Japan.

WILLIS HENTON, St. Alban's, McCook, Nebr., will start his ministry at Upi, Philippines.

MAURICE GARRISON, St. Andrew's, Denver, also will go to the Philippines.

WILLIAM PENFIELD, St. Mark's, Teaneck, N. J. and MARK McCULLOUGH, St. Andrew's, Lewisburg, Pa., will go to Christ Church, Newark, N. J.

EDWARD BLANKENSHIP, All Saints, Dallas, and JOHN F. DICKMAN, Good Shepherd, Lake Wales, Fla., are to work with a new mission in an area of mixed population in Dallas.

EDWARD M. DART, formerly rector of All Saints, Reistertown, Md., is now vicar of St. Mark's, Hoxsie, R. I.

DEATHS:

EDWIN K. THROCKMORTON, 63, receptionist at Church Mission House, died of a heart attack at his home in Brooklyn, May 10.

SAMUEL F. HOUSTON, 85, layman of Philadelphia and former member of the National Council, died May 2.

ROBERT T. PHILLIPS, rector of Christ Church, Greenville, S. C. until his retirement in 1945, died April 12 after a long illness. He was the brother of the bishop of Southwestern Va.

HARTLEY BARNES, 72, sexton of Christ Church, Warren, Ohio, died May 7, with the rector and vestry sending out an appropriate memorial notice for "a faithful and devoted Christian life."

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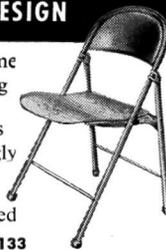
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BACKFIRE

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.

THOMAS S. LOGAN

Rector of Calvary, Philadelphia

Having just re-read your courageous editorial, "How Low is Low" (Witness, April 24), I am moved to tell you that I think you are on the side of the angels. Your pronouncement needs to be repeated again and again. You are doing spade work, often on flinty and unyielding ground. But you are preparing the soil for the harvest that must come. "First the seed, then the blade, then the full corn in the ear."

Continue to do the hard, rugged spade work. Infinite must be the patience to right the wrongs that are hoarding with age. We must be patient with the law of progress—patient even with God. But the spade work must precede the planting and the harvest.

HANNAH L. BATTY

Churchwoman of Hardin, Mont.

I have just read the May 8th Witness and I heartily agree with John Ward, layman of Boston, in his comment on the Witness during Lent. They were the best ever and that is saying a good deal for I've been reading the Witness almost since its founding and all have been excellent. I, too, hope these articles may be put into pamphlet form. They are well worth reading not once but many times. All the writers seemed to be at their best. Not in the Lenten articles alone but the editorials and other articles were splendid during the period of Lent.

E. A. CALLANAN JR.

New Castle, Indiana

The article by Hugh McCandless on burial practices certainly was excellent. It was very well thought out and expressed.

HENRY S. MORTON

Layman of Hartford

Every Christian today is more concerned for world peace than ever before. We realize what devastation an atomic war would cause on both sides. It is therefore the duty of our churches to range themselves on the side of life rather than death.

Unfortunately to be for peace today is to subject oneself to all sorts of name-calling. If the Prince of Peace were living today he would undoubtedly be called a "fellow traveler" or subversive by the powers that be. In order to stop the loss of life in Korea and to prevent growing inflation all should take a hand in urging a peace conference of the Big Five

in order to end the cold war. Let us hope that the leaders of the Church will take prompt steps along those lines.

EDWARD SMITH

Layman of Columbus

On the cover of your May 1st issue is the picture of a rector wearing a tippet decorated with his military service bars. Is this a wide-spread custom? If so, I'd be interested in learning something of its history. Are tippet decorations confined to the military category? Would the following be out of place on a tippet: (1) A Phil Beta Kappa key? (2) An Eagle Scout badge? (3) A life-saving medal? (4) Medal awarded for 25 years of driving without accident? (5) Award by local community for "Man-of-the-Week"?

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