

The WITNESS

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A COPY

February 5, 1953



K. K. CHANDY OF INDIA

The 1952 lecturer on the Paine Foundation. Left to right: ERIC M. TASMAN, MR. CHANDY, GEORGE PAINE, OSCAR J. F. SEITZ, BISHOP LAWRENCE

The Episcopal Pacifist Fellowship

SERVICES In Leading Churches

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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The WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

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FOR SERVICE NOTICES

THE WITNESS

TUNKHANNOCK, PA.

STORY OF THE WEEK

EPISCOPAL PACIFIST FELLOWSHIP AIDS OVERSEAS PROJECTS

WORK IN JAPAN AND GERMANY DESCRIBED BY TWO AMERICAN MEMBERS

★ The Episcopal Pacifist Fellowship contributes to support of four overseas projects; Dr. Sigmund Schultze's Social Service Work in Dortmund; The Maison de la Reconciliation under Pasteur Andre Trocme's direction in Versailles; Mr. Paul Sekiya's work for relief of prisoners of war and their families in Japan; Freundschaftsheim, an international center in Roecke, which Pastor Menschling directs. Some account of the last two follow.

JAPAN

At the E. P. F. conference at Seabury House in September 1950, John Nevin Sayre suggested that "a new venture in Japan be started by upholding in some way the Rev. Paul M. Sekiya, an Episcopal pacifist priest working in Tokyo with the Fellowship of Reconciliation and trying to do something about the execution of Japanese war criminals."

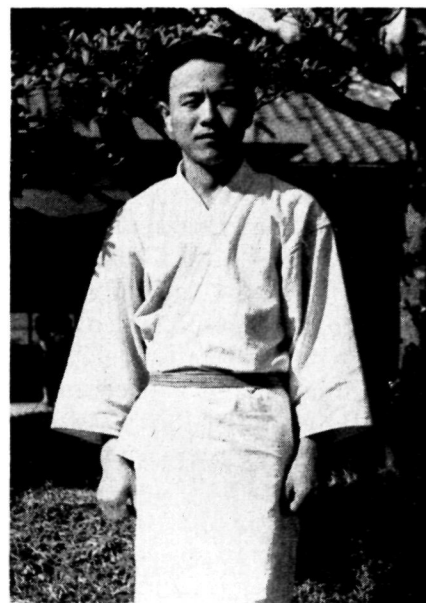
The suggestion was adopted and a contribution sent in 1951 and 1952. The report of the way Mr. Sekiya used the money makes interesting reading. Carfare was provided for families to visit their husbands, fathers or sons in prison. The wife of a prisoner received money "to help her operation in the hos-

pital." The old mother of another prisoner, an only son, was taken care of in her last illness. Christian books were given to prisoners. Small amounts were given to two families as a "token of congratulation on the occasion of their release from Sugamo Prison." Aid and comfort were not limited to Japanese. The needy family of a Korean prisoner was helped. Sick Koreans and Formosans who were in hospitals after their release from Sugamo were helped, as was a wounded Formosan ex-war criminal. Money was sent to a Buddhist priest who carrying on humanitarian activities for war criminals in New Bilibid Prison in the Philippines and mochi (pounded rice) was sent as a New Year's gift to these men. A contribution was also made to the Christmas entertainment in Manus Island, Australia.

The need for help to the war criminals is growing less since they and their families are receiving better care from the state. The E. P. F. has therefore decided to shift its contribution of \$250 to the general fund of the Japanese F. O. R. and the latter group has "assented gladly." As the annual report of the E. P. F. says: "This valiant

group of pacifists is continuing to witness for Christian pacifism in the first country of the world which has adopted a national constitution renouncing war, militarism and armament. In spite of the changed attitude of the United States, the dangers of Communism, and the war in Korea, this group believes that the principles of Christ have not changed. It holds fast to the vocation of Christian pacifism as being grounded in the will of God."

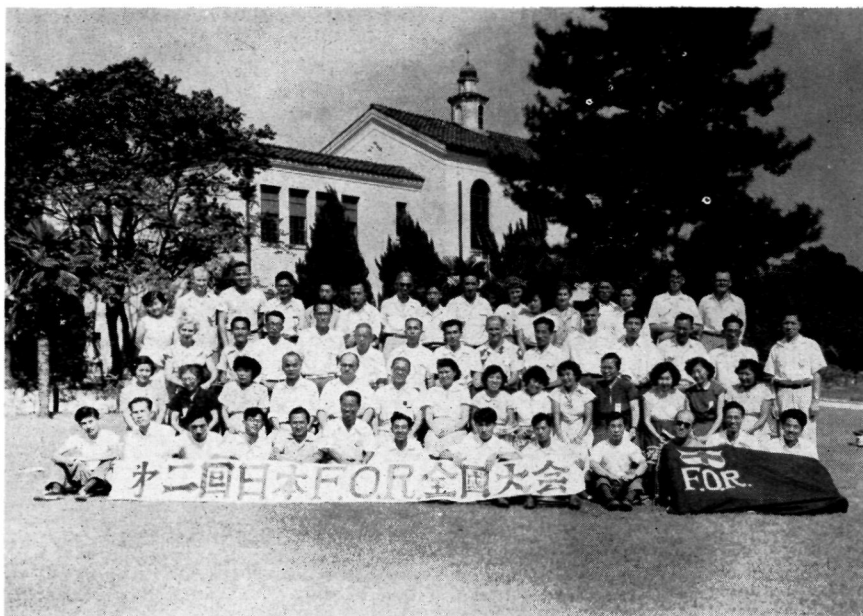
The membership of the Japan-



REV. PAUL M. SEKIYA

ese F. O. R. numbers 185, both men and women, of whom thirty-one are American or Canadian missionaries. Three-fourths of its financial support comes from the International F. O. R. but the Japanese say proudly: "We hope that the time will not be very long before we could financially stand on our own feet."

During the past year the main effort of the Japanese F. O. R.



The second annual conference of Japanese FOR, August 29-31, 1952, held at Nishinomiya

was directed "toward arousing public opinion and taking a firm stand against rearmament and the rising tide of thought-control which is a foreboding of the rebirth of a police-state."

Two statements were issued by the national conference which met at Nishinomiya in August, one against rearmament, the other for the release of the Japanese war criminals. The annual report states: "In the general election for the House of Representatives which took place on October 1st, it is encouraging that the Socialist Party standing against rearmament gained strength, especially in the urban districts, although the Liberal Party in favor of rearmament won a majority of votes (240 or so out of 466 seats.) Our effort to stem the tide of rearmament and thought-control must be redoubled in the future."

The projects planned for the coming year, in addition to the usual prayer and lecture meetings and the publication of pacifist literature, are: the formation of pacifist cells in colleges and universities and a work camp with a definite program of reconciliation, perhaps with Koreans, similar to one held last

summer during which a well was dug in a community inhabited by outcast people (Eta), which helped to break down the barriers between the village people and the outcasts. The money from the E. P. F. will go chiefly for literature but a small part "toward improving the furniture of the office room."

Compiled by AMY LOIS SEASHOLES
Member of the faculty of Masters School,
Dobbs Ferry, N. Y.

GERMANY

★ Instead of the usual peace roll call assignment for Armistice Day I sent myself on a

mission to the Freundschaftsheim for the week-end of November 15th.

The first snow storm of the season greeted my arrival. The ground was already white and the wind was of blizzard strength. By the next morning nature had cloaked the scars of the unfinished landscaping at the Freundschaftsheim in a mantle of snow and we were warm and cosy indoors. That could not have been true of the two Quonset huts where the volunteer workers have been living during the buildings of the two houses, the smaller of which is occupied by Pastor Mensching, now retired from active church service.

The reception at the supper table in the kitchen was warm and friendly. Nine nationalities were represented and one could sense the anticipatory excitement preceding the dedication ceremonies on the morrow. Work crews were assigned to duty until after ten o'clock. I dried dishes and helped wrap prizes for the fish pond.

Beds are straw mattresses on camp cots. The house is centrally heated and boasts such other comforts as running water, tubs, showers, built-in



Japanese children are cared for at FOR center



New building of Freundschaftsheim

closets, double windows, genuine tile in wash-rooms and kitchen. The laundry, the furnace and storage rooms are in the basement. Home-grown potatoes and preserves are at hand. The house is livable though not yet completed.

The excitement took hold of me for I was awake at five. A quiet period followed breakfast and then crews went to work to clear all bedrooms for games. Beds were stored in the attic. New dishes had to be washed and transported by dumb-waiter to the dining-room. I helped hang pictures in the conference room, where at three o'clock Schweitzer, Gandhi and Nansen looked down on an audience of about two hundred. Every available chair and bench was filled. Two representatives on a tour of Nachbarschaftshäuser brought greetings from the British Friends and I had the almost overwhelming honor of receiving the key from the architect and turning it over to the chairman of the house committee. In doing so I used a quotation from Goethe's which says "The world is so empty when one thinks only of mountains, rivers, cities, but to know that there is someone here and there who agrees with us and with whom we can

go on living even in silence, that's what makes this earth a habitable garden". I expressed the hope that the garden begun here in the so-called desert would blossom into a paradise of international understanding.

Pastor Mensching, still weak from his operation of last summer gave an inspiring address. Each upheaval in Germany which this generation has experienced, he said, has been accompanied by suffering and sin. Today is a day of national mourning for those who fell in both world wars or who are still missing. The mourning should rather be for the civilian dead, in whose memory the Freundschaftsheim has been built. Only the way of Jesus can save us from future disaster. The Sermon on the Mount must become our way of life—there is no other. To these purposes is the Freundschaftsheim dedicated. For this reason it has been erected on the rubbish heap of Bueckeburg's rubble, a stern reminder that hard work and sacrifice alone can atone.

Proudly waving a long letter of congratulation from George Hogle, Pastor Mensching expressed gratitude for American financial support of a dream, and commended the volunteer work-

ers whose labor made it possible.

His closing words were to the effect that the fight for peace and friendship must go on. He said "If we slump we are not worthy of keeping the Freundschaftsheim".

Other events of the day included an inspection tour of the house, a play by the youth group and slides showing the history of the Heim. Small children were cared for in an improvised nursery.

—HELEN OTT

Exchange Teacher from Troy, N. Y. to Berlin

STRONGER MARRIAGE LAW ARE URGED

★ Laws aimed at preventing hasty marriages and divorces in Arkansas were urged upon the state legislature by the Diocese of Arkansas in resolutions adopted at its convention at Pine Bluff.

One resolution asked that the legislature pass a bill requiring that an applicant for a divorce must be a resident of the state continuously for one year instead of only three months, as at present.

Another requested the setting up of a mandatory 30-day waiting period between the filing of a divorce application and court action upon it. Under present law courts may, if the calendar is clear, act immediately upon a divorce application.

The third resolution urged the legislature to eliminate the possibility of granting a waiver of the currently required three-day waiting period between the application for and granting of marriage licenses.

The resolutions were passed after Bishop R. Bland Mitchell called upon the delegates to press for "a cleanup of the state's marriage laws."

"I pray that our legislature may accept the challenge," he said, "to protect the sanctity of marriage and the home".

WHAT CONSCIENTIOUS OBJECTORS FACE IN PRISONS

by Winslow Ames

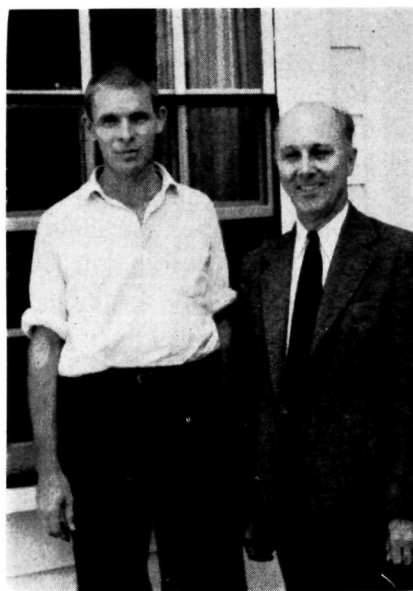
Layman of West Missouri

★ There are more than fifty principled violators of the selective service act of 1948 in federal prisons, plus a somewhat larger number of Jehovah's Witnesses whose refusal to accept induction, after ministerial exemption was denied them, is at least as much a matter of principle as of privilege. The prime reason for conscientious objectors to be in prison is that they view conscription as an act of war in itself, and must therefore begin their resistance to war (upon which God's condemnation rests) at the point at which the state undertakes to decide how its citizens shall best serve it. There are other men in prison who in principle were willing to accept conscription if they could be covered by those terms of the selective service law which provide alternative work for COs, but whose draft boards or appeal boards refused them 1-O classification and who therefore refused induction.

Pacifists, Episcopal or otherwise, must not quarrel with anyone's conscientious decision on participation in the armed forces; but individuals almost necessarily make relative value judgments. The increasing proportion of COs who draw the line at conscription itself is based in part on experience under the selective service act of 1940. Under that law, men who accepted alternative work were largely supported by their families or Churches while they worked without pay; and hindsight has given most pacifists the feeling that they had bought a privilege rather than exercised a right and a duty. The recent refusal of the American Friends

Service Committee to administer any alternative program for drafted conscientious objectors is another result of the same experience.

Sentences for violations of the selective service laws have run from three months to five years and a fine of ten thousand dollars; they now average about three years. Under the 1940



WINSLOW AMES AND OSCAR SEITZ

law over two hundred men served second terms for what was substantially the same offense; since 1948 three men have served second terms, and there has been at least one third term. The federal bureau of prisons is well aware that principled draft violators are not quite in the category of "hardened criminals". There is a tendency to send them to minimum-custody institutions and those concentrating on younger prisoners, or to assign them to farm-work details. There have, however, been slips. One CO, a man who "kept a true Lent", buried resentments so deep that prison officials supposed he did not react at all to the stimuli of reward

and punishment. He chose to wear a beard in a prison where clean shaving was the rule, and was soon transferred to another institution having a large and excellent psychiatric staff. The diagnosis "paranoid", sent with the prisoner from his first place, was taken at face value, and he was received and treated as if he were in real mental darkness. Whether the treatment will produce the malady remains to be seen.

The pressures upon people behind the bars are only in part different from those felt in the rest of the world. Obviously, what one wants most when he is inside is to get outside. This is true even of COs, who were not motivated in their "crime" by a desire to outwit or evade the law, and who were prepared to take the consequences more than any other group of inmates. Once inside, the question arises whether to play ball or not. To do "good time" is generally considered desirable, but there are many ways to do this. It depends partly on the work program of the prison and partly on the individual's constitution and adjustment. Some institutions are cursed with inadequate work or made-work programs. In those where there is plenty to do, the inmate may come fairly close to knowing the standard satisfactions and disappointments of work and play. To the extent to which prison industries are allowed by lobbyists to be effective, those industries offer both activity and the chance to accumulate skill and a nest-egg. There are always many maintenance and administrative jobs, to which mechanically-gifted or academically-learned COs tend to go.

There are some general types of adjustment to prison: 1) to assume that the administration is all wrong, and to doubt that any of its doings are really for

the reconstruction of prisoners; 2) to take most of it and leave some of it, as we do in normal life; 3) to learn the ropes so well that one practically owns and runs the place, and thinks patronizingly of the warden. The first of these adjustments may lead to the duller variety of solitary cynicism, or to a sort of group withdrawal from the life of the prison community; this is sometimes true of Jehovah's Witnesses when they are numerous enough to form a visible enclave.

Sense Of Mission

Pacifists, though some individuals run to the extremes mentioned, are more likely to stay "in the world" of the institution, and to feel a sense of mission to other inmates beyond the mission of religious conversion. Laws and mores make as strange bedfellows as politics. Among the observable groups in federal prisons are people who have sold liquor on Indian reservations, Mexican "wetbacks" who have ignored artificial barriers, and car thieves, just old enough to go to prison rather than reform school, who happened to cross a state line. COs behind the same bars have often been moved to try to help these fellow-prisoners. They have taken rather large part in such enlivening undertakings as forums, Bible classes, study circles, handwork beyond the merely therapeutic level, and games in season.* They have particularly worked against the segregation of Negroes and Mexicans, and have often found the inmates more conservative than the administration. The warden's office has been known to treat COs

* The writer must add, a propos of recreation, that the institution he has visited most is the Medical Center for Federal Prisoners at Springfield, Missouri. There the bed patients and those under restraint are not normally visible; the rest of the prison population, which gets pretty regular exercise in the yard, usually looks healthier than the man in the street. This fact must be recognized as akin to the seductions of the welfare state.

to a load of non-sequitur (disguised as non-violence) by shifting an individual to a job or giving him a privilege that has nothing to do with what he was arguing about.

The writer is not sure that COs in prison since 1941 have yet accomplished as much either for prison improvement or for true freedom as was accomplished by the COs in military prisons during World War I. But there have been some great testimonies against segregation, against local injustices inside the framework, and against the shortcomings of penology as "reform"; these testimonies have led COs to solitary confinement and other disciplinary action.

Most COs will accept parole on the usual terms after serving one-third of sentence. There are some, with whose scruples we may not quarrel, who will not accept parole because certain of the terms seem to them to imply that they admit wrongdoings, or promise to obey all state and federal laws, or promise not to propagandize or to be in the company of "offenders". Some will not take parole for the same reason for which they would not register for the draft: that they would not acknowledge the state, instead of God and the holy community, as the arbiter of vocation. Recent paroles have been more generous than those granted in 1942-45, when parole boards were anxious not to have COs "seen around home" and paroles to other states were usually required; terms of parole are now occasionally modified for COs, who obviously will not promise to comply with selective service regulations.*

Like other convicted felons, principled violators of these regulations lose certain of their civil rights; these vary in different states but often involve

loss of a vote. This is something to live with when you have done time precisely because you felt responsible, as a citizen, to the source of all rights. But it may be set in a sort of bittersweet balance against the fact that some other pacifists, chiefly Amish, will not vote at all (nor will most Jehovah's Witnesses.)

The prison experience, while neither a pleasure to the CO, a deterrent to his "crime", nor a protection to anybody, may have for the inmate a valuable by-product: an improved insight into the laws of cause and effect in twentieth-century society.

* One of two Episcopalians in federal prison as COs was lately paroled to St. Francis Boys' Homes as a helper in their work.

Readers interested in technical particulars will find much in the prison section of the Handbook for Conscientious Objectors, published by the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia 3, Pennsylvania; price 35c (this has equally valuable information for men drafted as 1-O or 1-A-O). More specifically prison material will be found in Prison Etiquette, available from the War Resisters League, 5 Beekman Street, New York 38, New York; price \$2.50; and in A Field of Broken Stones by Lloyd Naeve, also available from the War Resisters League or from the Fellowship of Reconciliation, 21 Audubon Avenue, New York 2.

STARK ELECTED IN NEWARK

★ The Rev. Leland W. F. Stark, rector of the Epiphany, Washington, D. C., was elected bishop coadjutor of Newark on January 28. He is forty-five, and was the dean of Calvary Cathedral, Sioux Falls, S. D., before coming to Washington.

He was elected on the third ballot at the convention which was attended by about six hundred clerical and lay deputies.

SERVICE FOR GUIDANCE AT CATHEDRAL

★ A prayer service for guidance upon the nation was held January 25th at Washington Cathedral, sponsored by the federation of churches. Leaders of various churches took part, including Bishop Dun.

BISHOP ANGUS DUN REPORTS ON WORLD CONFERENCES

★ A highlight of the recent meeting, January 20-21 of the joint commission on ecumenical relations, held at the College of Preachers, Washington, was the report of its newly elected chairman, Bishop Angus Dun, on the central committee meeting at Lucknow, India. He reported in an informal manner, since, as he said, he was too close to it to do more than this. He reported that forty-one primary members were there with seventeen substitutes, and in addition special representatives and consultants appointed from the Asian area.

His dominant impression was that "whole peoples are on the move"—in China, India, and Africa, and there are rough times ahead. He made it clear that the central committee existed "for the instrumentation of our world task." He reported on the struggle in Asia for food, water, nationhood, and the concern over the color issue which was, as he expressed it, "a great tidal wave of feeling."

He said the Christian group is a very small minority in this situation, varying from one per cent to three per cent of the population, and is usually identified with the West, and therefore, involved in certain resentments and tensions. He also declared that the missionary enterprise is a fragile bark on this great tide of suffering humanity. But he feels that even more important than the missionary enterprise is the attitude of the Western world and what the Western world does with reference to Asian problems.

He declared there was a wide gulf between the rich Indians and the poverty-stricken masses,

but that Nehru's government was trying, although there seemed to be very little hope of ultimate success; at least not more than a fifty-fifty chance. The question is, will the people wait for an orderly solution to their problems or will Communism win out?

"Christianity has made very few conversions among the upper class and among the Moslems. Conversions have been mostly among the lower class, but there are a few impressive examples of leading Indians in high office who are also Christians. There is a desperate cry for unity, but it is an often immature approach without the full awareness of all the implications and difficulties of such unity".

Bishop Dun felt that one of the reasons for this was the geographical apportionment according to denominations. Certain areas have been given over to the Methodist Church, the Episcopal Church, the Presbyterian Church, and the like. The problem arises when a person who is born or converted in a Methodist zone, moves into an Episcopal zone, and how effectively the Christian Church can minister to him. Since India is on the move, he feels this part of the urgency of the problem.

In India he gained a living impression of the vitality of the ecumenical movement. This was felt also in reports of Dr. Visser 't Hooft and his visit to Africa and Dr. Mannikam's visit to all of Asia, which they made to the central committee. Bishop Dun believes that even though a great many of these Church groups in Asia and Africa are not members of the World Coun-

cil, that such representatives as Visser 't Hooft and Mannikam helped to bridge denominational barriers in those areas and give a glimpse of the possible world Christian community, plus a sense of the deepening relationships between Christian Church groups.

Church Aid

Bishop Dun reported on inter-church aid as a vital instrument for dealing with Christian "fragments" throughout the world. He declared that this work had won the confidence of governments and that it has opened access to the UN, which has placed a major responsibility for refugee work upon this commission, mainly because it has the know-how and holds the confidence of the people as well as of the government. He warned us that in befriending a million people (Israel), we have alienated forty million and that what we do for Arab refugees is very important for the future of the world. He declared that the Church is providing educational and medical assistance, as well as tents for housing, and that these things are more important for the future of these people than even evangelism. He declared that the gospel will get a hearing only as the way is paved for it. He said he learned that the Arabs live in constant fear of Israel's expansion.

Other Reports

Among reports was that of the Rev. F. W. Tomkins on the Church of England council on ecumenical cooperation and the newly created joint commission on ecumenical affairs of the Church of England in Canada. In presenting a budget estimate he suggested that the total expenditures of the commission for World Council and National Council meetings would amount

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EDITORIALS

The Christian Revolution

WHEN Christ, in his baptismal experience, became more vividly aware of his peculiar vocation, he went into the wilderness to think and pray. What should be the heart of his good news, the central emphasis? What kind of movement should he start? What activities, what methods would make clear the implications of his message?

In the temptation story we see that he examined many alternatives not academically but with a self-forgetting concentration, going without food as he probed deeply the merits of each and sought the Father's will. Perceiving that certain of the alternatives were of the devil, and rejecting them, he came out of the wilderness single minded, speaking with authority, outlining his program, and announcing with confidence that the day of liberation had come, that God's reign was at hand. The followers he chose did not entirely understand him and deserted in the crisis when the opposition resorted to violence. It was only after weeks of meditating on the meaning of his death, the wonder of his resurrection, and living with their own consciousness of failure and desertion that the spirit of God could dwell within them with power, and they became persuasive missionaries and apostles.

Today, two thousand years later, though millions worship him and find in him comfort, forgiveness, and release from sin, it is not clear how many understand him and are conscious participants in his cause. We still put more reliance on the very methods he in the wilderness rejected, and many, like one of the twelve, feel that to follow him in earnest would be to harm and mislead men rather than help them.

One widely read Chinese communist book translated from the Russian, puts the matter succinctly that although in the first hundred years Christianity was a religion of the dispossessed and oppressed, spreading among the poor, the workers, and the slaves, yet it offered them not a true but a false solution to their problems. It spiritualized the conflict which was essentially economic and social, providing a peace which was no peace: it inculcated patience, longsuffering, meekness, willingness to sacrifice; the very qualities most harmful to the dispossessed who should have struggled for their rights. It shifted the struggle away from its proper center, class interest and social

justice, and concentrated attention upon the unreal and artificial problem of sin and salvation, heaven and hell, judgment and forgiveness. It solved the peoples' problems by a trick which was no solution at all but a mere psychological projection into an unreal world completely divorced from reality. When the people asked for bread, it did not offer a stone but something even less useful; magic and myth, symbols and dreams.

This criticism is serious as it admits that Christianity was a liberating movement, offering salvation to the poor and the down trodden, . . . but it claims that the liberation provided was unreal and, in fact, harmful. It is, therefore, a direct criticism of the Christian faith and life itself.

There are several ways of dealing with this: We could deny the truth of the analysis, claiming that the Christian faith was neither for the dispossessed or for any other class, but was for all men everywhere.

We could deny that it was in any sense an alternative to social revolution. The claim could be made that Christianity dealt with a different level of problems altogether: with sin, death, judgment, forgiveness, etc., not as alternatives, but as an aspect of life in which there was destruction of personality and will.

We could deny that Christianity gave men another worldly, spiritual, or subjective solution, pointing out the realistic and revelant tone of Jesus' own teaching, his concern with physical well being, with the ill effects of wealth, with corruption, exploitation, racial and class prejudice, his defense of man against legal systems and authorities, his cleansing of the temple, and his fearless attack upon the hypocrisy of religious and political rulers. We could point to the immediate effect upon Jewish and later upon Roman life, an effect which brought forth a violence of reaction which could not be explained on the pre-supposition that the movement was an esoteric one, teaching only gentleness and radiating self-effacement.

We could admit that this criticism of early Christianity represents a fairly true analysis combined with a false conclusion that what the Christian faith brought to the dispossessed was harmful. This I prefer, though there is some truth in each of the other three approaches. The Christian faith did represent, in a sense, an alternative to other forms of social revolution. It was a realistic movement quite aware of the world in

which it lived; it was conscious of injustice and imperialism, of suffering as well as sin, of oppression as well as vice in the more personal sense, but it so understood Christ and the nature of his ministry as to make its revolution different in kind from that of Barabbas, the Macabbees, the Zealots, and even from movements such as that of John the Baptist.

What Christ Rejects

WHAT aspects of a possible revolution had Christ rejected? The temptations suggest that he rejected economic determinism of the cruder sort: not the importance of the economic, for the test he suggested for the final judgment was what one had done about economic distribution, but rather . . . the exploitation of the economic, the attainment of power through the turning of stones into bread.

He rejected the irrational: the method of mystification of the people by means of myths, symbols, and miracles . . . in other words, psychological exploitation, as with the Nazis' Germanic myth.

He rejected the military, the external, the way of compulsion. the method of liquidating enemies and purging friends: the pacification of the world by the forced breeding of a minority of wolves and a majority of sheep . . . that is, the method of political exploitation.

Christ's Way

WHAT was Christ's way? The use of love as an active, integrating, revolutionary principle of life, the very law of life, the nature of God and man's true response to the revelation of God's initiative-taking love. This love is not merely an emotion, an ideal, but a driving life force, the true and only "elan vital," the goal and the method, . . . the coal, the engineer, the track, and the destination, . . . the Alpha and the Omega.

We have not understood that. We have not always understood that the essential difference between the Christian's revolution and all other revolutions lies in the consistent and even stubborn, because deep rooted, belief that the ultimate kingdom, the only kingdom that is of God, can come and will come only through the revelation and practice of redemptive love at this and every stage. That is hard. There is so much in common with those who, passionately aware of injustice, slash and kill to free the people. Listen to Theodore Clappett, telling of his vision in "Hold Autumn in your Hand". He had heard Jesus speaking of courage. In his rough Texan way he quoted Jesus as saying to him:

"I love the meek and pore and the generally no count. But there's somethin else I love too. Some-

thin that brings a mist to My eyes and a shine to My heart.' I said, 'What's that?' 'A man with love in his heart and guts in his belly. You can look the wide world over and you won't find nothin better . . . If there's any substitute for a brave decent man I don't know what it is . . . Arm My People . . . arm them with swords that'll cut. Then when the time comes, go lead them. - Make their hearts throb with the spirit of brotherhood so they'll spring to the conflict, not in hate of men but lovin them, not greedy for conquest but glad to sacrifice themselves for the freedom of all men . . . Lead them into that fray with a song on their lips and their eyes bright with the awful light of hell . . . Keep on leadin em . . . the livin marchin over the dead, till My people, till all people is free and safe, till a world's made that's big enough to hold generosity and love'."

There is beauty and truth there, and Jesus would be the last to deny it . . . yet that is still the way of John the Baptist, still the way of Peter when they came to seize Jesus.

Christ's way is not the way yet that states can take, but I believe the Church is called upon to take it, to be related to government not as providing divine sanction for, nor condemnation of, the short range ethics of political systems but as a holy community witnessing to the ultimate validity of yet another way (not holy in the sense that its members are better than others, but in that it worships and holds up Christ the holy one and seeks to obey his will and demonstrate his way.) Every state and every society needs at its heart such a purifying movement, seeking in ways consistent with its purpose to bring liberation not only from oppression and injustice but from all that enslaves man.

Absolute Demands

THE Christian is faced with the difficult problem of seeking to change society and man by a method which refuses to eradicate those who resist and oppose such change. It is true the power of love will touch a man when nothing else can, but it is also true that there is no guarantee that it will succeed or protect the innocent (it actually asks the innocent to enter into areas of tension and danger in order to seek out and change the guilty), but the more that love is resisted the more it must be shown, and nonresistance to the evil doer is, I believe, a Christian constraint and part of our faith and understanding of the cross . . . else it were possible to say that love is limited and that God is not almighty.

God's method is that which we see in Christ and no other. Christ laid an absolute demand upon

people, a thing impossible in their own strength to meet. He brought not comfort but challenge and disturbance, a revolution in values, a call to take up our crosses and follow him. "Blessed are ye when men shall persecute you for my sake," not because persecution has itself any value but because, if we are persecuted for his sake, we are persecuted for love's sake, because we are seeking the triumph of his cause.

The cross is not just an example of pacificism. It is a tremendous, efficacious, cosmic event, a revelation of God's nature and of his action. But it is true that God, in revealing himself, chose to let his only begotten Son die for evil doers rather than arbitrarily condemn them. We cannot equal

Christ our Lord, but there is no Christian law stating that we should not imitate him . . . that because he used love we, being human, are to make use of resentment and hatred and fear.

The Christian way is slow, though it is slower than it should be because of our disobedience and sloth. But it has cosmic support, and as evil overdoes itself and violence becomes self-defeating, again and again men turn from their short cuts which are circular, their desperate attempts to force the kingdom, and find that he was after all, and is, the way, the truth, and the life.

Dr. Andrew T. Roy

Secretary, department of missionary personnel of the Presbyterian Church in the USA

THE PEACE OF JESUS

by Paul Roberts

Dean of St. John's Cathedral, Denver

WE live in an age of violence. That doesn't mean simply that a war is going on at the moment. That means that as an aftermath of two world wars the habits of thinking and acting that prevail during the wars are carried on after the shooting stops. Fear replaces faith. Suspicion replaces understanding. Partisanship replaces co-operation. All sides of life are soured by a wrong mind set.

It leads us also to find a scapegoat, to blame anything, anyone but ourselves for the tragedy. It is so much easier to try to do something about some one else than it is to do something about oneself. I am the one person that I might be able to do something about if I wanted to badly enough. Here and there you read or hear someone who tries to tell us that a real part of the trouble is within us but in our present mood he is apt to be suspected of disloyalty. There is no healing of the world's ills in that spirit. As Matthew Arnold once put it,

"We would have inward peace,
Yet will not look within;
We would have misery cease,
Yet will not cease from sin;
We want all pleasant ends,
But will use no harsh means."

Whether it is peace or anything else the place to begin is with oneself. "The place whereon thou standest is holy ground." That is as true of us as it was of Moses. The place where we are

is the place to begin. That is the place that offers us our best opportunity of service even if it is "the backside of the desert." Something had to happen within Moses before anything could happen to help the children of Israel in their slavery, and he had to make something happen in them. You can't have peace in a world of persons who are at war within themselves. We talk about war and its coming in such superficial terms that we are apt to have as superficial views of the ways to cure it. We blame it on some person or government. The only result seems to be that a worse danger arises from our method of treating the former danger. Or I can have a very deep conviction that the nations should settle their differences and I do little to settle mine. There is a longing for peace on an international level that never faces the cost of peace on a personal level. We are all against war but we are not willing to pay the heavy costs of peace.

Jesus talked about giving his followers a kind of peace that the world could not give, nor could it take away. It would be well for us all to have a clearer understanding of that promise and what it is necessary for us to do to receive it. "It is more blessed to give than to receive," but very often it is exceedingly difficult to receive and the ability makes great demands on us. That promise of his was all the more significant because there was little that was peaceful about the circumstances and surroundings of his life. The night he made that promise to them was the night "in

which he was betrayed." Yet he was the serenest of them all.

The World's Peace

WHAT kind of peace does the world give? It is a purely physical and negative one. It gives the peace of such accommodation to one's surroundings that no conflict appears. It is the avoidance of all issues; the running away from all of life's highest goals and purposes. Or it is the uneasy, uncertain armistice that follows the beating of an adversary to his knees and the physical force than can keep him there as long as one can keep the upper hand. It was the kind of peace that Caiaphas and Herod and Pilate and the others thought that they had won over Jesus, a disturber of their peace. The world's kind of peace leaves at the heart of it a fear that destroys it; a continuation of a mental and emotional attitude that is anything but peaceful.

"Peace I leave with you: my peace I give to you; not as the world gives do I give to you."

What is his peace? No one else could completely understand, but there are some flashes of insight that the dullest of us might see. One can easily see that the difference between the world's peace and Jesus' peace is like the difference between a dead silence and a living silence; between an uneasy cessation of hostilities and a basic confidence and trust that gives no cause of uncertainty; between a conquest which is a hateful defeat and a conquest which is a glad and willing surrender.

His peace comes from a victory which draws men unto him in eager loyalty and love and allegiance. Its cost is a cross, but it is a cross for the victor.

His peace comes from faith in God and in man as God's child. It is a confidence that God is in it with us and a trust in him that casts out fear. He could walk into any situation without fear, knowing that his Father was with him and knowing that he could make any circumstances serve God's purposes. His chief concern was not his own pain or pleasure but his Father's kingdom. If your goal is a spiritual one as his was your peace as well as your joy will be beyond the reach of others or of circumstances.

Inner Conflict

MUCH of our inner warfare is due to the conflict between our selfish will and God's will. God's will was Jesus' will. In his will is our peace. He had had and conquered temptations but they never threw him off balance. As there is no conflict when an architect and builder are working in harmony on the same plan even though its execution may be difficult, so Jesus and his heavenly

Father shared the same plan and purpose and there was no strife.

There was for him no argument or doubt about God and he had a deep peace in that belief and in the confidence that came from the faith. The conviction was firm, and a quiet peace and serenity ensued.

His peace was not the negative abandonment of fighting, but was a deep relationship that inevitably resulted in an inner serenity of spirit. It did not depend upon the formation of some new organizations, important as they are, but upon the creation of new attitudes and the organizations and methods would inevitably follow.

We would all like to have the Church tell us some quick road, following which we can escape from our tragic situation. The Church can only give men Christ, with his spirit of friendship and love, as the only road. It is a risky and a costly way. Jesus said that we must be born again. I'm not sure that I can make the high claim of being a pacifist for it means that I must have been able to share his peace.

Some years ago Dorothy Stott Shaw put it all in a poem:

"Peace is not anything the world can give;
It flowers like music in the Hand of God
And strikes its bright root downward through the dark,
To find in tortured earth a friendly sod.

His Peace be with you, when there is no peace;
His Star at midnight find you wide awake.
Soft in a Cradle; stark upon a Cross . . .
Peace is not anything the world can take!"

Christ's Common Sense

By Philip H. Steinmetz

IF you have ever tried to distribute candy to a crowd of children, you know that it is a great help if they can be persuaded to sit down. You can appreciate, therefore, the common sense shown by Christ in the feeding of the multitudes when he made the men sit down.

This trait is further revealed by his method of tapping the endless power of God. He does not say magic words or wait for something to happen. He takes the materials at hand, the food offered by the small boy, and uses them, trusting God for what seems to be lacking.

It stands to reason that God shows his power when we work with what we have. The multi-

plication of five kernels of corn into a hill of corn bearing perhaps ten or twelve ears each having twelve rows of twenty kernels, making five hundred kernels for each of the original five happens by the power of God released through plowing, planting and cultivating what is at hand. It is not done by advertising!

What we sometimes lack and what the disciples

lacked is the common sense to realize that while what we have seems as nothing compared to the need ("what are they among so many?"), there is no telling what God will accomplish when the way is cleared for his action by our simply starting to work in faith with what we have at hand. Try it again today in every overwhelming task that faces you. You'll see. It's Christ's common sense.

WHAT CHANCE FOR PEACE?

by John W. Day

Dean of Grace Cathedral, Topeka

THERE is one all important and critical problem facing our world today and that is the problem of peace and how to obtain it. In times past wars were fought and as a result some political, economic and social problems were solved. That time seems to have passed. The alternative to peace is no longer war because as a means to solve great political, economic and social problems it is obsolete. Wars no longer achieve the purposes sought after. Because of the nature of the weapons invented by man's scientific genius the present world faces the possible alternative to peace of utter destruction. There is also the possibility that if men do not develop ways and means of living with each other in peace that peace itself may become obsolete. It would be difficult for a realist to say there has been any real peace in our world since August, 1914. There have been armistices and the cessation of large scale warfare but hardly peace. With the present military strategy of the west resting on atomic weapons, wholesale slaughter could break out at any time and the attacker could be anonymous. If the nations continue to prepare for catastrophe, no doubt, they will proclaim that their atomic strategy was purely a matter of self defense.

I heard recently that the department of sociology of Harvard University had made a research into 1100 wars. One of their findings was that preparation for war always results in war. Are we not justified in assuming, on the basis of this research project, that preparation for wholesale massacre will result in wholesale massacre? Unless the nations find a way now to alleviate the tensions, which cause the nations to hate and distrust each other, the world is headed for catastrophe.

One does not have to be a prophet, or the son of a prophet, to assert that if world war three should come, and, if the United States should be one of the chief protagonists on one side, and should win the war, the victory, without doubt, would have

brought about the destruction of what we call the American way of life. This would be done by trying to defend our way of life by the wrong method.

Because war does not accomplish what it sets out to achieve; because we can no longer speak in terms of force to settle international disputes, the ways of peace must be adopted. There is no alternative that has any realism behind it.

The Common People

WHY is it that so many leaders of the nations cannot understand the use of any other power except that of force? This is not true of most of the common people of the world. People have ethical and religious backgrounds to their thinking, as well as military backgrounds. This is particularly true of China, a country which does not want to commit suicide any more than we do or the Russians do.

I am perfectly confident that if one could visit the farm areas of Russia one would find that the people there, if asked the question, "Who do you think is the greatest man of our time Russia has produced?" would not give the name of either Lenin or Stalin, but rather of Leo Tolstoi, a deeply religious man and a lover of peace.

If the leaders of the nations would determine to seek understanding by peaceful methods they would find there is sufficient agreement among the peoples of the world to obtain peace. All the great religions of the world have proclaimed the brotherhood of man in one form or other. All the great religions have expressed the Golden Rule in one form or another. Most people observe these two great principles as between individuals. The great masses of the people of the world condemn the destructive ways of war and praise the ways of peace.

I am confident that the present day situation in China is temporary. The Chinese people are basically and traditionally peaceful. Historically, they have absorbed foreign conquerors and for-

eign ideologies. I am confident that they will overcome the western ideology of Karl Marx, brought to them by Russian political and economic "missionaries". Give the Chinese people a little time—a decade or two, or three or more—and they will swallow up the false materialistic messianism which seems to have such influence in China today. Confucius, Lao Tse and Mo Ti mean much more to them and make much more sense to them than the economic class struggle of Karl Marx. Mo Ti's sharp epigram, "Mutual love is righteousness but warfare is unrighteousness", has much more sense for them than the marching orders of proletarian communism, "You must overcome your economic and political enemies by force and violence".

Christian Teaching

WHAT disturbs me about the West is the seeming lack of emphasis upon the teachings of the great Hebrew prophets and the teachings of Christ as the legitimate historic background of our motivation for international behaviour.

At the heart of the Christian religion is the person of Jesus Christ and at the heart of his teaching and life is love. We can argue endlessly about whether or not Jesus would ever justify a war or call any war a just war. The argument on this point is definitely below the high level of the teaching and life of Christ. In his teaching and in his life, the ideal of love is the loftiest and most compelling motive. When he said, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength and thy neighbor as thyself", he gave to the world his creed. He sealed that creed with his life on the cross. By his willingness to die on the cross (because he could have escaped from Jerusalem before he was arrested) he taught the world that he believed more powerful than force and hatred is the dynamic power of love; that in the end love is more powerful than violence and will always triumph over it if given an opportunity.

It is quite obvious therefore, that in countries where the Christian gospel has been preached for generations, our culture and our national behavior should set forth these lofty teachings of the founder of our religion. Too often these noble concepts of justice, mercy and humility are expressed in great hymns, anthems and prayers on Sundays, and then left behind in the churches for the rest of the week. One of the supreme tasks the leaders of the Church confront today is persuading the people to make their practices and behavior six days of the week square with the pro-

fessions and confessions of their Sunday religious observances.

It is certain that those who have a yen for justice, mercy and humility can never stoop to the childishness that says, "We cannot get along with other peoples". In the shadow of the present developments and inventions of new weapons, to say that nations cannot get along together is akin to admitting that we are afflicted with some form of insanity.

The late George Bernard Shaw, in a mood of cynicism, is reported to have said that if the other planets are inhabited he was sure they must be using this planet as their insane asylum. To look at our world today there seems to be even more reason for this cynicism.

Last summer I heard Dr. David Rhys Williams say, while speaking on the subject of world peace: "Suppose this planet were invaded by an hostile armed force from the planet Mars. How long do you suppose it would take the leaders of the nations to get together in a common defense against such an attack?"

One of the main difficulties in solving the problems dealing with the hostilities, jealousies and aggressions between the nations is the psychological pattern formed over the centuries that the way to defend one's self against enemies is to arm and use force and violence to overcome them. In the dark shadow of the weapons that have been invented, this psychological pattern must be destroyed and a new one made. It is certain we have not begun to catch up with the thinking of the great prophets and the leaders of the living religions of history. One only needs to cite the amounts of money that are being spent today in our country on armament to realize that we have scarcely begun to use the methods of peace, the UN to the contrary notwithstanding. It is estimated that about one hundred and fifteen million dollars a day are being spent by the United States in providing so-called defensive armament. Only one-third of that daily expenditure is being used on the United Nations for an entire year. What we are spending in order to develop the methods and necessary skills for making peace is merely change in a poor man's pocket.

Commission For Peace

THIS suggestion for bringing about world peace has been made by many others but has never been tried, probably because it is so simple: let the nations appoint a world-wide commission for peace. To this commission there would be assigned leaders of business, the professions, the Churches and labor—men and women of every

fundamental activity of human relationships from every nation. The commission would meet in a neutral country, such as Switzerland or Sweden. It would choose its own officers and arrange its own program and procedure, but it must not adjourn until it has found a *modus vivendi*, or working basis, for world peace. Where and when there is a will to peace, the way to peace will be found.

As a part of this program this has also been suggested by other peace minded persons that while this world-wide commission is in session, let all the churches in this country, and all other Christian countries, all assemblages of Buddhists, Mohammedans and other religions, be encouraged to have their prayers arise to heaven that this conference be successful and that a method of peace among the nations be found.

It is my sincere conviction that the fundamen-

tal reason we do not have peace in the world today is because of the lack of imagination on the part of political and military leaders. In our own country there is no crystallized will to peace. The desire for peace is driven underground by fear and hysteria. It is certain however that either we will have one world or no world. Not until we can develop the imagination and the willingness to spend amounts of money, comparable to those which were spent on splitting the atom, can we have peace in the world. When this kind of imaginative effort is launched, then in truth Jesus' statement about the peacemakers being called children of God will be recognized as patriotic as well as religious, and the only kind of realism worthy of the word.

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

CHRISTIAN ETHIC OF LOVE

by Helen B. Turnbull

Director of Windham House

MY espousal of Christian pacifism is based upon the conviction that war in any form is against the will of God, and is the denial of the nature and way of Christ. It is also based upon what I think is the absolute ethic of love inherent in the Christian religion. It is not based upon a literal interpretation of the Sermon on the Mount or upon the commandment "Love thy neighbor as thyself", although I do believe that the burden of the proof at this point is upon the non-pacifist.

Reinhold Niebuhr has said in "Why the Christian Church is not Pacifist" that "it is very foolish to deny that the ethic of Jesus is an absolute and uncompromising ethic". He further states that Troeltsch is right when he believes that it is an ethic of universal and perfect love. To me no other position seems justified for a Christian to hold, although many sincere Christians hold other positions.

The Christian ethic of love seems clear and steady. "Love your enemies and pray for those who persecute you". "A new commandment I give to you, that you love one another even as I have loved you, that you also love one another". "By this all men will know that you are my disciples, if you have love for one another". There is danger of taking individual sayings out of their context, but no one who has studied the New Testament, and who knows Christ, in life or word or sacrament, can deny that love is essential and cen-

tral—a positive, out-pouring, suffering, all-inclusive love.

If we deny this, it would seem that we miss the truth and the spirit of the Christian gospel. "Love", of course can be interpreted many ways and words are always inadequate. It is more than the self-sacrificing love of altruism. It includes justice but is more than that. It includes forgiveness, but does not wait for and demand repentance as a condition. There is no semblance of exclusiveness, hardness of heart, bitterness, revenge, malice, selfishness, hatred, uncharitableness, hypocrisy, retaliation, insincerity, or vindictiveness. These would necessarily be crowded out by understandings, trust, community of interest. Even if my enemy should receive my love with indifference or hate, further love on my part is demanded. Only I can destroy the love which I have towards him. But my love must never be condescending pity, or the appropriation of God's vengeance and judgment. It must aim to be, and only God can give such an attitude of heart, an objective moral attitude or it will descend to sentimentalism.

Includes Justice

LOVE, as a Christian ethic is not meant to be elevated to the exclusion of other Christian virtues, such as justice. Love includes justice, but is more than that. Nor does Christian pacifism mean to give a one-sided picture of the divine nature by over-emphasizing love. It does not mean to leave out the sterner side of God, God's wrath.

C. H. Dodd in his "Parables of the Kingdom" says that "Wrath is the effect of human sin, mercy is not the effect of human goodness, but is inherent in the character of God".

Christian pacifism tries to stress this positive aspect of God's nature, his creative love. Can Christian love ever be conceived of as a destructive force, even for a good end, peace, as in war? God, all Christians will agree, is creative love, not destructive love. Man, almost without exception, will agree that war is destructive and that war is evil. Then mustn't we as Christians go on to consider how Christ met evil and asks us to meet evil. "Do not be overcome by evil, but overcome evil with good", is not one isolated passage. In the beatitudes Christ blesses the peacemakers, not the warmakers for whatever good reason. Frederick C. Grant in his "Gospel of the Kingdom" says "This means something more than being peaceably inclined, or willing to live at peace, or to grant or accept forgiveness and reconciliation with one's neighbor. Like all Christian virtues this is active, not passive, positive not negative, objective rather than subjective, creative rather than submissive."

As one of millions who is trying to follow the truth in Christ, I find myself resisting war with every part of my being, as do most other Christians, including many actively engaged in war. War seems to be a repudiation (not the only repudiation of course) of Christ's life and death. It would seem that millions are looking to the Christian Church, and to us in it, for hope in their almost complete cynicism and despair. We teach love and peace, but we seem to mean and live so much that is contradictory. We preach Christ and seem to try to make war and killing, destruction and devastation, the A bomb and the H bomb, compatible with him.

Instead—wouldn't a conscious and abandoned consecration to the ethic of love, by the Christian Church and by its members, be answered by an outpouring of God's love immense enough, outpouring enough to make real peace possible? If this seems unrealistic, too idealistic, naive, then why faith at all? Why prayer? "Ask and it shall be given you"—"All things whatsoever ye shall ask in prayer, believing, ye shall receive"—"The things which are impossible with men are possible with God"—"Verily, Verily I say unto you, he that believeth on me the works that I do shall he do also: and greater works than these shall he do".

Naive? I wonder. Sophisticated men have made wars, willingly and unwillingly, for centuries, and to what avail?

Receptive

By William P. Barnds

A FATHER was telling about some difficulties his teen age son was having in school, so great that he had been suspended. At length the father and son had a heart to heart talk about the matter, in which the father was able to say some things which were very helpful to his son. The rapport was such that the boy listened. As the father expressed it; "He became receptive".

It is no wonder then that the father could help the boy. When people are receptive they can usually find help. It is when they are unyielding or antagonistic or self-sufficient or cynical that it is hard for them to receive help because they won't let themselves be helped. There are even some people who seem to enjoy being miserable and who resist the efforts of friends to make life brighter for them. There are those persons, too, who seem to think it a sign of weakness to depend upon other people for aid, when, as a matter of fact, it is a mark of wisdom to call on those who can really be of help.

In our religious lives we also need to be receptive. Wonderful things happen when we are; and not much is apt to happen until we are. When we go to holy communion, after careful self-examination, and repentance, and with a genuine willingness for Christ to give us his strength and grace, we find that our communions really make a great difference in our lives. We have let him in, because we have been receptive to him. When we truly seek guidance by reading the Bible, we find that we get it.

There are various experiences which make us receptive. Sometimes sorrow will show us our need of spiritual help. It may be that failure of some kind brings it home to us. Responsibility may reveal our own limitations and hence our need for God's help. Maybe the day by day routine of life makes us aware of our own inadequacy and renders us receptive to spiritual help. However that may be, it is important that we be receptive. Like the boy Samuel, we need to say; "Speak, Lord, for thy servant heareth". When we say that and really mean it, God does speak to our waiting minds and hearts because we have become receptive.

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WHAT CHRISTIANITY MEANS TO ME

★ The first of the series of articles on "What Christianity Means to Me" will be in our next number. The author is Mr. Willard A. Pleuthner, businessman of New York. Other contributors, already announced, are Mr. Robert T. McCracken, chancellor of the diocese of Pennsylvania; William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies; Mr. W. A. Cochel, former editor of the Kansas City Star and the donor of Roanridge the town-country center of the Episcopal Church at Parkville, Missouri.

We want, at this time, to announce two additional contributors; Miss Lucy Mason, churchwoman of Atlanta, Georgia, who for many years now has been one of the outstanding leaders of the CIO. She will write from that point of view, just as the

others are writing from the view point of their particular profession.

Jerry Voorhis, the executive secretary of the Cooperative League of the United States, will also do an article for the series. As most Episcopalians know, since his graduation from Yale he has pioneered in the application of Christian principles to social and economic life, and is an ex-Congressman from California. He delivered one of the outstanding addresses at the triennial of the Auxiliary in Boston.

We again urge readers to use the order form for bundles found on page twenty. There will be other contributors, a doctor, a musician, a sociologist and an educator but please get your order in at once so that we may start your bundle with the issue for next week.

ANOTHER PASSPORT PICKED UP

★ The latest to have his passport picked up by authorities is the Rev. John W. Darr Jr., whose father is a professor at Wesleyan University. Darr was executive secretary of the United Christian Council Democracy until this interdenominational organization, of which the Episcopal League for Social Action was a member, folded several years ago for lack of cash. He also headed a youth organization that opposed universal military training. He recently returned from Denmark.

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WORLD CONFERENCES

(continued from page eight)

to \$10,000 for the first year of the triennium. Tomkins also reported on the importance of the admission of the Greek Orthodox Church to the National Council of Churches.

Bishop Sterrett in reporting on the National Council of Churches suggested that the Episcopal Church appoint alternates to their representatives on the general board so that we shall always have our full voting strength. This suggestion was carried through.

Tomkins spoke of the new study booklet on Lund, "He that Gathereth," and urged members of the commission to get copies and to spread the news as widely as possible.

The nominations to the second assembly of the World Churches to be held in Evanston, Ill. on August 14-31, 1954, were considered. The Episcopal Church has been allocated fourteen places, not including the youth delegation. There will be no alternates except those appointed to replace fully accredited delegates. With a total of 592 members of the Assembly, 74 places are assigned to the Anglican Communion. The Rev. Theodore Wedel as chairman of the committee on evangelism in the study department of the W. C. C. said that the first week at Evanston would be devoted to the consideration of the main theme, "The Christian Hope," and that the second week would be devoted to the consideration of the subsidiary themes.

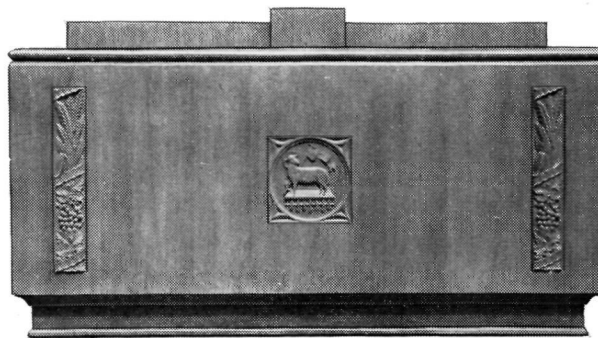
A report on the faith and order meeting at Lund was also given by Bishop Dun. He declared there was no marked progress in formulated results but there had come new light and new commitments. He felt that we are at the end of our comparative ecclesiology, and he is hopeful that now we would

plunge beneath our differences to the person of Christ and his Church. He felt we need to grapple with the type of problem presented by Dr. Schlink and the European emphasis upon judgment. He felt that Lund made progress in this area. He also felt that we must get to the point where we stop at the brink

of the chasm between us and get down on our knees and say we cannot solve our problems and ask for God's help.

The following members of the commission were present: Bishops Sterrett, Dun, Baker and Hallock; other clergy, Coburn, Day, Kennedy and Tomkins; laymen, Katz, Smoot and Cowin.

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FRANK GRAHAM DEFENDS COLLEGE PASTOR

★ Frank P. Graham, former Senator of North Carolina, defended the Rev. C. M. Jones of the Presbyterian Church in Chapel Hill, describing him as "a Christ-like man" at a meeting of the presbytery of the county. Efforts have been made to oust him from the church but the congregation refused to go along with the judicial commission of the presbytery by a vote of 165-14. Graham, formerly president of the University of North Carolina, told the meeting that Jones literally practices the teachings of Christ and that this "hurts" some people because it "disturbs the social order of our times."

As an example, he cited an incident during the war when Negro sailors on duty at Chapel Hill were taken into the church by Jones. "They were not sent upstairs to the gallery," Graham said, "and Charlie Jones has been under fire ever since."

Asserting that he was speaking for the Chapel Hill church "as I know it, not as I hear about it," Graham said it is "a church that stands on the front line of Christianity in the tradition of the Presbyterian Church to stand out front and be a revolutionary Church."

The former Senator expressed doubt that any minister present at the Presbytery meeting had "suffered as much as Charlie Jones has for his faith in God."

"His home has been stoned and his wife has received threatening phone calls," Graham said, "but he still is on the front line with his belief in the brotherhood of man under the fatherhood of God. In our un-Christian society, it takes courage for him to stand up and tell people, who want him to make his preaching a social affair, what he believes."

Graham expressed belief that

the matter could be settled "with values to both the church and the spirit of the Presbytery." "If the spirit of Christ is moving in our hearts and we come here not to destroy or humiliate someone," he said, "then we can settle our problems in a Christian spirit. If this is not true, then I'm wasting my time here."

Dean Henry Brandis, of the University law school, and Prof. M. T. Van Hecke of the university faculty, both members of the Chapel Hill congregation, supported Dr. Graham's defense of Mr. Jones. The Presbytery voted to give the judicial commission authority to "conclude the matter." There were indications that Mr. Jones would be able to retain the pastorate.

SCIENCE'S PRIMARY END TO PRAISE GOD

★ William G. Pollard, director of nuclear studies at Oak Ridge, recently ordained a deacon, told ministers of various denominations at a meeting in Knoxville, that the primary function of science is to serve as "new eyes and ears" for learning more about God, and a "new voice" for praising him.

The scientist is one of ten people of varying professions who will contribute to the Witness series this Lent on "What Christianity Mean to Me."

SUBVERSIVE TO HIT AT CRIME

★ Protestant ministers in southwestern Pennsylvania told Governor John H. Fine, Episcopalian and a vestryman, that they were being prodded by state police as "suspected subversives" because they have demanded a crime investigation in their area. They are members of a commission for social action organized to "end the indifference of public officials to violations of the laws respecting the numbers racket, gambling and prostitution."

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PEOPLE OF THE CHURCH

CLERGY CHANGES:

John A. Luther, formerly rector of St. Mark's, Upland, Cal., is now rector of Trinity, Cal.

John L. Powell, formerly ass't at St. Edmund's, San Marino, Cal., is now rector of St. Mary's, Pacific Grove, Cal.

Kenneth E. Heim, formerly on the faculty of Virginia Seminary, sailed from San Francisco, Jan. 26, to take up his appointment as senior missionary in Japan.

ORDINATIONS:

Sumner Walters Jr. was ordained priest by Bishop Walters of San Joaquin, Dec. 26, at St. Mark's, Hood River, Ore., where he is rector.

George W. Graydon was ordained priest by Bishop Shires, Dec. 13, at St. Peter's, Morro Bay, Cal., where he is in charge.

B. H. Campbell was ordained priest by Bishop Hubbard on Jan. 3 at St. Andrews, Algonac, Mich. where he is now rector.

Stuart G. Fitch was ordained deacon by Bishop Watson on Jan. 1 at St. Mark's Cathedral, Salt Lake City. He is a student at the Pacific Seminary.

DEATHS:

Lucius A. Edelblute, 76, died, Jan. 13, in Seattle. He was rector of the

Holy Apostles, New York City, retiring in 1950.

William B. Lusk, 83, died, Jan. 13, at Olean, N. Y. He was rector of St. Stephen's, Ridgefield, Conn., for 35 years.

Mrs. Charge H. Webb died Jan. 6, at her home in Kent, Conn. She is survived by her husband, a retired clergyman of Long Island, and by two sons.

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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.

TRUMAN HEMINWAY

Mission Farm, Sherburne, Vt.

Intelligence Digest of December reports conditions in Liberia. I forwarded same to Bishop Bentley. He replies "I have no doubt largely true"—program of education, health and evangelism is designed to correct such situations. Furthermore Bentley writes—"we are awake to the real dangers mentioned in the report". Whether by "real dangers" he means communist moves or corruption in present set up, he doesn't say.

I see no evidence of any prophetic voice in the matter. It looks to me like "safety first", a playing along with the powers that be.

My information shows the Episcopal Church at work in Liberia for just over a hundred years. Yet we send an American Negro as bishop. This is incredible. What's wrong?

Perhaps both the Church and political situation needs airing.

A. E. CHURCH

Layman of New York

Please enter my order for 25 copies each week in Lent. I am delighted that one of our Church papers has finally gotten around to ask lay people to write. To put into fairly brief space

what Christianity means to them is a large order, but from past experience we know that the Witness will come up with first rate contributors and it will be interesting and perhaps exciting to discover what these men and women have to say. We plan to use these articles in my parish with a discussion group.

FRED D. DOW

Layman of Boston


The modern presentation of the Bible, reported in last week's Witness, is very interesting. Other rectors might well do the same. But the cover illustration is not very inspiring. Maybe there were some men there, and also a few young women. If so they should have been moved nearer the camera.



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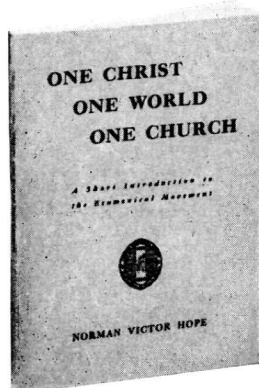
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By WALTER HERBERT STOWE

Historiographer of The Episcopal Church

EVERY one knows that the Roman Catholic Church grew considerably during these 24 years, but what is not generally known is that many Protestant and Eastern Orthodox Churches exceeded its rate of growth. This study has many surprises, and will prove enlightening.

PUBLICATION NO. 35

THE COPY, 15c

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