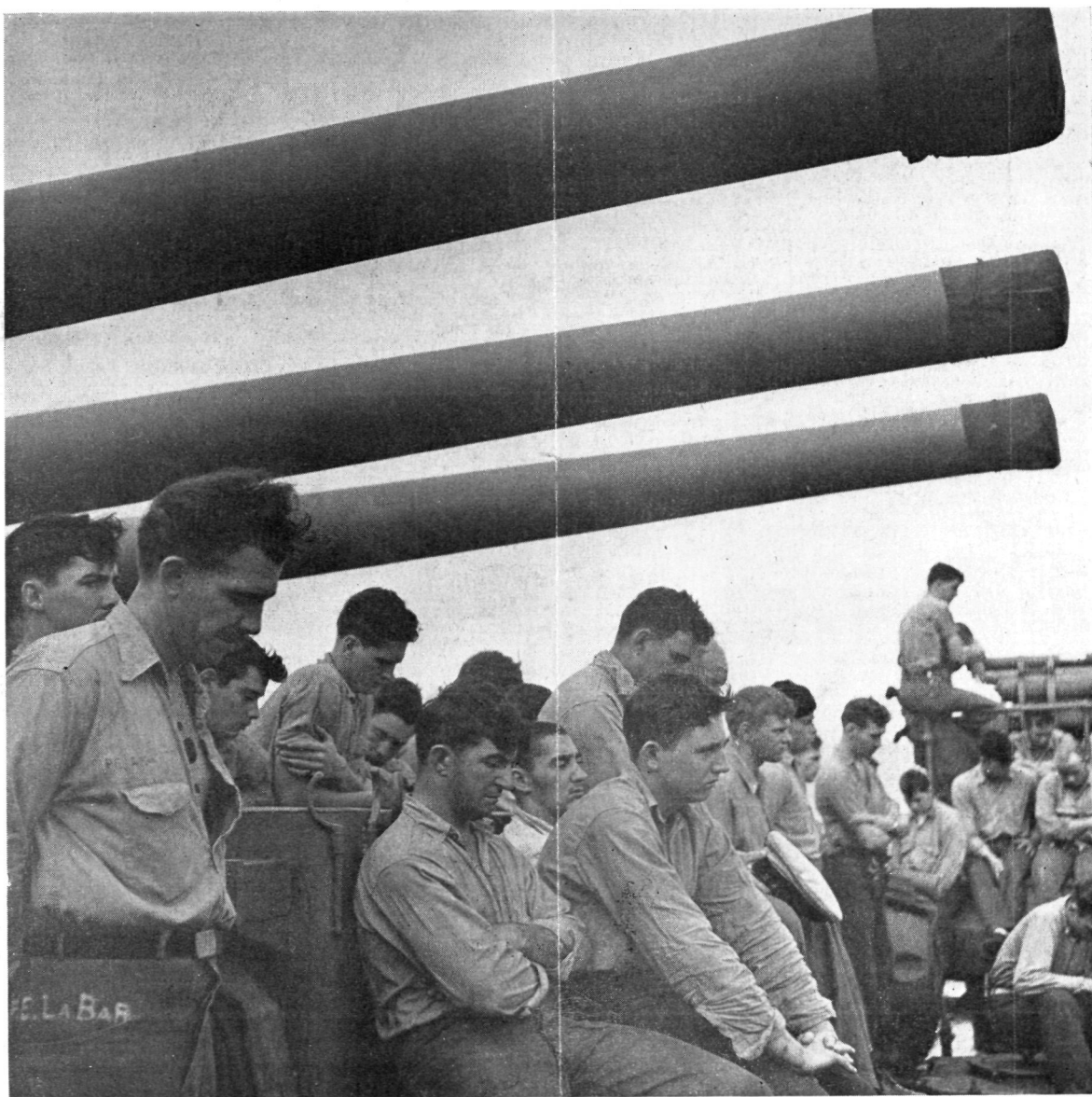


# The WITNESS

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A COPY

JUNE 26, 1952



**SOLDIERS AT SEA**  
Meditate on "In Situations of Strength"

*Photo by Fons Ianelli*

A Discussion Of Christians And Peace

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, (Morning Prayer and), 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 Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 9 H. Comm.; 11 Sermon.  
4:30, Vespers or Music Service.  
Weekdays: Tues-Thurs., Prayers-12:30.  
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 10:10 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.  
Wednesdays: Healing Service, 12 noon.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Anson Phelps Stokes, Jr., Rector  
8 and 9:30 a. m. Holy Communion.  
9:30 and 11 a. m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p. m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
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.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer-1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursdays 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.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening 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

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing  
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, 12:30 and 5:30 p.m.  
Two hundred hearing aids available for every service.

### ST. JOHN'S CATHEDRAL

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 Communion; 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 CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH

MIAMI  
Rev. G. Irvine Miller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown  
Rev. John P. Craine, Rector  
Rev. F. P. Williams  
Rev. W. E. Weldon  
Sun.: H. C. 8, 9:30; 11, 1st S. Family 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

Broad & Third Streets  
COLUMBUS, OHIO  
Rev. Robert W. Fay, D.D.  
Rev. Timothy Pickering, B.D., Assistant  
Sun. 8 H.C.; 11 M.P.; 1st Sun. H.C.; Fri. 12N H.C.; Evening, Weekday, 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 People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 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

2nd Street above Market  
Founded 1695 - Built 1727  
Rev. E. A. de Bordenave, Rector  
Rev. William Eckman, Assistant  
Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

### TRINITY CHURCH

Newport, Rhode Island  
FOUNDED IN 1698  
Rev. James R. MacColl, 3rd, Rector  
Rev. Peter Chase, Curate  
Sunday: 8 H.C.; 11 M.P.  
Wed. & Holy Days, H.C. 11

### WRITE FOR SPECIAL RATE

### FOR SERVICE NOTICES

### THE WITNESS

TUNKHANNOCK, PA.

## —STORY OF THE WEEK—

# SEMINARY FACULTY MAY RESIGN OVER SEGREGATION RULE

## SEWANEE TRUSTEES REFUSAL TO ADMIT NEGROES BRINGS PROTEST FROM PROFESSORS

★ The faculty of the School of Theology of the University of the South, Sewanee, Tennessee, have announced that they will resign a year hence unless the authorities of the institution reverse their position on the admission of Negro students.

A communication, dated June 9th, addressed to the Chancellor and Board of Trustees, was signed by Dean Craighill Brown and Professors Robert M. Grant, R. Lansing Hicks, Robert M. McNair, Allen Reddick, Claude E. Guthrie, Richard H. Wilmer Jr., Frederick Q. Shafer.

The letter follows:

We, the dean and members of the faculty of the School of Theology, the chaplain of the University, and the department of religion of the college of arts and sciences, of the University of the South, are deeply disturbed by the statement in the public press reporting the negative action taken by the board of trustees on the resolution from the synod of the province of Sewanee asking for the admission of Negro students to the School of Theology.

We therefore wish to put on record our convictions on this matter.

First, we deplore the trustees' failure to state any Christian principle involved, with the consequent reduction of the whole

issue to the level of expediency only.

Second, the position taken seems to us untenable in the light of Christian ethics and of the teaching of the Anglican Communion:

"God has given responsibility. To exercise it, he must have freedom. The Christian Church therefore demands essential human rights for all, irrespective of race or color. There are unhappily countries in the world where such rights are denied. We are grateful for the work which is being done by the Commission of the United Nations on Human Rights. We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberty is threatened." (The Encyclical Letter, The Lambeth Conference, 1948.)

Third, the statement that there are ten other Episcopal seminaries which do accept Negro students, together with the implication in the chancellor's remark that the Sewanee trustees refusal to admit Negroes now is in "the furtherance of the Church's work and the happiness and the mutual good will of both races," can only mean that the ministry to the Negro members of the twenty-two owning dioceses and the train-

ing of clergy for their needs is no concern of the university.

Fourth, we believe that the statement of the trustees, as reported, if not reexamined and revised, will do irreparable harm to the reputation of Sewanee as a center of Christian education.

Fifth, the action of the trustees undermines our effectiveness as teachers of the Christian faith and way of life. It compromises us as priests and teachers in this university, which is owned and operated by the Episcopal Church.

We therefore request a reconsideration of this question by the trustees. We request that the public be informed that the issue is being reconsidered. We request a statement from the trustees, not later than their next regular meeting, that they approve in principle the relevant resolutions of the Lambeth Conference and that they are prepared to allow admission of qualified Negro students to the School of Theology. Meanwhile, we shall do our best to serve the Church in training men for the ministry, though under adverse circumstances which we protest.

If our request is ignored or if the assurance sought is refused, we are without exception prepared to resign our positions and terminate our connections with the University in June 1953.

Bishop Mitchell of Arkansas, chancellor of the University, in a letter to the Witness, June 13, states that the trustees action says nothing about "ten other Episcopal seminaries which do accept Negro students", and adds that he did



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# EPISCOPAL CHURCH NEWS

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not make the comment attributed to him by the faculty members.

Bishop Mitchell enclosed a statement he gave the press in which he states that "the board did consider it (the resolution of the synod of the fourth province urging the admission of Negroes) at length and after full and serious discussion adopted, by a vote of 45 to 12, its resolution embodying the following points:

'There is nothing in the ordinances of the University to prevent the admission of Negroes, or men of any other race to the School of Theology.'

"The board is informed 'by several legal authorities that such action would be in violation of the statutes of the state of Tennessee.'

'The School of Theology at Sewanee, unlike most of our theological schools, is not a separate and self-controlled institution, but is part of the University both in administration and in social life; and therefore must consider the whole life of the University community which is located on an isolated domain.'

"The board therefore concluded with 'we are of the opinion that furtherance of the Church's work and the happiness and mutual goodwill of both races will not now be served by the action requested' by the provincial meeting."

Bishop Mitchell told the press that "although the full text of the board's resolution has my endorsement, no statement on the subject has up to now been issued by me."

He states further that "the Christian principles involved are fairly obvious to my way of

thinking, and I feel sure my thinking is not at variance with that of the faculty members. I also subscribe as strongly as they do to the statement quoted from the encyclical letter of the last Lambeth Conference. It is on the practical application of the Christian principles to the particular situation at Sewanee that the faculty members take issue with the action of the board of trustees. Christian men can agree on the principles and disagree on the method or the timeliness of applying those principles, and that seems to be the situation in this instance."

## NEW BISHOP OF ERIE

★ William Crittenden, formerly archdeacon of the diocese of Southern Ohio, is being consecrated bishop of Erie today, June 26, at St. Paul's Cathedral, Erie, Pa. Bishop Sherrill is the consecrator with Bishop Hobson of Southern Ohio and Bishop Tucker, retired of Ohio, the co-consecrators.

## BISHOP DONEGAN ORDAINS AT CATHEDRAL

★ Bishop Donegan of New York ordained thirteen men to the diaconate at the Cathedral of St. John the Divine on June 8th, with Canon Edward N. West the preacher. Those ordained: H. S. Bicknell, member of the Order of the Holy Cross; C. H. Clark, returning to Yale for post-graduate work; G. T. Cobbett, to study at Oxford; E. D. Hood, to work in Long Island; John Karsten, to work in Arkansas; W. T. Levy, to teach at the College of the City of New York; G. J. Macfarren, to work in West Virginia; R. E. MacNair, to work

in Massachusetts; M. G. Mayer, tutor at General Seminary; H. A. Simpson Jr., to work in Oklahoma; A. F. Widlak, assistant at Holy Trinity, New York; J. M. Wilcox, to work in San Joaquin; J. M. Moncrief Jr., to work in South Carolina.

## BISHOP HARRIS SPEAKS AT CONFERENCES

★ Bishop Harris of Liberia arrived in the States on June 10th and will remain until November 15th. This month he is speaking at the following conferences: St. Augustine's, Raleigh, N. C.; Chatham, Va.; Sewanee; Wellesley; Finger Lakes, Geneva, N. Y. and the North African Affairs Committee at Springfield, Ohio. In September and October he will address church groups in the dioceses of Bethlehem, Michigan, New York, Massachusetts, Long Island, Kentucky.

## FIELD TRAINING PROGRAM AT ROANRIDGE

★ Fifty students, representing all the seminaries and women training centers of the Church, began their summer rural field training program at Roanridge on June 9th under the direction of the staff of the National Town-Country Church Institute. The program of the institute has been radically changed this summer since it will be divided into two sessions. The students are at Roanridge for one week of orientation. They then go into field experiences in states all over the country and return for two weeks in August, at which time, speaking out of experience, the students will evaluate their summer's work in light of material presented in class sessions.



## WOMEN DEPUTIES FOR CONVENTION IS RECOMMENDED

★ The problem of giving women of the Church a voice in the legislation of the General Convention is the subject considered by a joint commission appointed by General Convention in 1949, with Bishop Peabody of Central New York as chairman.

Reviewing the subject, the commission report states that in 1946, for the first time, General Convention, after discussion, seated a woman deputy. In 1949 four jurisdictions sent women as deputies. After much discussion the House of Deputies, by a vote of 321 to 242, interpreted the word "laymen" in the constitution to exclude "laywomen."

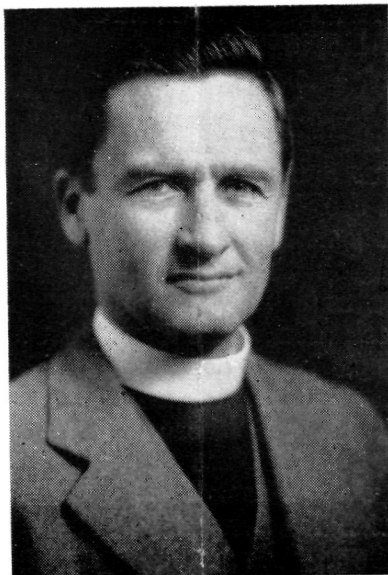
After sections on theological and historical considerations, and sections on the practices of the Anglican Communion, of the Episcopal Church in America, and of General Convention itself, the commission report presents the following summary and conclusion:

The commission has cited the figures that indicate the degree to which women already participate in the life as well as the work of the Church. It believes that these signify a slow but certain recognition on the Church's part of the fact that women are truly and wholly members of it. This seems inevitably to involve the right of individual dioceses to choose the deputies whom they wish to choose, whether they be men or women. In order to effect this, our report concludes with two recommendations, which are embodied in a resolution to the Houses of Convention:

1. Because of the theological and historical positions stated above, and after careful consideration of their practical implications, this Commission states that it believes there is

no basis of distinction in principle between men and women as lay persons in the Church.

2. It recommends that the House of Bishops and the House of Deputies ask their committees on constitutional amendments to prepare legislation to amend article I, section 4 of the constitution to read: "Lay dep-



*Bishop Peabody*

uties, men or women, communicants of this Church . . ." and "lay deputy, man or woman. . ." in the two places where the term "layman" or "laymen" now appears.

Resolved that article I, section 4 of the constitution be amended to read in place of the word "Laymen," "Lay Deputies, men or women," and in place of the word "Layman," "Lay Deputy, man or woman."

The following note is added to the report after the signatures: "While the majority of the members of the commission are in agreement with the facts presented and the arguments based upon those facts, it is recognized that a minority of the members of the commission do not grant the cogency of all the arguments so stated. The minority, nevertheless, agrees

to present the resolution, since they believe that it clearly states the question on which General Convention must make its decision."

In addition to Bishop Peabody, members of the commission are: Bishop Kirchhoffer, Bishop Jones, the Rev. William P. Barnds, the Rev. Robert H. Dunn, Philip Adams, C. Clement French, Ronald L. Jardine, Miss Leila Anderson, Miss Ruth Jenkins, Mrs. Edward G. Lasar.

## BISHOP PARDUE IN LONDON

★ Bishop Pardue, Pittsburgh, was the preacher on June 15th at St. Paul's Cathedral, London, at a service sponsored by the English Speaking Union to foster a better understanding among the two hundred and eighty million English speaking people throughout the United States and the British Empire. The theme of the sermon was the preservation of freedom throughout the world and the contribution the English speaking people can make through joint action in the cause of "liberty, justice and democratic self-government."

## ST. BARNABAS HOME CELEBRATES

★ St. Barnabas Home, Gibsonia, Pa., observed its 52nd anniversary on June 8th with an outdoor service, with Bishop Pardue the preacher. A similar service was held the following Sunday at the other home at North East, Pa., with the Rev. J. L. Plumley, rector of the Ascension, Pittsburgh, the preacher.

## ST. FRANCIS HOMES SEEK FUNDS

★ St. Francis Boys' Homes, Salina, Kansas, is seeking \$400,000 for buildings, staffing and equipping the homes, and the establishment of a clinical program. The drive is directed by E. S. Kinsley, business manager.

## RESOLUTION FINALLY IS ADOPTED

★ The statement denouncing race segregation, which caused such a controversy when the general board of the National Council of Churches failed to adopt it in April, was passed at the June meeting held in Chicago. Only two abstained from voting approval, both members of the Southern Presbyterian Church. All others voted approval of the statement which declares that the Churches are as much to blame for the continuation of racial segregation as secular institutions, and calls upon the Churches to put "their own houses in order."

## DIOCESAN AUXILIARY TAKES ACTION

★ Perhaps the first group to take action relative to the refusal of the trustees of the University of the South to allow Negro students at the School of Theology was the Auxiliary of the diocese of Western North Carolina. Holding its annual meeting June 16th at Hendersonville, the delegates protested the decision and stated that "we feel that a Church institution should lead in developing a true understanding between the races."

## CHILDREN'S CENTER IS URGED

★ The need for a children's center operated by the state at Topeka, Kansas, was called to the attention of Governor Ed Arn and the state legislature for the second successive year by the convocation of the district of Salina. The proposed center, for which a bill is pending, would be for diagnostic and therapeutic help to children who are socially or emotionally mal-adjusted.

## NEW BUILDINGS IN SALINA

★ New buildings are going up in the district of Salina, the

largest being a new Grace Church at Hutchinson, Kansas, which will be completed next month. St. John's School, Salina, is building an \$80,000 barracks, and the property will also house a public grade school, with St. John's receiving the building as its own at the end of five years. A parish house is to be built at St. Michael's, Hays, and a rectory at St. Cornelius, Dodge City.

## WASHINGTON SEXTON IS HONORED

★ The unsung hero of many a church is the sexton. The dictionary defines him as "a church officer having the care of the fabric of a church and its contents, and the duties of ringing the bells and digging graves". Year in and year out, week after week devout church people have worshipped in our churches with little or no thought of those who have wiped the pews free of dust, who have replaced those burnt out bulbs, who have rung the bells at church time, who have cared for the many little chores around the church building.

When two parishioners of St. Columba's Parish in Washington, D.C. made it possible to order new choir stalls and a new carved lectern, there were some who felt that in some way we should express our appreciation to one who had for many years served the congregation as their sexton.

Claude Knowles was born in the community in the 1870's, about the time a group of people gathered around an old oak tree to hold a service one Sunday afternoon. This group, the beginning of St. Columba's congregation, little realized that a youngster near by was to weave himself into their life. No one knows exactly when he started coming to the church; no one remembers when he first took

an active interest in the life of the fellowship.

But Claude remembers the old clapboard chapel, and the stucco building that took its place. He remembers when McLean of "Friendship" and Hope diamond fame gave the bell to the church. He remembers the laying of the cornerstone of the present church and likes to tell how he owns a "quarter" of the church for he placed that 25c piece in the stone as it was laid.

He has seen parsons come and go and has welcomed new babies into the fellowship. He has tolled the bell as parishioners have received the final service in the church.

Children and adults alike do not pass but what they speak to him and hear his welcomed voice.

Under his "green thumb" the grounds have blossomed and his dahlias and tomatoes and corn and gladiolias are the talk of the community.

Claude is more than a sexton, he is a living part of the congregation, having built himself into the life of the people.

Today "thank you Claude, for all that you have done for us" we have placed into the church and have dedicated on June 8, 1952, the Sunday before St. Columba's Day, a Chancel Screen as part of the fabric of the Church. Claude will wipe it off a little differently for this part of the Church is peculiarly his own. His friends have put it there as a token of appreciation for those many years of faithful service as "a church officer".

## HAMILTON KELLOGG CONSECRATED

★ Hamilton H. Kellogg, formerly dean of the cathedral at Houston, Texas, was consecrated bishop coadjutor of Minnesota on June 24th at St. Mark's Cathedral, Minneapolis.

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# EDITORIALS

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## Freedom and Independence

**T**HE air will be blue with orations on freedom on Independence Day for it is a word that is much in the popular press these days. We are told, without question, that we belong to the free world and that all those nations behind "the iron curtain" are in the bondage of dictatorial repression. It is all very simple. If you live in the West you are free, if you live in the East you are in prison. By this definition Portugal is free, so is South America, and even Spain, while Poland, Hungary, and China are not. What we object to is not so much the blanket statement that some peoples are not free but the assumption that all countries who receive American financial aid are. These pretensions and all such generalizations, to say the least, are getting a bit sickening.

From the Christian point of view freedom is not a simple generalization. It is impossible to be absolutely free within the limitations of time and space, which happens to be the conditions under which even Americans have to live. We are not free to avoid eating over any period of time and we are bound by the laws of self-preservation over against whatever ideals we may desire to see advanced. How, in other words, can we call England free when it has to have American dollars, any more than Czechoslovakia when it must have Russian roubles? The only difference, we think, and it is an important one, is that the Communists are not so dishonest to pretend that it is not something else, while we have the effrontery or naivete, or stupidity to allege that all our allies are free peoples.

The question of freedom is paramount important to all of us. The Christian Church, in fact, says that man is not free, and never can be, until he is free from himself and the sins which curtail his true functioning. This applies equally to both sides of the iron curtain. If Mr. Vishinsky is not free to embrace free elections neither is Mr. Acheson free to advance freeholding of the land. Both are, in different ways, inhibited by the sinfulness of their own desires. Which is worse depends on principles that we are not discussing at this time. What we would bring forward is that for us, as Christians, it is a battle for our own freedom—freedom from material things and selfish interests which inhibit our spirituality and from the undisciplined desires

which confuse and frustrate our efforts for better living.

We would do well, on this national holiday, to think a bit about the real meaning of the word rather than relegating it to such harmless observances as having picnics and blowing off fire-crackers and meaningless talk.

## Discussion on Peace

**W**HILE three topics were considered at the weekend conference of the Episcopal League for Social Action, held June 8-10 at Seabury House, it was agreed by all attending that they are indivisible: Peace, Social Change; Civil Rights. It is not therefore that we consider Peace as something separate from the other two that we devote so much space in this number to that subject, but simply that the material was immediately available.

Incidentally this conference, while attended by only thirty people, demonstrated the vitality of this organization which continues to challenge the Church on the most pressing issues of the world today.

## Salute to Sewanee

**W**E offer congratulations to the members of the faculty of Sewanee who promise to resign unless the Trustees permit the admission of Negro students to the School of Theology.

This action is welcome evidence that the Episcopal Church is beginning to recognize the fact that the battle for Negro rights as first-class citizens has reached a new forward line. Public opinion both in the north and in the south is no longer content to give Negroes "separate but equal" facilities in education, but is insisting that they must be integrated with white citizens into a thorough-going American principle and the Church has been recreant in failing to live up to this ideal.

Bishop Mitchell, as chancellor, stated that the trustees action was taken after legal authorities had said admission of Negroes would be in violation of Tennessee law. If the existence of such a state law was the controlling reason for action, it still left no other course open to uncompromising Christian teachers than the course they took. It has, however, pointed clearly to the duty of the



ecclesiastical authorities of the Diocese of Tennessee, in co-operation with other Christian and democratic leaders to force a test of the law in the courts, to determine its constitutionality. The fight for democratic, Christian civil liberties which this incident has brought to light must be carried on relentlessly. We call upon the proper authorities of the Episcopal Church to lead.

## Religion and the Mind

BY

Clinton Jeremiah Kew

**A** note from a reader: "I have been reading about spiritual healing recently and I should like to know how effective it is in the Church."

I have asked the Rev. Benjamin Axleroad of the staff of Trinity Cathedral in Newark, N. J., to write a few paragraphs of his experiences in this work at the Cathedral. Next week I shall give a brief outline of what we have been doing at the Church of the Heavenly Rest in New York City. The Rev. Mr. Axleroad has written me as follows:

People need assurance that God wants them to be whole, and this assurance is focussed in them through prayer and the laying on of hands. This is the basic conclusion impressed upon me by two and a half years of healing services at Trinity.

In the beginning some felt that spiritual healing, which had not been conducted as such in the diocese before, might be confused with magic. People might come seeking physical healing as an end in itself. I am thankful to say that, with a very few exceptions, this has not been the spirit of those desiring healing.

They seem to have understood our stress on the words of our Lord's Prayer: "...not what I will, but what thou wilt" While believing health is God's will, as the New Testament certainly indicates, they have not dictated to him as to the form and time of healing.

Preparation for the laying on of hands has been emphasized. This might be summarized under five headings: One; Physical relaxation. Two; Mental and spiritual preparation, including particularly the clearing away of fears, guilt feelings, and hostilities; receiving the Holy Communion. (Often one or more pastoral interviews have taken place to help prepare a person to receive the maximum benefit. However, we have not insisted on this.) Three; A conviction that it is God's will and within his power to heal us. Four; Visualizing one's self or the person for whom we are praying as healed rather than dwelling negatively on the sickness from which deliverance is being sought. Five; Thanking God that

healing is taking place; there must be no doubt.

Sometimes anointing is practiced and at least one pastoral interview is always indicated before this is performed.

Intercessory prayer by name for the physically, mentally, and spiritually sick is an important part of our services. In conjunction with this we also have an intercessory prayer group. Not only do the members of this cell pray as a group for the ill, but they also take home the names of those on the prayer list so that they may remember them in private devotions daily.

Still another aspect of the services are the medical staffs of the various hospitals in the area. This serves the threefold purpose of uniting the prayers of our congregation with the hospital ministry; of educating our people to look on the hospital as an agency of God's healing; of letting the hospital staff members realize our prayerful interest in their work. The hospital directors are always notified of the service when their institution will be remembered and are invited to attend. A number do come, requesting prayers for their hospital, and, at least one asked for the laying on of hands, which he believed would aid him in his work.

Our services are generally held at noon on a week day to enable working people to attend during lunch hours. We have held them occasionally on Sunday afternoons. At these services an address and hymns on the healing theme are included.

Spiritual healing often brings physical healing, but this is not always the case. A large number have testified to being healed physically entirely or in part through our help.

Others report spiritual help. Indeed some seek only this, as in the case of a young man who had lost his job. Greatly discouraged, he dropped into one of our services. Later he wrote that he had been so benefited that his despair had been overcome and he had left the church with new hope to secure another position. The service had reminded him forcibly of God's loving care which had temporarily been driven from his consciousness.

The experience of our services has attested to the fact that much physical and mental sickness is of spiritual origin. The disease manifestations are symptomatic of a separation from God, that is, spiritual sickness. If the factors creating this can be removed and the person is brought into contact with the divine energy, complete health results. Spiritual healing, of course, does not create the curative force... this is of God. Just as a strong lens can focus the sun's rays, so the healing ministry directs the already existing power to the one in need.

# CHRISTIANS AND WORLD PEACE

BY

**William Howard Melish**

*Minister of Holy Trinity, Brooklyn*

CHRISTIANS must concern themselves with world peace. The Old Testament prophetic tradition envisions peace as a major social objective. The moral teachings of Jesus are in search of those human relationships, of which one of the fruits will be peace. He specifically commends the peace-makers. The early Church reacted against the militarization of the Roman Empire and the seer of the Apocalypse dreamed of the catastrophic replacement of the imperialistic world with a new divine order at whose heart would be the spirit of the Lamb. To this day, serious Christian thinkers have sought to outline those fraternal relations between men as conscious sons of God that reflect their membership in the redeemed family of God. Whether it be in the loyalties of such minority groups committed to non-resistance as the Moravians or Quakers, or in the troubled consciences of the more orthodox majorities immersed in the power realities of the unending social struggle, or in the more acute thinking of sociologically informed special groups within the Church, a lively concern for peace has always been a mark of the Christian quest. We cannot abandon it. We must not be ashamed of it. We dare not prove ourselves disloyal to it.



Modern war has developed to the point where it can no longer be viewed with equanimity or detachment as either a limited or controllable phenomenon. Two great wars have snow-balled into global struggles of immense destructiveness, and Korea—whatever else it may prove or disprove—certainly demonstrates the complete destructiveness of the new field and air weapons, even before the use of such declared instruments of mass annihilation as atomic or hydrogen bombs, and bacteriological warfare, is taken into account. No intelligent man can have any illusion about the horror and the unpredictability of a third global conflict. Peace is no longer a distant prophetic end. It has become an immediate and indispensable necessity.

Such is war today that a strong moral argument can be advanced for almost any move that legitimately wins time and retards the day of global conflict. I use the word legitimately with

deliberateness, because there are major proposals of foreign policy being advanced in our midst today on the appealing ground that they postpone war and therefore create peace, whereas, in actuality, they commit the polarized political and economic groupings of the contemporary world to lines of conduct that make increasing tension and ultimate conflict unavoidable. Our problem as Christians is therefore two-fold: to work faithfully in the interests of a true peace, and to be exceedingly shrewd and careful in our analysis of the things that are involved in a true peace. This task is peculiarly difficult for us Christians who live in the United States. We have to assess a foreign policy that is constantly presented as an instrument of peace, whereas, in actuality, there is sound reason to hold that it is leading irrevocably to a major clash.

Since the promulgation of the Truman Doctrine, American policy has been committed consistently to the thesis that we are dealing with an aggressive, expanding and implacable world movement with which no *modus vivendi* is possible except upon the basis of superior economic and military power, and that the only viable policy for the "free world" is to unite and create a sufficiently powerful military apparatus so that we may negotiate with our opponents "in situations of strength."

This thesis has created a dilemma for Washington, which Hugh Deane, writing some time ago in the *Daily Compass*, described in this way:

"The U. S. is engaged in a great effort to construct situations of strength with which to confront Communist power. If it is successful, it will present Russia with something in the nature of an ultimatum . . .

"Since the U. S. is unwilling to negotiate seriously till it has a superiority of strength, it has had to reject or ignore repeated Soviet overtures for negotiation now on a big-power level. Such rejection has required explanation. Hence the periodic descriptions of Soviet agreements as valueless.

"On the other hand, the U. S. perforce is engaged in a continuous effort to win or retain the support and confidence of the people who are being asked to build and man the situations of strength—the overwhelming majority

of whom, whatever their political beliefs, want peace. Hence, the U. S. must insist every so often that it is always agreeable to efforts to solve issues peacefully."

This is the dilemma that has lain behind the double-talk that has been flowing out of Washington for many months. There is no real desire for a *modus vivendi* with the Soviet Union or with the socialist world until that point comes when we shall be strong enough to dictate the terms, and yet with each passing month that point of power-superiority seems always to move a little farther away.

### Self-destruction

**I**N this entire policy-orientation there is an obvious fallacy: namely, the assumption that while we prepare and unite and arm for the showdown at a future date, our adversaries will sit idly stewing in their own indecision and weakness. In actuality, the dynamics of real-politik condition and agitate our competitors to counter-arm, counter-organize and counter-propagandize, seeking by every means to increase the strength of their position in military, economic and political terms. There develops a dangerous polarization. What we do in our alleged self-interest prompts our adversaries to out-do in their self-interest. "Negotiation from strength"—at first sight so persuasive an approach to the difficult problem of international rivalry—turns out to be like following the mythical will-o'-the-wisp. Unless such a goal is quickly obtained, it becomes unobtainable. Will-o'-the-wisps, followed blindly, are notorious for their ability to lure their victims into the quicksands of self-destruction.

Korea has proven one thing beyond dispute. Neither the United States, nor the United Nations, can humble, or compel the military capitulation of the socialist world. The stalemated deadlock on that blasted peninsula is a reflection of a much more significant power stalemate. While Korea has undoubtedly done much to stimulate the arming of the so-called "free world", it has brought into surprisingly rapid and effective development a united and militarized China that must be reckoned with as a major military power, at the same time that it has reversed the Soviet trend from one of demilitarization to one also of rearming.

It is a significant fact that the latest disarmament proposals from the West to the East, however formal and limited, nonetheless introduce a new factor: the equating of Chinese military power on an equitable basis with that of the Soviet Union, the United States and Great Britain. Obviously, the China mentioned in these proposals is not the island redoubt of Chiang-Kai-Shek

but the armed and armored divisions of Mao-Tse-Tung on the awakened and organized Chinese mainland. The New China is a military fact to be reckoned with, and it is interesting to see the caution of a politically-conscious Eisenhower in his first interview with the press as he offers a post to a MacArthur in the event of his ultimate nomination and election, and at the same time warns against any light talk about bombing the Chinese mainland to end the Korean impasse, which would represent the MacArthur recommendation. The truth is that a major shift in military and economic power is taking place in our contemporary world. It remains to be seen whether the Truman-Dulles-Acheson policy of "negotiation from strength" has not conjured up a more powerful genie than it was intended to suppress.

The North Atlantic Treaty Organization can be interpreted as further proof of this. The tremendous drive being placed today behind the inclusion of Japan and Western Germany within the "free world" as manufactories of military weapons and sources of armed man-power, within less than a decade of their defeat and de-militarization, speaks for itself. It does not speak, "Peace!" It spells a reliance less on real strength than on fear and weakness. The strong and assured do not turn to the employment of their most recent enemies for assistance, nor do they ignore the obvious truths of economics and history.

### Revival of Fascism

**A** western-oriented Japan can only live on an American dole. Its economic necessities are geared to the Asiatic orbit and can be met permanently only on the basis of commercial interaction with the China mainland. The history of Germany since 1867 has been a steady, consistent, powerful drive towards unification. German partition flies in the face of a century of history and violates all considerations of self-interest and national psychology. To rely on the Bonn government as the backbone of western European re-armament is to trust a gambler's chance. One can predict with certainty that there will be strong resistance to it within Germany; repressive measures will evidence themselves more and more as the policy is forcibly carried out; encouragement of the Nazi and crypto-fascist elements will increasingly become the temptation, if not the absolute necessity; and, as one shrewd U. N. observer has pointed out, while the East is showing a good deal of caution and self-constraint at the moment in countering the Bonn government and its alliance with N. A. T. O., there is no final assurance that



the Soviet Union, if it is compelled to make the fateful choice, will not prefer the risk of a civil war breaking out in Germany a la Korea, rather than permit the creation of a highly armed, aggressive Western European coalition aimed directly at the new socialist East and sitting on its very doorstep. This is the specter that is haunting many minds today, who see in N. A. T. O. the hardening of the conflict-pattern where the end can be scarcely anything but the revival of fascism and war.

The current news from Europe is scarcely reassuring. In Western Germany, in Italy, and in France, the latest elections have seen the weakening of the centrist parties with their mildly liberal, social-democratic orientation, in favor of the more extreme coalitions of the right and left. Now, with the arrest of the Communist leaders in France and the possibility that this will be followed by the declaring illegal of the Communist Parties in the N. A. T. O. bloc countries, the left is in danger of being altogether displaced by the extreme right. Should this process occur, it can only mean the twilight of democracy in western Europe. Democratically-minded Americans must view this trend with sinking stomachs.

We have liked to believe that the real attractiveness of the "free world" lay in our philosophical concept of freedom and in our civil rights tradition. The loss of these becomes for us an abdication of the first magnitude, which cannot be counter-balanced by flights of the latest long-range bombers or stacks of the most powerful bombs. Informed people know that when it comes to organization and long-range planning, communism has created a pretty remarkable record for itself in the brief time it has held political power, however much we may dislike its methods and legitimately question the price that has been paid in human suffering for its achievements. If the competition between East and West should ever be reduced to a purely organizational and military plane, the democratic motive that now holds the allegiance of many to what we call the "free world" will be corrupted, forfeited and lost. Not a few will say: if we have to live in an ordered and controlled world, at least let it be motivated by communist constructions for peace and not capitalist constructions for war. It is conceivable that the moral struggle could be lost by the "free world" without the firing of a shot.

### Fear of Peace

**T**HIS is the real reason why the "Peace Movement" has been branded "subversive" in the "free world". Our government fears it, counters it, denies passports to its adherents, and pillories its supporters, because peace—to put the matter

bluntly—is essential to the growing and entrenching socialist world, whereas peace for the leaders of the United States raises the specter of severe economic dislocation, the fear of depression and unemployment, and the menace of unavoidable social change. Mr. I. F. Stone puts the matter brutally in the *Daily Compass*, when he writes:

"For the Trumanites, war preparations and war alarms represent the cheap and easy way of making jobs and keeping the economy in a rosy fever of inflation . . ."

Peace is "subversive" precisely because it gives time to the economies of the major socialist states to proceed with their planned development, extending the opportunities of a scientific agriculture and an industrial order to millions of previously exploited and neglected people. This is the fact that makes the choice of fighting for a "free world" as against a "slave world"—to quote the current propaganda idiom—so unreal and even mendacious for those who are seeking first and foremost to be Christians interested in the real needs of people rather than defenders of an inadequate and beleaguered economic and social system that appears to have lost its creative dynamic.

Can Christians condemn wholesale new social systems that actually do increase the life expectancy and the creative opportunities for their citizens? What is civilization but the manifestation of some social integration and order that permit the development of human personality and the proliferation of man's intellectual, aesthetic, moral and spiritual capacities? Let us frankly admit that under the pressure of technological development all contemporary societies manifest a trend towards regimentation and employ mass propaganda techniques. There is, however, a wide variation in the ends they have in mind. Which should the Christian respect the more? The social techniques and the mass propaganda that correlate people to throw forest-belts across the steps of Russia to end the periodic droughts, that open up the wastes of the Central Asian desert to mass immigration and scientific agriculture, and that control the flood waters of the Huai River in Southeast China where annually millions have perished from flood and starvation? Or the governmental measures and the mass propaganda that justify billions for atomic research by the DuPonts and Monsanto Chemical and General Electric, and arms production by such giant corporations as General Motors and the major aircraft plants, at the expense of a nation's housing, education, health and flood control?

Of course, to state the problem in any such generalization is to oversimplify the case, but

it may have value in pointing out the moral issue for Christians in the contrast between the new dynamic societies seeking an economy of peaceful abundance and the older orders based on artificial scarcity battenning down their hatches before the storm of change by recourse to pump-priming in the guise of unproductive and unconsumable armaments. Prof. Edward Hallett Carr of the University of Wales, in his cautious analysis of the Soviet Union, states:

"In general, the social and economic system of the Soviet Union, offering—as it does—almost unlimited possibilities of internal development, is hardly subject to those specific stimuli which dictated expansionist policies to capitalist Britain in the 19th Century, and may dictate such policies to the capitalist United States in the 20th."

This is the reason many thoughtful people are reluctant to accept on its face value the current propaganda line that the Soviet Union is an aggressive and expansionist society. Quite to the contrary, its current espousal of peace would seem to be rooted in hard economic fact. As Johannes Steel wrote recently, the problem of living together in the same world is not primarily an ideological one at all, in the sense that our two systems are mutually exclusive and cannot exist side by side. The real problem is that of two major power-systems, each afraid of the other, jockeying for position in a battle of nerves. They fear our planes and bombs and intentions. Our economic leaders fear the influence of their ideas. Unfortunately for us, our brandishing of such weapons and our open intervention in the affairs of other peoples are capable of rather simple elucidation under the Marxist formulas. By our external and internal acts, we are doing pretty much what these theoretical patterns have suggested the older societies might do as their contradictions developed. If the West uses war as a safety valve for an insufficient economy, as many believe Korea must be interpreted; and now, on the possible termination of the Korean embroilment, seeks a similar outlet in Indo-China or elsewhere; or, what is more fearful, permits or causes the extension of the war out of economic necessity—those theoretical formulas will be that much the better illustrated, persuasively and to our detriment.

### The Way Out

**I**S there a way out of this impasse? When two major power-systems cannot eliminate each other by force of competitive appeal, the only alternative is to sit down together and seek a modus vivendi within some larger context that will help to broaden and soften the points of im-

mediate tension and friction. That was the original Roosevelt formula and the idea at the heart of the United Nations until the Truman Doctrine and the Korean War warped the U. N. from an agency for waging peace into an instrumentality for waging war. It is still possible to go back to this basic formula but one must state that there is not the slightest indication that the Truman Administration would, or could, revert to it, having become the prisoner of its own commitments. As Mr. I. F. Stone writes,

"To make a settlement one must give as well as take, but to give is to expose one's self to the charge of 'appeasement' and 'pro-communism'. A Churchill can afford to make a deal with Stalin; a Truman cannot. This is the sense in which I mean the settlement is more likely to be achieved under conservative than liberal leadership . . . The conservative mentality, concerned with questions of fiscal solvency, is more likely to be peace-minded. When I say conservatives I mean in the real sense. I do not mean reactionaries or crypto-Fascist pyromaniacs."

The Truman Administration has become a menace to world peace in the drives which it has set in motion, especially in its determination to weld a re-militarized Japan and a divided Western Germany into the Western armed camp. If the Korean stalemate could be ended and the way opened for the eventual admission of China into the United Nations with a resumption of normal economic and commercial relations between Japan and the Asian mainland; and if the door could be kept open for the unification of Germany under some form of four-power supervision, with the slow development once again of economic ties between Western and Eastern Europe—the present vicious pattern leading to the rebirth of fascism and the outbreak of a major war could be checked and halted. The United Nations would take on a new lease on life in keeping with the spirit of its original charter, and the world might address itself to the slow resumption of an economy geared to peace where democracy has a chance to flourish and social progress replaces the present spiral of re-armament. Grave difficulties of understanding and differences of procedure and modes of thought will still remain but the total atmosphere would begin to clear and make possible some mutual adjustment and some much-needed give-and-take.

The crisis is real. The problem is on our doorstep. The stakes are infinitely high and involve the life and the hopes of nearly every living being on the face of the earth. The point of all this should be unmistakable. Peace must be waged

unceasingly and right now. The Christian cannot sit idly on the side-lines, wringing his hands in despair, or seeking escape from it all in aes-

thetic worship and personal prayer. He has a work to do and a contribution to make. It is his business to move into the very thick of the fight.

## ANOTHER POINT OF VIEW

BY

Stephen G. Cary

*American Friends' Service Committee*

**O**F course I agree very profoundly with the major thesis that Mr. Melish has advanced, that our present policy is taking us in the direction of war rather than away from it. I agree with his analysis of the fallacy of "negotiation through strength", and with the kind of dilemma which he indicated Washington faces in trying to reassure the people that it works for peace and at the same time not being able to afford to relax its rearmament measures.

I suppose the only point where I differ with Mr. Melish—and perhaps it is not a difference so much as the result of over-simplification and the pressing of a great deal of material into a short space—and that is, I think, that I would give somewhat greater stress to the enormity of the problem that this great revolution—this great movement in the East—represents to us. It seems to me that the tragedy is that both sides are seeking world domination, seeking peace on their own terms, and this, along with the complete control of opinion which exists within the framework of the eastern philosophy, seems to me to present to us the most difficult problem of reconciliation that we have ever had.

This authoritarianism which dates back for centuries and perhaps has been refined and carried forward to new levels by the Communist regime; the extent of the ignorance of the West from the top to the bottom (only one member of the Politbureau ever having been outside the borders of Russia); these things present the most difficult problem we have ever had to face. While I agree 100% with Mr. Melish that we need to sit down and figure out how to deal with it, not is it bad but how can we cope with it; and while I agree 100% with him as to the way in which we should do this, I think we must recognize that we are dealing with an adversary who in many ways does not think as we do, does not have the same standards that we have, and this requires of us the deepest kind of faith and commitment and energy to meet the problem.

### Role of Peace-Maker

**N**OW I want to say just a few words about what our role as peace-maker is, what the demands of a peace-maker are, and what kind of a person

he has to be, if he is to be effective.

The first and fundamental demand upon any individual who wants to make a contribution towards peace, as we heard this morning in our meditation, is that he seek to live close to God. It is only God who can help us escape from this morass of hatred, suspicion and bitterness into which we have fallen. Our problem is that we refuse to recognize that we have fallen into such a morass. The people as a whole rationalize in a very easy way. Every coin that we have in our pocket has the phrase "In God We Trust." We don't trust in God. We rationalize. We say, "Trust in God but keep your powder dry! Praise the Lord and pass the ammunition!" These rationalizations are our undoing. We haven't faced up to the demands our Lord places upon us. We have been patriots, or aryan, or republicans, or democrats, or money-makers first and we have been Christians second. Yet, it is not Christianity that has been tried and found wanting; rather, it's been found very difficult and has not been tried!

We rationalize, of course, in other areas besides this one of peace and war. Mr. Malan in South Africa feels that it is a God-given right of the white man to rule the black because the black is inferior; he is not capable of ruling himself. The industrialist rationalizes by saying that he has gotten where he is because he is more ambitious, more able, more devoted to his work, and that everybody could be where he is, if they were not so lazy. It's a human tendency to justify one's position, and all of us constantly fall into the trap of rationalization and self-justification. So it seems to me that the very first duty of a Christian who would seek to be a peace-maker, is to seek to know God. Worship and prayer seem to me to be central to the life of a peace-maker. In these periods of worship and prayer one must search one's self in various ways. Two questions seem to me particularly appropriate.

"Do I really believe in the relevance of spiritual values in today's world, and do I really believe that Jesus' message of the never-ending power of love is relevant to the clamor and clash of a



hating world?" We lack absolute values. Let me illustrate by a little story that is a favorite of mine.

During the war out in the west there was a series of disastrous forest fires. Man-power was scarce because it was off to distant shores. So they drew in every able-bodied man that they could find within miles around to fight these fires. They had trustees from the local prison. They had men who had been sent back to the States from the fighting fronts of the Pacific for a furlough and a rest. They also had young men who were in camps for conscientious objectors. They called them all together and gave them fire-fighting equipment and put them to work.

One night after they had been fighting these fires, this conglomeration of men was sitting around the camp-fire having supper. One of the prisoners spoke up and said, "You know, this a strange world we live in." He said, "I'm here because ten years ago I shot and killed a Japanese in the streets of San Francisco. I was given 30 years in jail." He continued, "George is here because he killed so many Japanese on Okinawa that he was given a furlough and sent home, whereas Jack is here because he won't kill Japanese."

Now that seems to me to sum up the problem of our world. We don't have absolute values. We have only relative values. What is right at one time can be quite wrong at another. I believe most profoundly that we Christians must search deeply into our own souls and find rootage in the validity of spiritual values, if we are ever going to be successful in building a stable or a peaceful society. The first thing seems to be to search ourselves at this point of "What is my faith; where do I place my ultimate belief in terms of the values by which I want to live?"

### Reconcilers

**T**HE second question that I feel is pertinent for us, if we would be peace-makers, is this: "Am I a reconciler? Does my life contribute to the widening of hatreds, to the deepening of gulfs, or does it seek to close them? Is what I propose to do divisive, or is it healing in its effect?"

There are a great many movements ostensibly in the name of peace, perhaps sincerely aimed in that direction, which seem to me to be divisive. Take the twin efforts that have swept the world in the last few years: the Stockholm Appeal and the Crusade For Freedom. Now many of the things in both those documents I warmly subscribe to, yet it seems to me that both were essentially instruments in the cold war. They did not seem to me to set forward in a completely

objective way the problems of peace. They were drawn up from the standpoint of one side or the other. I couldn't personally sign the Stockholm Appeal because it seemed to me that it did not go far enough, particularly in the question of arms, stressing as it did atomic weapons. Russian—Communist—strength is not in that area. It is on the side of mass armies. It is our particular strength that was to be asked to be cut down first. It did not call for equal sacrifices upon all. And precisely the same thing was true of the Crusade For Freedom, perhaps to an even greater extent. It was clearly and definitely a counter-move to choose up sides, to line up people, to point up the ideals of one side and castigate the other side. Perhaps some of you won't agree with me, but I feel that both of these things were divisive rather than healing in their effect. And I feel that the great need of our time is for reconciliation. It is not to point up our virtues and the evils in others, or, vice versa, to criticize ourselves only and point to the virtues of others. It seems to me it calls for a cool and a sensitive evaluation of the recognition of evil where it exists, whether it be in our own hearts or in others; also, at the same time, a recognition of strength where it exists. I don't think we can be reconcilers without first being as brutally frank as we can be with ourselves, and equally frank about others.

If we would be peace-makers, we must first live close to God in order that his will may be made so manifest in our lives that there will be no question about what the values are by which we live. And, secondly, we must test our actions against the standards of this reconciling mission which I believe is ours.

If we have this rootage, the next requirement upon us is to stand up and be counted. We must not be concerned, as Mr. Melish suggested, about respectability or social acceptance. Those of us who have been actively opposing present policies are often accused of being "communist" because our line is the same as that of the Daily Worker. It doesn't occur to people that we had this line long before the Daily Worker came into agreement with us, and will probably have it after the Daily Worker disagrees with us. Our rootage is in eternal values, and who agrees with us at the moment should not cause us disturbance, nor should criticism bother us. We cannot be disturbed if our own neighbor feels that we are peculiar, because it seems to me that the world has been moved and only moved by people who were peculiar. So I say that we must stand up and be counted regardless of the price which it puts upon us. Those who have stood up have found that while there are times of loneliness and

the feeling of being ostracized, off by ourselves, and separated from our friends, there is an accompanying, profound and deep sense of joy and peace within ourselves, which is a peace beyond price. These petty disturbances from the outside, the comments of others, and the slurring remarks of the newspapers, or of the pressure groups of one kind or another, should not really trouble us, if we have this firm rootage in our religious values.

### Be Counted

SO it seems to me we have to be prepared to stand up and be counted on the great issues of foreign policy, and on the great national issues, social and economic, which confront us. We have got to be ready to stand up on local issues and, perhaps most important of all, on neighborhood issues. What is to be my attitude when the question of the sale of a house is up, and there is a possibility that a Negro is interested in buying it? What is my attitude in terms of my neighbor who won't have a Negro on the block? What is my reaction, and what is my action, when one of my friends makes a slurring remark about some group—most frequently it is the Jews. Do we, in the interest of social relationships and keeping things nice, let it pass? Or do we quietly seek to let people know where we stand? Rarely does a day go by that you don't have an opportunity to make it known where you stand.

Only one more thing I want to say, and that is this. In standing up, it is most important how

you stand. You know it is awfully easy for a peace-maker, perhaps particularly easy for a Quaker, to have a kind of spiritual pride, a kind of self-satisfaction, even a smugness about one's position. You are so sure that you have truth and somebody else doesn't have truth. I remember when word came out that the American Friends' Service Committee was sharing with its English counterpart the Nobel Prize. Someone came in the next day and said, "Oh yes, all the Friends in our meeting were just bursting their buttons with humility!"

That is a human reaction but it seems to me to lose the whole force of your witness, if that attitude prevails. In actuality, the reaction to an award of that kind ought to have been a profound recognition of how terribly far just a little bit of love goes in this world. To me who was at that time in charge of the Service Committee's operations in Europe, knowing the tremendous weaknesses, the inadequacies, the failures of omission and commission, the ineffectiveness—the weak reeds we really were—it is just the most incredible thing that this recognition could have come. It ought to reassure us that just a little seeking to apply the laws of love in the world can spread out. It ought to give us courage to try to go forward in doing more effectively what all of us have tried to do in the past. So I think the peace-maker must guard himself against false pride in what he accomplishes. Unless he can be a truly humble spirit, he is not going to find much of an audience for what he has to say.

## DISCUSSION THAT FOLLOWED

*This discussion is verbatim from a wire-recorder. . . Those taking part, aside from the essayists, were Prof. J. F. Fletcher of the Episcopal Theological School; F. B. Jansen, rector of St. James, Somerville, Mass.; H. C. Swezy, rector of the Ascension, West Park, N. Y.; Paul Moore Jr., of the staff of Grace Church, Jersey City; Mrs. W. H. Melish of Brooklyn; Father Denis of the Society of St. Francis, England; Elizabeth Frazier of Philadelphia; Robert W. Beggs on the staff of the Redeemer, Chestnut Hill, Mass.; Arthur Fawcett, layman of Annapolis, Md.; Dorothy Day, editor of the Catholic Worker, independent journal of the Roman Church; Robert Hampshire,*

*rector of St. Thomas', Farmingdale, Long Island; W. Carroll Brooke, rector of Trinity, Staunton, Va.; Dorothy Havens, churchwoman of Conn.; W. B. Spofford, managing editor of The Witness.*

*Melish:* — Thank you, Mr. Cary. Will you stay where you can take part in the discussion that follows. Father Forbes has asked me to play the role of moderator.

*Fletcher:* — May I try to start it?

*Melish:* — We trust that you will, Joe.

*Fletcher:* — I want to pick one point out of an exceedingly rich presentation of materials this morning. As a starting point I may not have chosen

the correct focus, and if I fail, I am sure the discussion will get it back to the proper place again. I am most impressed by Mr. Cary's helpful effort to reduce the whole problem of peace-making to essentially Christian categories, certainly the most important one of them being reconciliation. The problem it raises in my mind on the basis of some rather limited but vivid experience is just how one goes about the task of reconciliation when we try to reduce the job to its operational terms as to who does what under which circumstances.

May I take two minutes to illustrate the depth of this practical problem by recalling an episode a couple of years ago in Australia when I

went out to the Peace Congress For Southeast Asia. The clergy of the city of Melbourne would not participate in the Peace Congress except surreptitiously. They gathered together, 150 of them, at the Cathedral one evening, and held a kind of hole-in-corner meeting with me to discuss the theology of peace-making. They would not be associated with the Peace Congress because on principle it included Communist participation. In the discussion which followed my address, one of the more learned and obviously influential of the clergy present, a Presbyterian dominie, put to me the question, "How can you participate in a peace-making effort which includes Communists, when you know that Communists are sincerely pitted against Christian values and Christian convictions?"

"You can't cooperate with Communists," he said. Well, I think that's true. Also, I think Christians are not concerned about cooperation, because I think that *cooperation*—and I want this discussed seriously if this meets with your wish—is *not a Christian category*. Cooperation is based on the Stoic principle of ethical reciprocity; you scratch my back and I'll scratch yours; let's make it a 50-50 contractual relationship. It has nothing to do with the radical and strenuous demands of the word of God as expressed, for example, in the Sermon on the Mount, where we are told that if we love those who love us, what thank have we, for even the Gentiles do as much; and, if you lend only to those from whom you expect to borrow in turn, the same principle applies. Now, as I understand it, *reconciliation* is the Christian method of working redemptively toward the Christian goal of peace. And if you suggest that peace is a method as well as a goal, it is supremely demonstrated for us in the life and death of Jesus Christ. And the interesting thing is that when God sought in the person of his Son to overcome the estrangement between mankind and himself, he did not send a committee, and he didn't offer a deal, and he didn't exchange diplomatic notes; he came in

person and he met the estranged face-to-face!

I think that reconciliation is a personal inter-active process. And, if this be the case, I want to know by what means do we propose that Christian peace-makers shall engage in reconciliation? How are we to meet with the estranged? I raise this question because I think it is concrete. It is practical. It is pressing. I think it is decisive. As you know, I have been contributing a little something to this in what I believe to be the only genuinely international, interideological, unofficial peace-making activity that goes on in the world today, and that is the World Peace Council. I am perfectly willing as a Christian to participate in any kind of genuinely reconciliative, that is to say, inter-active peace effort under any decent auspices in the world. The only one that has been offered to me thus far has not been offered by Christians. It has been offered by honest, not sneaking but honest, secularists. Maybe our job is to create some other program. I don't know. I'd like to have it discussed. That's why I came.

*Melish*: — The floor is open. Who will come into this?

*Cary*: — I'd like to offer one suggestion, and that is the method that a profoundly spiritual man took in trying to reconcile the depth of hatred that existed between Moslem and Hindu. When Gandhi entered his last fast, he entered into it not in condemnation of the behaviour of the Moslems which had been atrocious, but as a self-purification. His demands were on his own constituents. His philosophy was: "How can I go and ask that the Moslems allow the Hindus in their area to have homes and be members of the community, when you, my fellow Hindus, are refusing to permit the Moslems here to live in your homes and to share your bread?" It seems to me that the first requirement of reconciliation is self-purification, so that we can go to others who are also sinners, with clean hands. We cannot expect the other side to make the first moves. We, as Christians, have that responsibility. So I think the first step in

reconciliation is to look into ourselves, to make demands—incredible demands—upon ourselves, and hope and have faith that if we are the kind of people we ought to be, that changes will take place among those whom we most fear and those who have the most divergent point of view from ours. That seems to me the only approach to winning over and reconciling the great differences that separate us.

*Spofford*: — I'd like to ask Joe what he meant by "decent" auspices? You are willing to cooperate with any peace movement under "decent" auspices. That's just the difficulty. You let so many people out with that word "decent". The people you must cooperate with are "indecent", so its said by many nice people who use it as a convenient excuse for hanging back.

*Fletcher*: — Well, I think there might have been, when I used that phrase—and my utterances are scarcely as calculated as yours, Mr. Spofford (laughter)—I think probably what might have been in the back of my mind was that some people could conceivably have initiated a peace program with the expressed, or perhaps unexpressed, purpose of using it for class interest, or tribal interest, or national interest, or something of the sort, and I should have thought that they would render it from the point of view that peace is indivisible, "indecent".

*Swezy*: — Yes, but on that same basis, there are a good many people quite honestly who would still consider that, as Bill said, "indecent". It all comes down to the fact that everybody has a little different idea.

*Fletcher*: — As a matter of fact, I think I should like to withdraw that qualifier, and just let it stand without it.

*Spofford*: — Yes, that's better. Thank you Joe.

*Mrs. Melish*: — When you said, Joe, that it seems to you we have to have contacts with the people with whom we want to be reconciled, that poses such an awkward problem for us at this moment when it is so difficult to get personal contact with the



people of the Soviet Union and the people of China and so on. And yet, I have been somewhat reassured that by staying at home, my desire for a real reconciliation has been transmitted to some of the women whom I have not been able to meet personally, and they know that there are American women and men who want peace, and want to understand, and who want to love in spite of the fact that they don't quite understand and yet want to understand other people. I met one man, a Russian who had been in England during the war. I said to him that I was very sorry that I had not taken up the invitation to go to the Soviet Union and to China. He said, "Don't worry! We know about you anyway, and we love you in spite of the fact that you didn't come." I don't think that is enough. But how can we reconcile when we have no opportunity, unless we secretly leave our country, or do something that breaks the law to demonstrate our desire?

*Fletcher:* — Yes, you are quite right, Mary Jane. There are other ways to contribute to peace-making than reconciliation. We can do it by demonstration. I think that we can develop sentiments of love and respect and admiration rather than hostility and fear and distrust in the minds of the people of the socialist nations, for example, by successful social action along the lines of racial justice, and economic justice, and the like, within our own domestic life here in the United States. My only point is that today the situation has come about in which it is impossible to engage in peace-making along distinctively Christian lines of reconciliation without involving one's self in civil disobedience in exactly the same way that a refusal to bear arms involves one in an act of civil disobedience. It has been necessary for me as a Christian in conscience to lose the right to travel and to be placed under house arrest in the United States. This is necessary. I can't avoid this. The only way I can avoid it is by repudiating the principle of reconciliation, and that I won't do.

*Jansen:* — I'd like to ask Mr. Cary

a question. The Quakers have made attempts—have actually made personal contacts with Russia. I believe it's the English Quakers. Did we participate in—

*Cary:* — Not in that trip, no.

*Jansen:* — Well, what I wanted to know: was the body of Quakers, or the American Friends' Service Committee, hindered in any way in their attempts at international cooperation?

*Cary:* — No, I don't believe so. I don't think it would be fair to say that we have. We have thought seriously that we might like to go to the Soviet Union in the same way the English Friends went. Perhaps some day we will. However, we have thought that it was more important for others to go. We have been trying to promote the possibility of another kind of a mission to the Soviet Union. We have thought that, through the English Quakers' going, this was enough for awhile, and other groups ought to go. We were successful in that, in enlisting the cooperation of our government. I don't feel we've been blocked by the government. The government has been very tolerant of our position. I was terribly sorry to see in the *Encyclopaedia Britannica Year Book* that Henry Smith Leiper of the World Council of Churches has a statement in there that, of course, the Quakers went to Moscow and came back and reported that all was sweetness and light, but fortunately the Protestant Church as a whole recognizes the evil that is inherent in the Russian system, and so forth. It seemed to me unfortunate that a Church body like that would take that rather critical position towards another religious group, because, of course, we didn't come back saying all was sweetness and light, far from it. But I think, from the government, we haven't been blocked.

*Denis:* — Is the report obtainable here? I've seen it in England. Has it been published? The Cadbury report.

*Cary:* — Yes, it has been published here.

*Moore:* — What did block another mission? The lack of Christians who wanted to go?

*Swezy:* — You have the whole Church behind you. You're the only ones that do.

*Cary:* — Well, we could go, and I am sure the government would permit us to go. I think there is no question about that. I think it was whether we really had something to offer, and whether or not our major job wasn't here, whether we could add anything to what the English Quakers did.

*Swezy:* — Well, I'd like to save ourselves from frustration and get back to Mary Jane Melish's thought. I think it's fine for those who are able actually to go, but I don't think that makes a great deal of difference. I think that Mary Jane said something much more important than perhaps we realize she said that they know what she's doing here. Well, whether they know it or not, if an individual here practices Christian reconciliation with those that he has an opportunity of contact with, whether they are Negroes or Jews or oppressed of all kinds, or even the poor, lonesome, queer person in our midst, he is doing just as much and perhaps more than actually making a trip over there. I would be tempted to say that Mary Jane has done more about reconciliation right here than she would have been able to do if she had gone to Russia itself. Now to say that is to put the stamp on the thought that I have. I think that we get terribly frustrated if we think that unless we can go and express by direct word of mouth our concern and our love in the Christian sense, that there's nothing we can do. We miss the point. After all, our Lord didn't come visibly to you and to me and to everybody else. He came to a very small group, and yet because he came there, we know about it, and we get the same effect, or it is possible for us to get it, as those he did come in contact with. In other words, if we really practice Christian reconciliation here, we would have respect as far as Russia is concerned, and all the rest of the world. As a matter of fact, it all comes down to this. If we practice Christian democracy here, we won't have to worry about Russia or anybody else. But until

we do, we aren't going to go over there and get them to be nice, and still carry on in our own way back here.

*Melish:* — I think that there are two points that might be added to that by way of further explication. The first is that there is a very real measure of fear on the other side of the fence as to the motives and the intentions and the probable activities of American leadership. The mere public witness to the decencies on this side does register in building up a little sense of possible confidence and trust and hope. This should not be under-estimated. I have tried to meet my wife's frustration by arguing that, in staying, what Holy Trinity did in a time like this, was more important than the trips which all of us would like to make. I share her frustration, because my successor is in Peking at this moment—Dr. John Adams Kingsbury—and I am quite certain he is there, to some degree, because all of us stood our ground and fought our way through the court actions that permitted a friendship organization to continue in existence under circumstances where certain limited ties were possible. How long that will continue, I do not know.

The second consideration is that one of the menaces in the total picture, and I am sure this is equally true on both sides, stems from the stereotypes that become implanted in people's minds. I am quite sure that the simplest parish situation in the United States affords a tremendous opportunity for education towards breaking down not only the neighborhood stereotypes respecting religious and racial differentiations among us, but the international stereotypes which support the pyromaniacs and the groups that really would like to move us into a sharper conflict. Those are areas right here and now in which Christians can certainly do constructive work at any point where you happen to be.

*Miss Frazier:* — A little further discussion on the whole practical problem of working with peace groups might be useful. You become isolated because people won't work with you. I'd like more discussion of the whole

question of working with Communists or with organizations that are supposed to have Communists in them.

*Melish:* — Will some one else come into this and try to elaborate it a little.

*Beggs:* — It would seem to me that we could agree with everyone that the future of human welfare depends upon the response of the individual to the moral demands of the Christian Gospel, and the effectiveness of reconciliation, but, in view of all the new scientific weapons and the responsibilities of both the United States and Russia, who have enough A-bombs to destroy each other, it would seem to me that a major goal towards which I should like to see peace groups work—the American Friends' Service Committee and its team at the U. N., and all groups—is *disarmament*. I cannot see any hope short of disarmament, in the view of the types of armament that are being invented. What other hope of peace is there? What response should I make to the moral demands of this situation other than to work for that goal? Unless enough people respond in this fashion, is there any hope for peace?

*Miss Frazier:* — I can be more specific and say that I have the feeling—I don't know whether it is accurate—that the American Friends' Service Committee will have nothing to do with the American Peace Crusade. Am I right? I think this is the kind of thing that we run into when we are working in our local places—a clergyman, or a group, or what-not, who say, "I won't work with those Communists!"

*Cary:* — The way we have looked at it is that there are different roles for earnest seekers after peace to follow. It happens that we have, as a Service Committee, a constituency that we can reach with as radical a peace message as the message of those groups that work within the Crusade. We maintain a cordial—though to me not enough—exchange with such groups. This is a personal opinion. The committee and I are somewhat at odds at this point. But I do believe we both can be more effective

if we work relatively independently in the organizational sense, that we can reach people that the Peace Crusade cannot, and with just as provocative a message. So I feel that by maintaining independence, by not co-sponsoring events and that sort of thing, we hold a constituency which we can get at, and be effective with, and try to convince, that we would lose if we worked as complete colleagues with the other group. I think we ought to share information. From time to time we ought to get together off the record to discuss the problems, because I for one am convinced that people in the American Peace Crusade are just as earnestly seeking peace as I am, but I think we have different functions and I feel we will accomplish more if we keep our separate identities and work with those groups to which we have access.

*Miss Frazier:* — Joe, will you comment on this?

*Fletcher:* — I don't think it's valid, and I don't think the more extensive elaboration of that thesis by, let us say, A. J. Muste in his memorandum for the Fellowship of Reconciliation is at all convincing. The truth of the matter is that your reasoning is based precisely on the Stoic principle, not on the Christian principle. This seems to me perfectly plain. You are making a deliberate, calculated, prudential decision that you are going to have nothing to do with people who are on the ideological and political left because the moral climate of the country is such that you are going to suffer a good deal of loss of standing and status and prestige if you do. Then you won't be able to exert influence. I think you have to put this word "influence" in quotation marks, because in its context it becomes meaningless. I thus bluntly take issue with you in order to clarify an extraordinarily difficult and perplexing problem.

*Dorothy Day:* — There was a Catholic peace group in England called PAX. I think E. I. Watson was the founder of it, and with him was a man very influential in the ecumenical movement, Donald Atwater, and others who were very well-known men. As soon as the conflict began,

first of all they came up against the business of a big poster about peace and some slogans that Aldous Huxley had contributed. They were urged to drop this because it would make the PAX movement lose influence and so on, so they dropped it. Then there was a pamphlet that was going to come out, and there was some more conflict about that—if they published such pamphlets, the PAX movement would lose influence, and they had better wait. And later on people began to say, "Well, when are you going to take a stand?" And they said, "We don't want to take a stand until there is a really crucial issue, because we don't want to lose the membership that has been built up so faithfully." And the result was that no PAX movement was left in England. The Archbishop over there went to the King and offered carte blanche the whole of the Roman Catholic forces for the defense of the King in any future conflict.

In this business of thinking in terms of success, it seems to me that in all stands we have to recognize that we have got to be ready *not* to be loved, and *not* to be esteemed. If we are going to follow the Cross, we are going to be despised, and we are going to be smeared and accused of being fascists and so on. If we are speaking for the "right" groups, we will get their esteem and a pat on the back. But if we speak for the "wrong" groups, we'll be despised.

Christians have to stand out completely separate and, in a way, speak in *all* groups. We were walking down a picket line for the Spanish Anarchists who were being put to death over in Franco Spain, and some one said scornfully, "Oh, the *Catholic Worker*, they'll be on any picket line." Well, if you are making a Christian witness, you very often find yourself on any picket line, or at any meeting. But you'll be at one meeting and you'll be frowned upon by one group, and at another meeting you'll be frowned upon by another group. According to what particular influence they have, you'll be smeared. We're smeared when we speak to a group of Communist and are likely to be praised in

the *Daily Worker*. And there is another time when our peace policy no longer follows the party line, and my dear friend, like Mike Gold, comes out and says, "This brotherly love of the *Catholic Worker* would be much more convincing, if they had not been so pro-Franco," which we never were, of course; we were always completely pacifist. I think we have to accord recognition to the fact that if we want to be esteemed and loved, very often our love is not wanted; we are going to fail. We have to keep in mind the whole example of the failure of the Cross. If we are thinking in terms of Christianity, if we are thinking as Christians, we are not going to find much success in a movement.

*Melish*: — How important is it in cooperating with various groups in public appearances that conscious Christians deliberately elucidate their motives for so appearing? Will you comment on that, Joe?

*Fletcher*: — I am not sure I appreciate the point.

*Melish*: — How important is it for Christians in bearing their public witness at some of these controversial points always attempting to elucidate that they do it as Christians, in the hope that it will help to interpret it to other Christians and also to the secular groups among which they appear?

*Fletcher*: — Let me answer by saying that in my view and in my experience the elucidation of the peculiarly and distinctively Christian grounds for Christian behaviour is the ultimately most important thing that we do.

*Cary*: — I'd like to ask you a question in terms of the World Peace Council. Do you believe that it is a completely objective and selfless group working for peace and reconciliation? Is it as searching in its analysis of one side as of the other? I am not speaking now of individual members in it. I am thinking of its world leadership, whether it is prepared to recognize that we are in this crisis because of the guilt of all, or whether it tends to point the finger pretty much at one side, which to me

is quite as wrong as other groups which point the finger at the other side. I feel that is a factor also in the thinking of the Friends' Service Committee in taking the position that it does against active cooperation. We have not felt that it was a worldwide movement that sought to separate itself entirely from the vituperations of the power struggle and to look at the problems of the world in the cold light of reality.

*Fletcher*: — I think that is an excellent statement. It is essentially correct. I certainly find myself in agreement with what you say about it. I am recognizing that this a fallen world and I am in no degree surprised to discover that what you suspect is, in fact, the case. My only point about it is that, as our director, Father Forbes, reminded us at the outset last night, the problem of peace, the problem of economic policy, and the problem of one's conception of civil liberties, are all inter-dependent and mutually influential conceptions. Therefore, there is always some ideological presupposition in every man's approach to peace. To pretend that this is not the case, I think, is to falsify reality by attempting to abstract one's self from the reality of one's total involvement in the human situation. There is nobody who is objective, from this point of view, about the problem of peace. However, the Conseil Mondiale de la Paix offers all men, and I shall say Christian men, whatever their ideological presuppositions, an opportunity to sit down and meet and debate and exchange and fortify and amend and qualify together dynamically in a meeting-situation. This is its importance, and it is to the eternal disgrace of western leadership that it has deliberately boycotted this opportunity by diplomatic means, legal means, moral means, and everything else, in order to see to it, as in the case of the 2nd Congress in Britain, that it remained exactly what this propaganda calls it, a tendentious group of the Left, and thus easily discredit it. It's an old, old trick and we are falling very nicely for it on all sides.



I don't go into peace-making efforts with people with whom I am already agreed. The question of peace is irrelevant in such a relationship. This seems to me obvious. I go into the Conseil Mondiale de la Paix precisely because it consists of people who do not agree with me about some of the most basically important and decisive realities. This is why I have this necessity. An attempt to deal with this problem of relationships in prudential terms is intrinsically self-defeating when it isn't dishonest and hypocritical.

*Hampshire:* — You do believe that they are interested in peace rather than in perpetuating the Cold War?

*Fletcher:* — Certainly! For the very reasons that Mr. Melish suggested, I think, in very measured and round terms at the outset this morning. From a non-Christian and purely Stoic and prudential point of view, peace is in their interests.

*Dorothy Havens:* — Yes, it doesn't happen to be in ours. (laughter)

*Spofford:* — Isn't it true, Joe, that if you are going to explain your motives every time you act, you're going to spend all your time explaining your motives? I would take the opposite position. I think over the long period of time, if you do act and stand for the right thing, they'll sort of get on to you after awhile, as to what is driving you. I think you go on the defensive. As soon as somebody says, "How do you justify cooperating with Communists, or with Communist groups?", and you start explaining, you get right out on a limb.

*Fletcher:* — Well, let's make a distinction, Bill, between one's motivation for his Christian action and the rationale for his Christian action. The motivation is subtler and sometimes we don't understand ourselves very easily, but I think we always have to accompany Christian action where it is possible and not subversive of the action itself, with an explanation of the Christian rationale, not because this is an action of self-defense but because this is a form of Christian witness. I think we must do this.

*Fawcett:* — Can you make a dis-

inction between cooperation and actual identification with groups of that kind? I am thinking more of domestic than I am of international groups.

*Swezy:* — Well, you can't patronize.

*Melish:* — The doctrine of 'guilt by association' won't make very much distinction between whether you cooperate or belong!

*Fawcett:* — No, it is a matter of identification with everything that an organization does as against cooperation as a member of your own organization. That is what I was thinking of, whether there is—

*Swezy:* — If you do anything, you are going to get hurt. If you don't make up your mind to that, why, then, you had better stay home in bed.

*Fletcher:* — You should have stood in bed! (laughter)

*Brooke:* — Joe, have you any word to say about the Friends' Service Committee and the Fellowship of Reconciliation? Do you think that the World Peace Council and these other groups could ever agree that the only hope for peace is disarmament? And, secondly, could they do anything about it?

*Fletcher:* — I think they are agreed already on that question. This is a concerted effort.

*Beggs:* — If they have a common goal, why can't they get together?

*Fletcher:* — Because of the reason we have already been bringing up. There are too many counsellors in the heart of the Fellowship of Reconciliation and in the heart of groups like the Friends' Service Committee and so on, who are guided by the principle of prudence.

*Swezy:* — As a matter of fact, if all these could get together, you would be pretty close to getting really somewhere.

*Fletcher:* — You could at least achieve this. If they could be got together more frequently and more seriously, we would crystallize our differences as well as our common aims well enough to get the real questions asked, and to get the right ques-

tions posed in the first place is ninety per cent of the solution of every problem of differences. But it's the curse of what you call 'guilt by association' that—

*Denis:* — Haven't we reached the stage of having to reconcile the various reconcilers? (laughter)

*Swezy:* — Maybe that has to be done first.

*Denis:* — Couldn't we go on to where you suggested—to this matter of personal meeting and the suffering of individuals? As we suffer, light does come through. Isn't that our particular vocation?

*Mrs. Melish:* — I think we have to decide first where we begin to make our witness, and it is always very close to home. It's right in our families, and it's right in our churches, and it's right in our neighborhoods. As we make a little progress in our families, we begin to make progress in other places too. It seems to me from my experience that we never make any progress unless we are bold at certain points and take great risks. People call it suffering but I don't think it's really suffering. You may suffer from lack of some worldly things but you achieve great rewards when you take a stand even in a small situation within your own family, so that you gain some strength from every combat, every stand, you take.

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# EPISCOPAL CHURCH NEWS

## SUFFRAGAN BISHOP OF HONAN

★ The Rev. Cheng Chien-yeh, son of Bishop Lindel Tsen, was consecrated suffragan bishop of Honan on May 11th at the Church of the Saviour, Shanghai. While communications with anyone in China are extremely difficult, the report, translated from Tien Feng, a paper of which the new bishop was formerly editor, is considered entirely reliable. Bishop Robin Chen, the presiding bishop, was the consecrator and was assisted by Bishops Lindel Tsen, T. K. Shen, K. C. Mao, Tseng Yushan.

## CHURCHMEN TESTIFY IN WASHINGTON

★ Mary vanKleeck, churchwoman of New York, and the Rev. Kenneth R. Forbes, Philadelphia, testified before the foreign relations committee of the Senate on June 17th, urging that the Senate refuse to ratify the proposed contractual arrangements with West Germany and to substitute for it a call for immediate negotiations between the four occupying powers, the United States, the Soviet Union, Great Britain and France.

## URBAN TRAINING INSTITUTE

★ How the urban church can best function was the matter discussed at urban training institute, held in Chicago, June 9-13, with forty-four clergy at-

tending, representing twenty-eight dioceses. Keynote addresses were given by Bishop Conkling of Chicago and Bishop Hallock of Milwaukee. Lectures were given by the Rev. John H. Stipe of Washington, who told of the slum clearance project carried on by his parish; the Rev. George Easter, until recently the rector of Holy Apostles, St. Louis, who described the work done in a segregated area.

## UTO SERVICES ARE PLANNED

★ Parish Auxiliaries in the third province are planning to hold corporate communions on September 11th, the day of the presentation of the United Thank Offering at the Boston General Convention. The plan calls for an offering in each parish, the amount to be wired through a key person in the province so that the sum may be added to the national offer-

ing being presented that day. The plan, proposed at the annual conference of the Auxiliary of the province, meeting June 9-13, is being forwarded to the other provinces with the hope that they may also sponsor similar services. Archdeacon Albert Lucas was the chaplain at the conference, and lectures were given by Mrs. F. O. Clarkson of North Carolina and Mrs. T. O. Wedel of Washington.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGES:

GEORGE W. BARRETT, rector of St. James, Los Angeles, becomes professor of pastoral theology at the General Seminary in Sept.

RICHARD W. ROWLAND, associate rector of the Holy Comforter, Kenilworth, Ill., is now dean of St. Mark's Cathedral, Salt Lake City.

CHARLES J. BROWN, rector of St. Mark's, Clark Mills, N. Y., becomes rector of St. Andrew's, Syracuse, N. Y., July 15.

CHARLES F. REHKOPF, rector of St. John's, St. Louis, becomes executive secretary of the diocese of Missouri on January 1, and becomes executive ass't to Bishop Lichtenberger when he becomes diocesan in the fall.

FREDERICK W. KATES, rector of St. Stephen's, Pittsfield, Mass., becomes dean of the Cathedral of St. John the Evangelist, Spokane, September 1.

TOM JOHNSON, formerly vicar of St. Paul's, Goodland, Kan., is now canon of Trinity Cathedral, Omaha, Nebr.

JOHN SWEIGART, formerly of Lincoln, Nebr., is now rector of Christ Church, Kingman, Kan.

CLIFFORD W. ATKINSON, deacon, is now in charge of St. Paul's, Beloit, Kan.

NELSON W. RIGHTMYER, formerly prof. at Philadelphia Divinity School, is now rector of St. Peter's, Lewes, Del.

## ORDINATIONS:

BISHOP GRAY of Conn., ordained the following deacons at Christ Church Cathedral, Hartford, June 17: R. S. Beattie; D. M. Shesney; J. S. Cuthbert; W. S. Glazier, 2nd; E. D. Hollman; H. M. Jansen Jr., A. W. Robertshaw 3rd. Information not yet available on their assignments.

BISHOP STARK, Rochester ordained the following deacons at Christ Church on June 8: A. H. Stivers, curate at the Ascension, Rochester; E. F. Caldwell, in charge of St. Philip's, Belmont and St. Paul's, Angelica; D. T. Gleason, in charge of Grace Church, Scottsville and St. Andrew's, Caledonia. On St. Barnabas Day he ordained J. C. Scobell as deacon at St. Paul's, Rochester, who is in charge of the Good Shepherd, new mission at Webster.

BISHOP HEISTAND, Harrisburgh, ordained two deacons on June 9 at St. Andrew's, Lewisburg, Pa.: M. M. McCullough who goes to Christ Church, Newark, N. J. and J. C.

Stanley who goes to Christ Church, Berwick, Pa. On June 11 he ordained the following as deacons at St. Stephen's Cathedral, Harrisburg: S. P. Gladfelter, assigned to Our Saviour, Montoursville, Pa.; H. H. Hayes, Trinity, Renovo, Pa.; J. T. Heistand, son of the bishop, Trinity, Tyrone, Pa.; J. J. Johnson, St. Mary's, Manchester, Conn.; M. H. Knutsen Jr., Prince of Peace, Gettysburg; E. A. Rich, St. James, Bedford, Pa.; E. H. Witmer, St. John's, Westfield, Pa. Edward C. McCoy, deacon in Roman Catholic orders, was received into the Episcopal Church, and is associated with St. John's, York, Pa.

DANIEL R. HUNT was ordained priest by Bishop Phillips of Southwestern Va., June 11, at St. Andrew's, Clifton Forge, Va., where he now continues as rector.

GEORGE D. YOUNG Jr. was ordained deacon by Bishop Juhan of Florida on June 2 at Trinity, St. Augustine, and has been assigned to St. James, Perry, Fla.

WILLIAM D. CHAPMAN was ordained deacon by Bishop Scarlett at Christ Church Cathedral, St. Louis, June 9, and is now assistant at Calvary, Columbia, Mo.

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RALPH N. PARKHILL was ordained deacon by Bishop McKinstry, June 11, at St. Andrew's, Wilmington, Del. and has been assigned to St. John Baptist, Milton. He is 57 and for ten years prior to entering seminary was director of the vocational division of the state's board of education.

HAROLD D. AVERY was ordained deacon June 11 by Bishop Peabody at Grace Church, Syracuse, N. Y. and is curate at Trinity, Watertown, N. Y.

## DEATHS:

CAMERON J. DAVIS, 78, retired bishop of Western New York, died June 6 in Buffalo. He was president of the Church Pension Fund and affiliated corporations.

RODNEY L. MYER, 42, rector of St. Andrew's, Roswell, N. M., died of a heart attack June 4 at the conclusion of a celebration of the communion.

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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.

RAYMOND and ABBIE OLDS

Churchpeople of Monterey, Mass.

After having been members, regular attendants and workers in the Church for many years, we are now faced with a question to which we are seeking the right answer. Something terrible has happened not just to the particular church to which we at present belong, but to the American Church as such. This was brought home to us when our youngest son was arrested and imprisoned for refusal to cooperate with the selective service system. He was but one of scores of fine men imprisoned by the U. S. government for no other reason than they are Christians.

To enlarge a bit on this: the American participation in the Korean war has been generally labeled as "Operation Killer." Events have proven the truth of the label. The draft boards have been officially labeled the cornerstone of the military system. The men recruited by these boards have been trained, as officially stated, to be "the worst killers possible."

What then can a man, claiming to be a follower of Christ, do but refuse to cooperate with any and all of these killing agencies? The fact is that scores of men have done just this, and have been thrown into prison because they did—because they were true Christians. Is the Church now going to keep silent and by so doing lend its approval to the imprisoning of Christians and the war program in general? Is the Church afraid to lift high the banner of Christ and his "peace on earth, good will to men" and "Love your enemies" and thus willingly bow the knee to the blood-soaked banner of nationalism? If the Church remains silent in the face of the injustices being committed we believe the Church is remiss in its clear duty.

PENJAMIN MINIFIE

Rector of Grace Church, Orange, N. J.

As the author of the editorial which tried to put in a good word for the public school and followed somewhat the line taken by Dr. Conant,—I have read with interest the successive comments by Gardiner Day and James Pike. The latter is greatly to be commended for having clarified our thinking on the educational issue in this country and repeatedly pointed up the fact that in one sense a "religion" has been established in the United States, the religion or worldview of secularism.

In my editorial I went along with Dr. Conant in his fear of the divisive

effect of schools according to religious and economic denomination. I am fully aware of the so-called secular (hasn't that word been overplayed?) character of education my own children are receiving in public schools. But I tried to make a case for the other side of the picture, that is, the value of the democratic way in education, of having one's children learn to live with all sorts and conditions of their own generation over against segregating them in schools where they are kept apart from children of different backgrounds, religions, etc. I fear that too many of our private schools, Christian and otherwise, are supported by parents whose motivation is often snobbish.

I know there are communities where the public school situation is almost hopeless, where I for one would be inclined to make an exception to this very argument. But, in general, I would rather see Churchmen doing what they can to redeem our public schools than pulling out and leaving them to the politicians or the "secularists". This is the only point I made and Gardiner Day added a sympathetic comment on it in Backfire. Dean Pike in his rebuttal makes much ado about a point which neither of us, I believe, had in mind. Gardiner Day, I take it, is for letting private schools be—but not for having this Church begin a kind of crusade for parochial schools, such as Dean Pike seems to advocate. This is the real point of the argument and not as Dean Pike intimates.

HELEN GOULD

Churchwoman of Brooklyn

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