

The **WITNESS**

MARCH 10, 1960

10¢



PEOPLE THROUGHOUT THE WORLD PRAY FOR PEACE

WITH the 10-nation committee on disarmament opening their meeting in Geneva on March 15 and with the Summit Conference to follow it in May, their prayers are most fervent in this Year of Decision

Episcopal Pacifist Fellowship

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

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a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. **Wednesdays:** Healing
Service 12. **Daily:** Morning Prayer
9; Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
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4 p.m. Evensong. Special Music.
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12:10 a.m.; Wednesdays and Saints
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Evening Prayer, 5.

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day ex. Sat. 12:10.
*Noted for boy choir; great reredos
and windows.*

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23 Avenue, George V
Services:** 8:30, 10:30 (S.S.), 10:45
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*The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean*

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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**Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.**

SERVICES

In Leading Churches

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Sunday Services: 8:00, 9:30 and
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The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) **11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.**

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The Rev. John T. Golding, Rector
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The Rev. Robert F. Evans
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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
Tuesday: 10:00 a.m., Holy Communion.
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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Episcopal Pacifist Fellowship Activities Are Reviewed

By Elsa Walberg
EPF Executive Committee

★ Highlighted by several conferences and a twentieth anniversary, the past year was an eventful one for the Episcopal Pacifist Fellowship. The Fellowship sponsored two Mid-West conferences at Orleton Farms, near London, Ohio, in April 1959, and the annual Seabury House conference in Greenwich, Connecticut, last August. Prayers of thanksgiving and renewed commitment commemorated the twentieth anniversary of the EPF, November 11th, with special services conducted at various local centers of membership. General Seminary in New York City was the site of the annual meeting held early this February. Most recently — February 12-13 — the Fellowship had the unprecedented privilege of sharing its sponsorship of the annual-Mid-West conference with the diocese of Southern Ohio and of inviting distinguished pacifist and non-pacifist speakers.

The Mid-West conferences last year — one for young people, another for adults — were led by the Rev. Ralph Richard Keithahn, president of the Indian FOR, and co-leader Philip Eastman, of the IFOR secretariat, from England. Urging a ministry of reconciliation in this country, Mr. Keithahn said that pacifists must help the whole body of the Christian Church to see reconciliation as a fundamental con-

cern of their common ministry, being careful not to break the fellowship and standing ready to accept the contributions of those with whom they differ. Mr. Eastman outlined a training program for peace based upon the affirmation of the power of love and involving basic rules for corporate and personal action, all motivated by faith in "one fellowship transcending race and denomination, one reconciliation in Christ to be proclaimed to one world, God's world."



LEADERS: Bishop Lawrence, retired of Western Mass., and Bishop Sadiq of India

Conference chaplain was the Rev. Richard Fenn of the Church of Our Saviour, Akron, Ohio. Elsewhere in this issue Mrs. Margaret von Selle, who is currently in charge of youth work for the EPF in the Mid-West area, discusses the youth conference in detail, including some evaluations of the two-day experience by the young people themselves.

The peculiarities of peaceful persuasion was the theme of the August Seabury House conference. Its leaders were Albert S. Bigelow, Quaker skipper of the Golden Rule, whose account of his Pacific witness, *The Voyage of the Golden Rule*, was published last fall, and Dorothy Day, managing editor and publisher of the *Catholic Worker*. Bert Bigelow talked about the meaning of peace, its foundations and practice. He urged that men so relate to each other that they in no way try to dominate—for "there is only one Dominus." The pacifist especially must ask himself whether he acts as an instrument of a Power or whether he seeks to use his own power to overpower others. He suggested that peace ought not to be man's goal but his starting point. In this connection he noted that the daring step of trusting one's neighbor is the very basis of the democratic ideal upon which our nation was founded. But today, abandoning our faith in the democratic process, we have turned over our authority to the military and have thus cut ourselves off from the exercise of responsible democratic action. In the

name of security so much military secrecy is now enforced that we no longer control what goes on in behalf of the American people. "Democracy and secrecy can never walk hand in hand," he said.

Dorothy Day, conference co-leader, spoke at length about the Catholic Worker movement and the importance of trying "to be what you want the other fellow to be." She spoke of many "wars" in our society — of men vs. women, clergy vs. laity, workers vs. scholars, etc.—and the need to proclaim to the world not just an anti-war message but a whole way of life — the way of love and reconciliation.

Twentieth Anniversary

On November 11, 1959, the Episcopal Pacifist Fellowship commemorated its twentieth anniversary. Elsewhere in this issue are articles about the history and work of the Fellowship since 1939, written by two of its charter members. The anniversary itself was observed by a number of local EPF groups, including those in New York City, Philadelphia, New Haven, Newport, N.H., and Boston. At St. George's Church in New York City, Holy Communion was celebrated at noon by the Rev. John F. Davidson, followed by a luncheon at which the Rev. John Nevin Sayre spoke. In Philadelphia, at St. Mark's, the Rev. Emmett Paige conducted an afternoon service of prayer, which was followed by tea. In New Haven, at Trinity Church, Holy Communion was also celebrated, followed by a dinner at which the Rev. C. Lawson Willard spoke. In Newport, N. H., the Rev. Samuel N. McCain, Jr., chairman of the EPF, conducted a commemorative service at the Church of the Epiphany. In the Boston area twenty-five members and friends gathered for Holy Communion and sup-

per at Christ Church, Cambridge. The Rt. Rev. William Appleton Lawrence celebrated. Dr. Wesner Fallaw of the Andover - Newton Theological School faculty, speaker of the evening, discussed "Proposals for preventing war in the atomic age."

"Religion and Growth in Love" was the subject of the address given by the Rev. Alfred B. Starratt, Rector of Emmanuel Church, Baltimore, at the EPF annual Meeting held this year at General Seminary, New York City, February 5-6. Mr. Starratt pointed to the many invidious ways in which men "use" their brothers in human relationships and discussed Christian love as the motivation for action, ideally for all action. Those present at the two-day meeting joined the seminary community for worship and meals. At the business meeting on Saturday morning the group reviewed plans for the coming year, including financial commitments to overseas projects in India, Japan, South Africa, South America, France, and Germany. An account of the kinds of work for reconciliation abroad supported by the EPF is given in the Rev. John Nevin Sayre's article in this issue.

Concerned with the day's newspaper headlines, those present passed the following resolution:

Be it resolved that the Episcopal Pacifist Fellowship at its annual meeting expressed its deep concern that the President has stated his willingness to share atomic weapons with those allies whom he feels this country can trust, for it believes this would greatly increase the chances of a nuclear war and that such action would also undermine his earnest efforts towards building peace.

Re-elected to new terms of office on the EPF executive committee were the Rev.

Samuel N. McCain, Jr., rector of the Church of the Epiphany, Newport, N.H., Chairman; the Rev. Eric M. Tasman, rector of the Church of the Holy Communion, South Orange, N.J., Vice Chairman; Mrs. Joseph Rohrer of Ambler, Pa., Assistant General Secretary; and Dr. Margaret Morgan Lawrence of Pomona, N.Y., Recording Secretary. The Rev. Freedom Wentworth II, St. Luke's Church, Malden, Mass., was elected General Secretary.

The following Executive Committee meetings have been tentatively scheduled: April 4 in New York, June 6 in Boston, August 30 in Greenwich, October 10 in New Haven, and December 5 in Boston.

An innovation for the EPF was the very recent Mid-West conference at Oreleton Farms, February 12-13. Different from such events in other years, the conference was co-sponsored by the diocese of Southern Ohio, and it considered pacifist and non-pacifist viewpoints on the subject, "The Christian responsibility relating to war in a nuclear age." The rostrum was shared by the Rev. Albert T. Mollegan of the Virginia Theological Seminary and the Rev. John Nevin Sayre, secretary of the International FOR. The Rt. Rev. Roger Blanchard, bishop of the diocese of Southern Ohio, and the Rt. Rev. William Appleton Lawrence, retired Bishop of Western Massachusetts and honorary chairman of the EPF, joined in the discussion. The conference, which was very well attended, proved challenging and provocative for all present.

Future Plans

On the EPF agenda for the coming year are several events. Plans have already been completed for the Fellowship's second annual Mid-West youth conference. To be held at Proctor Farms, Ohio, April 23-24,

the conference will be led by Albert S. Bigelow, Quaker skipper of the Golden Rule. Sharing responsibility for the devotional leadership of the conference will be the Rev. Richard Fenn, curate at the Church of Our Saviour in Akron, and the Rev. Maurice McCrackin, pastor of the West Cincinnati St. Barnabas' Church. Young people who would enjoy such a conference should write for further details to Margaret von Selle, 2400 Grandview Avenue, Cincinnati 6, Ohio.

The 1960 Seabury House Conference is scheduled for August 30-September 2, with the Rev. John Oliver Nelson of the Yale Divinity School as leader. Freedom Wentworth 2nd will be the conference chaplain. The 1961

annual meeting will take place in Washington, D.C., February 3-4. Details concerning the speaker and place are forthcoming.

Local EPF groups throughout the country will be urged to come together for prayer at the time of the opening of the Summit Conference, May 16. It is hoped that throughout our Church at that time prayers will be offered on behalf of the conference and the cause of peace.

All queries concerning the EPF should be addressed to the General Secretary, The Rev. Freedom Wentworth II, 77 Brentwood Street, Malden, Mass., or to the EPF's New York office, 9 East 94 Street, New York 28, N.Y.

in the short person-to-person conversations after such meetings.

The idea of a youth conference which would meet the need of further knowledge and expression was sanctioned at the 1957 EPF Seabury House conference and the experiment was launched from church youth group. From the history club at Walnut Hills High school and from the interracial youth fellowship of the Cincinnati Fellowship House we were able to enlist eight boys and eight girls. Because three girls were Jewish, our approach in presenting pacifism to this group was necessarily a broad one. Our over-all theme was, therefore, religion and war.

Philip Eastman conducted the Saturday evening program. His personal charm and his complete frankness together with his skill in dealing with young people, quickly won him the friendship and trust of the Christian as well as the Jewish youngsters. He emphasized the fearfulness of war. He said that we must believe war can be stopped and that war must be considered "unsanitary" like a dreaded disease. He gave pertinent directions for achieving a change of mind in ourselves and others regarding war and was inspiring and witty in his illustrations. His approach was deeply religious and distinctly Christian. The film, *Alternatives*, was shown before the discussion period.

Indian Speaker

White-haired Richard Keithahn drew comparisons between India's progress and ours in the U.S., spiritually and socially. He pointed out that in opposing segregation, India had achieved in ten years what the U.S. has not accomplished in 100 years, namely, that whereas the former "untouchables" are now sitting in Nehru's

Young People Face World Issues At EPF Midwest Meeting

By Margaret von Selle

*In charge of Midwest Youth
Work for the EPF*

★ Last spring, for the first time in its history, the Episcopal Pacifist Fellowship organized a youth conference at Orleton Farms near London, Ohio. Beginning Saturday, April 11 and ending after the noon dinner on Sunday, April 12, it followed the EPF's 1959 Midwest conference, utilizing the same conference center and enjoying the same generous hostess, Miss Mary E. Johnston, and leaders. These included the Rev. Philip Eastman, secretary of the IFOR in London; the Rev. Ralph Richard Keithahn, president of the FOR in India; the Rev. John Nevin Sayre, secretary of the International FOR for the U.S.A. and the Rev. Richard Fenn of the Church of Our Saviour, Akron, Ohio, conference chaplain.

The need for such a conference had become apparent in

the past two years during which I had conducted youth meetings on pacifism in the Cincinnati churches, the so-called "Trio Programs," at which three pacifists would speak briefly on the subject "Why I am a Pacifist". These informal Sunday evening talks, often followed by the film, *One World or None*, would provoke most lively discussions which invariably had to be cut short for lack of time. It was distressing to observe how deeply the young people of high school age were indoctrinated with the common belief that war was a necessity and inevitable and how little individual thinking was evident. Time was altogether too short to penetrate beyond the area of their defenses against the unpopular and anxiety-producing ideas of pacifism. There could be no doubt, however, that these youngsters wanted to talk about the subject and many thoughtful expressions came out

cabinet and in the Indian Congress, only a few Negroes sit in our Congress and there are none, nor have there ever been, Negroes in the cabinet of a U.S. president. He showed how we might learn from the Hindu religion which created a "mother - centered" society where the needs of the youngest and of the weak are considered first. In the Hindu religion, he said, man has no rights, only duties, and his privileges come with the performance of duties.

Nevin Sayre spoke of the "break-through" which occurs again and again in history with the coming of new ideas and new discoveries of truth, and showed how pacifism is another such break-through with its insight that war must be abolished and conflicts of social groups settled without violence on a globe which can no longer be nation-centered but should be humanity-centered.

Discussion

Although the young people took their discussions upstairs to their rooms Saturday night and continued them into the early morning hours, the majority attended the meditation and Communion at 7:15 Sunday morning. They enjoyed the lovely chapel and the comfort and beauty of Orleton House and the surrounding countryside. By Sunday breakfast they were completely at home with their leaders. Talk at mealtime was alternately hilarious and serious. At Sunday dinner, before we parted, we heard such expressions as "I am going to India when I get through medical school", from a senior girl, and from a 15 year-old Jewish girl: "I have changed my pacifism".

Some weeks after the conference, each boy and girl received a questionnaire asking them to evaluate the conference. These are excerpts from their comments:

Boy, 14: I had a relaxed and delightful time. I learned that the pacifist idea was world-wide and I was very interested in India's independence story. I believe that force need not be used in many places that it is used today.

Girl, 15: It is my duty as a member of God's family to work for peace. Every war is a civil war between God's creatures and it is a sin to destroy his image by the use of violence. I went into the conference without any fixed feelings. It furnished me with many more ideas.

Girl, 17: It was a stimulating and worthwhile personal experience that I will long remember. My ideas have changed remarkably. Tho' still nebulous, I somehow perceive an ideal world where love far out-reaches any other human sentiment. I now find myself trying to understand the wrong-doings of my friends and attempting to exclude bitter thoughts from my mind. So far I am still in the process of fitting these ideas of religion and war into

the proper niches. The conference provoked new thought—and I can go so far as to say that it has changed my attitude from one of adolescent anxiety and doubt to one happier and more hopeful. One reason why the conference was an inspiration is because of the leaders who radiated such love, compassion and complacency. To see them was like stepping into a spring garden. They were the first humans I have ever met who had one foot over the threshold of saintliness. Even if I lack faith and strength to call forth this peaceful conviction, I know that love, not hate, Selflessness, not Selfishness will enable me to fulfill my life's needs. The thing most marked about the people at the conference was this projection of their whole selves — their complete selflessness. How many times does religion speak of selflessness? But these people devote their lives to the task of giving, they are truly and unconsciously the contented ones, so it seems. I am grateful I met them.

EPISCOPAL PACIFIST FELLOWSHIP

1939 - 1960

Prayers for Its Twentieth Anniversary

LORD of all power and might, who rulest in heaven and in earth, and canst turn the hearts of men after the counsel of Thine own will; we humbly pray Thee to awaken in all the members of the Episcopal Pacifist Fellowship such a deep sense of their duty to maintain and set forward the witness of peace, that by their faith and zeal Thy holy name may be glorified, and the bounds of Thy kingdom enlarged, through our Lord Jesus Christ. Amen

Let us go forth into the world in peace; let us be of good courage, hold fast that which is good, render to no man evil for evil;

Let us strengthen the faint-hearted, support the weak, help the afflicted, honour all men;

Let us love and serve the Lord, rejoicing in the power of the Holy Spirit.

And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon us and remain with us for ever. Amen

Fateful Choice Before The Church

IT IS possible, but by no means certain, that the year 1960 will be the year of a historic break-through of emancipation from war. The year 1860 marked the election of Abraham Lincoln to the Presidency of the U.S. and that began the break-through of a nation from slavery. It is no more impossible in our day to have a world delivered from war than it was impossible for the divided United States of 1860 to 1865 to set itself free from slavery. At least a Christian and the Christian Church should not believe that it is impossible.

Of course we should know by now that it is impossible to free the world from war by using, or threatening to use, the instruments of war that we have in 1960. They are the instruments of death, not of Christ. The Lambeth Conference has thrice declared that war is incompatible with the mind of Christ, but the mind of the Church is divided about sanctioning resort to military retaliation although this must mean in Winston Churchill's phrase that "Death stands at attention."

If there is to be a break-through for peace, it can come only by repentance, by renouncing the things of war and becoming God's men and women and God's Church in the things that belong unto peace. The strength from which the Christian must negotiate peace is strength of the spirit, God's Holy Spirit striving for reconciliation, for brotherly community among the nations.

The battle for peace in the minds of men depends at present on there being a big break-through in the methods of peace; and the peoples of the world have a right to look to the Church for clear guidance and mobilization of an irresistible faith that will be stronger than the giant of military nationalism. Mahatma Gandhi of India, Martin Luther King Jr., in

Alabama, the eighteen German nuclear scientists who refused to cooperate with their government in making atomic bombs, and Albert Schweitzer of Africa are forerunners of non-violent ways of deliverance from twentieth century man-made slaughter. But why does the Church hesitate, and for what does she wait?

If we believe that the Church is Holy, Catholic and Christian, does it not follow that she has a vocation from God, now in the time of this mortal life, to engage with her full strength in summoning her members and all men to decide that atomic power shall no longer be used as an instrument of death but that it be solely employed to turn the wheels of civilization and minister to life? Since the Oxford Conference in 1937, the Churches have been content to stand for a dualism which regards all-out pacifism as a legitimate vocation for some Christians but support of the military method as legitimate for other Christians. Thus, the Church has been as a house divided against itself not only in respect to denominational cleavages but also on the life-and-death issue of support of war, of the "morals of extermination", which is the question posed by war today.

The hour appears to be here when Christ is confronting the Church as he once confronted Pontius Pilate with a fateful choice. Pilate's true vocation was to be a just judge. He could not escape it by washing his hands before the multitude and saying, "I am innocent of the blood of this just person". No more can the Church, when the slaughter of millions of just persons and little children depends on the balance of atomic terror, be content to relegate her peacemaking vocation to a minority of vocational pacifists, atomic scientists and intellectuals.

"Quo Vadis", Church?

Episcopal Pacifist Fellowship and the Fellowship of Reconciliation

AUTHORS OF THE FEATURE ARTICLES
THIS WEEK, JOHN NEVIN SAYRE
AND KATHARINE C. PIERCE, TALK
IT OVER AT THE EPF CONFERENCE
HELD AT SEABURY HOUSE

By John Nevin Sayre

Secretary, North American Committee of the IFOR



THE Episcopal Pacifist Fellowship was formed at the Church of the Incarnation in New York City on Armistice Day, November 11, 1939. Its organizing committee met that afternoon in the parish house while the military music of a parade going by on the street outside drifted to our ears. In the evening, a service of dedication was held in the church at which Bishop Paul Jones preached the sermon. It was a solemn service because the second world war had begun although the United States had not yet entered it. As I remember, about 100 persons were present. The declaration to which members subscribed, and which is still the same today, read:

In loyalty to the Person, Spirit and teachings of Jesus Christ, my conscience commits me to His way of redemptive love; and compels me to refuse to participate in or give moral support to any war.

The officers of the EPF elected at that time were:

Chairman the Rt. Rev. William Appleton Lawrence, D.D.

Vice Chairmen the Rev. Elmore M. McKee, Miss Grace Lindley.

Secretary Mrs. Henry Hill Pierce.

Treasurer the Rev. C. Lawson Willard.

Three days after this meeting the EPF applied to the Fellowship of Reconciliation for affiliation and was formally accepted by the FOR council. Both organizations agreed that members of the EPF would automatically become members of the FOR except in the case of an individual member of the EPF who might object. It was our hope that this bond between the two groups would always happily continue so that the EPF would

never be guilty of maintaining a rival pacifist group. I remember one member saying to me that she had devoted much time in her life endeavoring to bring competing Christian organizations together and she was a little fearful lest an Episcopal pacifist organization might someday fall into sectarian error.

Fellowship of Reconciliation

THE Fellowship of Reconciliation from whose Episcopal members the EPF drew its first strength had been formed at Cambridge University, England, by 130 persons on the last four days of 1914, the year when the first world war began. They felt themselves called to a ministry of reconciliation between nations, races and classes by the power of redemptive love as it had been manifested in the life, teachings and death of Jesus Christ. They desired to use every opportunity of working in and through the Churches, recognizing that to the Church especially belongs the sacred duty of proclaiming the unity of mankind in Jesus Christ and of leading in his reconstructive work.

In the first world war, however, the Churches both in England and this country were fighting a holy crusade so that any pacifism in their ranks was heresy. A word about Bishop Paul Jones is in order at this point because of his intimate connection both with the FOR and EPF. The House of Bishops had elected him Bishop of the Missionary District of Utah in October 1914. He gave full devotion to the administration of this high trust and his pacifism was not called into question until after the U.S. entered the war in the spring of 1917. But a few months later an incident occurred which set the hounds of war in full cry on his trail.

ON A hurried visit to relatives in California, he stopped long enough in Los Angeles to speak at a conference of the FOR. Hardly had he finished and made off for a train to Salt Lake City when the Los Angeles police descended on the meeting, broke it up and arrested its leaders. Next morning Associated Press dispatches appeared in Salt Lake City with such lurid headlines as "Swarms of Police Chase Jones" and "Paul Jones Flees Deck of Burning Peace Ship." The district of Utah petitioned the House of Bishops to relieve Bishop Jones of further episcopal duty "because of his pacifist attitude in relation to the present war." After months of delay and investigation, the House of Bishops meeting in New York accepted his resignation as Bishop of Utah. No other charge except pacifism in war time entered into the picture, and Paul Jones remained a Bishop to the day of his death; but throughout these years, General Convention never asked him to undertake another charge.

So it was that in December 1919 the Fellowship of Reconciliation asked him to become its executive secretary, a service to which he humbly and lovingly gave himself for the next ten years. I worked beside him much of this time and fully agree with the tribute which John Haynes Holmes wrote for the Christian Century after his death. Dr. Holmes said: "Paul Jones still lives and speaks. Of all men I have known, there was none more humble — more quiet, gentle, brave. He blew no trumpets, and shouted from no housetops. He simply stood true, at any cost, to the Christ he loved; and Christ came to him and made his abode within his soul. One need not fear for the world while such men live among us."

By the time of the second world war, pacifism as a Christian vocation for those who felt called to it had made real progress in the thinking of the world's Churches. Lambeth had even declared, "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." When, therefore, the U.S. in 1939 went to war again, no voice was raised in our Church to ask that Bishop William Appleton Lawrence be removed from his diocese. In fact, there were several other Bishops who then belonged to the EPF. There was still lots of opposition to conscientious objectors on the part of the government and many others. But this time, the Fellowship of Reconciliation and the historic

peace Churches, when they contended for the human rights of the CO's, got considerable support from the Episcopal Church and other denominations.

Episcopal CO's

DURING the second world war, there were 103 Episcopalian conscientious objectors in civilian public service camps or detached service projects and fifteen more were in prison. The government demanded that men in the camps pay thirty dollars a month for maintenance, which was a real hardship for men with families. The historic peace Churches (Mennonites, Church of the Brethren, and Quakers) then manfully shouldered this load; and the EPF promised these Churches that it would support all the Episcopal CO's who could not afford to pay for their maintenance. Three hundred members of the EPF contributed \$30,000, and the joint commission on conscientious objectors set up by General Convention and headed by Bishop Lawrence, sent out two communications, with a covering letter by the Presiding Bishop, to all the clergy of the Church. 511 persons and 101 churches responded by giving \$10,000, and the balance of several thousand more was raised by further effort and at last paid over in full.

Overseas Work

IN THE aftermath of the war when there was desperate poverty in Germany, George Hogle, youthful member of a prominent Salt Lake City family, who had been a conscientious objector and member of FOR and EPF, devoted himself for a time to assisting a remarkable Lutheran pastor of a 1,000 year-old church near Bueckeburg. Pastor Wilhelm Mensching, who belonged to the German FOR, had refused to say "Heil Hitler" and had helped Jews and preached the pacifist gospel in his parish right through the war. Pastor Andre Trocme of the International FOR in France introduced George Hogle to Mensching.

Shortly before Christmas 1947, a humble member of Mensching's congregation gave him a few hundred marks for "peace work" and on New Year's Day 1948 twenty young folk and twenty older people met with George Hogle and Mensching and unanimously resolved to found a peace center. George interested the EPF in New York, which in turn interested Church World Service, and in November the first shipment of 1500 pairs of shoes arrived for Mensching's village. Freundschaftsheim (Friendship House) stands today

with its three new buildings as an international peace training school directed by Pastor Menshing. To its work the EPF makes an annual donation.

This successful experiment led EPF in succeeding years to send financial assistance to Prof. F. Siegmund-Schultze, chairman of the German committee for conscientious objectors; to Andre Trocme, director of the Maison de la Reconciliation in France; to K.K. Chandy, director of the Christavashram and Boys Village in Kerala, India; to the Japanese FOR for production of pacifist literature; to the Rev. Arthur Blaxall who is chairman of the FOR in South Africa and executive secretary of the Christian Council of South Africa; to Dr. Hildegard Gross-Mayr, a Roman Catholic who directs the FOR center in Vienna; and to Dr. Daniel Lura-Villanueva of Buenos Aires, who edits the FOR magazine and directs its work in Argentina. EPF also sends a small contribution to Honolulu for use by the Rev. Shelton Hale Bishop, now retired from St. Philip's Church in New York but still a member of the EPF executive committee and carrying on for interracial brotherhood.

Furthermore, the EPF has sent out its succession of pacifist apostles, notably the Rev. Artley B. Parson to South Africa and India, and Miss Eleanor Eaton, who went in August to assist in the work of the Rt. Rev. John Sadiq, bishop of the diocese of Nagpur and vice president of the Indian FOR.

In closing this review, of the life and work of the EPF, let me quote a word from Mrs. Henry Hill Pierce, who has been as a mother to the EPF from its beginning: "The EPF is a small unofficial group within the Church who believe deeply that war, any kind of war, and the way of Christ are utterly incompatible, who are painfully aware of their inadequacy for the work they see before them but who know that God can use even the least worthy of his children to carry out his purposes if they but let him."

EPF After Twenty Years

By Katharine C. Pierce
Charter Member of the EPF

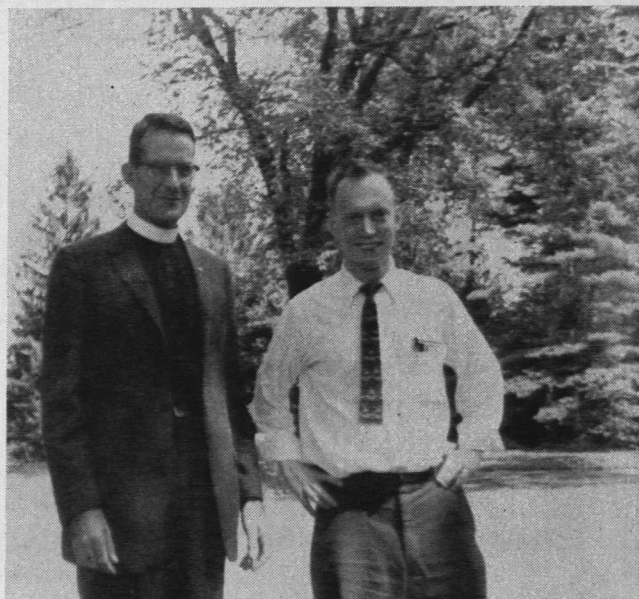
EARLY in 1939 the Rev. John Nevin Sayre called a group of Episcopalians together to discuss how they could witness to their belief that war is contrary to the will of Christ. After several preliminary discussions they decided to

meet at the Church of the Incarnation in New York City in October at the time of the meeting of the National Council. The Rt. Rev. Paul Jones presided. He had been obliged to resign his diocese during the first world war because he was a pacifist. The church was well filled with interested men and women. After the formal meeting a substantial number stayed to discuss the future. The Rt. Rev. W. Appleton Lawrence presided, and the group decided to meet on Armistice Day at the same place to plan a permanent organization.

That meeting was held, and those present decided to form the Episcopal Pacifist Fellowship. Bishop Lawrence was elected chairman with an executive committee consisting of the usual officers, members at large and a representative from each of the eight provinces of our Church. Letters were sent to the entire clergy list to inform them of the existence of the Episcopal Pacifist Fellowship and to ask them to make it known to their congregations.

For the first time in 1940 at the General Convention in Kansas City, the Episcopal Pacifist Fellowship had a corporate communion, held several open meetings with speakers, and maintained a booth with exhibits. The communion service followed by breakfast and the display booth have been continued at all succeeding General Conventions.

The following year Bishop Lawrence invited the E.P.F. to a conference at Bucksteep, the



CHAPLAIN of the Conference at Seabury House was the Rev. Samuel N. McCain Jr. who is also EPF chairman. With him is EPF member Thomas Gates

conference center of his diocese, Western Massachusetts. For the next nine years the summer conference was held there, and since 1950 it has been at Seabury House, Greenwich, Connecticut. It is a three-day conference with a chaplain who has a communion service every morning and distinguished leaders such as the Rev. Theodore O. Wedel, Charles L. Taylor, William Smellie of Perth, Canon Charles N. Raven, Andre Trocme of France, K. K. Chandy of India, and Paul Sekiya of Japan.

The annual meeting, a two-day event in mid-winter, has been held in various places, including Baltimore, Boston, the College of Preachers in Washington, Philadelphia, Springfield, Mass., and New York City, all with outstanding leaders. Since 1953 there has been a mid-west conference in the spring at Orleton Farms near Columbus, Ohio.

During the war the E.P.F. was much concerned about Episcopalian Conscientious Objectors. There were 103 members of the Episcopal Church in the civilian public service camps—52 were college graduates, 34 had done graduate work, and 22 were undergraduate students. When the government allowed detached service projects, many of them served as attendants in mental hospitals or were “guinea pigs” for experiments with malaria, jaundice, typhus, etc. Fifteen went to prison because their draft boards were not convinced of their sincerity. No provision was made for the support of conscientious objectors in the camps, and at the end of the war the National Council authorized raising \$57,000 to repay the service

committees all they had spent for the Episcopalian. Bishop Lawrence was chairman of the committee, and the amount was paid.

Early in the war a register was set up for Conscientious Objectors in the department of Christian Social Relations of the National Council. This was very helpful when the F.B.I. investigated the men, and it continues to be. The E.P.F. has cooperated with the national service board for conscientious objectors and the central committee for conscientious objectors, the Church Peace Mission, and has given some support to the Presiding Bishop's Fund for World Relief, Church World Service, and the American Friends Service Committee. For the last ten years the E.P.F. has also contributed to various overseas projects carried on by pacifists in India, South Africa, Germany, Austria, France, South America, and Hawaii.

Other Projects

SENDING speakers to the seminaries is a regular part of the program to keep the Church informed about the E.P.F., and letters and literature are sent to all members of the graduating classes in the Episcopal seminaries. Advertisements are placed in the Church papers from time to time and an issue of *The Witness* is given over to the E.P.F. each year. The E. P.F. is affiliated with the Fellowship of Reconciliation. There is also a reciprocal arrangement with the Anglican Pacifist Fellowship whereby those who wish may receive the literature of the other organization without cost.

The E.P.F. has two classes of membership, regular and associate, to which all are welcome who sign the appropriate statement: “In Loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love and compels me to refuse to participate in or give moral support to any war”.

Associate members sign the following statement:

“In loyalty to the Person, Spirit, and Teachings of Jesus Christ, my conscience commits me to His way of redemptive Love. I agree that war is monstrous evil and confess the sin, personal and social, which leads to involvement in it; and dedicate myself to the establishment and maintenance of a true peace, advocating such social, economic, and international readjustments at whatever cost to class privilege and to nationalistic prestige and self-interest as may be necessary to remove the causes for war and to abolish it as a fact.”



EPF Conference participants: l. to r. Eleanor Eaton, now working in Naqpur, India; Albert Bigelow, Quaker skipper of the *Golden Rule*, who was the leader; Elsa Walberg, a member of the executive committee and editor of the EPF material in this issue of *The Witness*

Martin Comes For Counselling

By Dale L. Van Meter and David Flower

Vicar of St. Stephen's, Westboro, Mass. and a Student

THE rector sat in his study working over his sermon for the next Sunday. He was attempting to deal with the demands of Christ on the life of the Christian here and now. It was rough going, and it left him frustrated. In the midst of his feeling, as he leaned back in his chair, there came a knock at the door. He remembered that he had an appointment to see a young man that morning, and the time had arrived.

"Come in," he said, as he rose from his chair. The door opened, and a young man of the parish named Martin came into the study. He smiled, and they exchanged the usual greetings. When they sat down Martin quickly came to the point of his call.

"I've been reading my Bible regularly in the last three months. This reading brings many questions to my mind. I look around me, and when I see what's happening in the world today, I begin to get the idea that people don't take things seriously. Jesus tells us to love one another and to turn the other cheek. When I read this, I feel I can't be in the military. What about that? Am I misinterpreting the Scripture? How do you figure it out? Why is it so many people are in the army?" After this outburst, Martin stopped, and waited.

"Martin," the rector replied, "I'm glad personally, that you've been reading the Bible. I wish more people did. Any man who reads the Bible thoughtfully is bound to be upset. From my observation, people don't take the Bible really seriously. You mention, specifically, the problem of war. There have been in the Christian Church, from the very beginning, those who have believed the Christian ethic to be love. They have believed that this love, as seen in our Lord, will not permit a man to fight in any army. People are in the army for many reasons. It may be that they have never thought seriously about this, or it may be they feel this is no contradiction to the Christian faith. Certainly you are not misinterpreting Holy Scripture. Either it proclaims a law of love, or it does not." With this the rector sat back in his chair and waited.

Martin began again: "If this business of relating to people in terms of love and brotherhood is traditionally Christian, why doesn't one hear

more about it from the pulpits of our churches? I've heard a minister preach about our Christian duty to enter the armed forces and defend our country, but I've never heard any clergyman talk about loving our enemies instead of killing them!"

The rector thought for a moment, then began, "The answer to the question of 'why' is a difficult one. It may be that the clergy don't speak out against war because they are afraid. It may be that they feel war is justified, although, personally, I don't see how one can justify war in our present world. Traditionally the Church has held that certain conditions had to exist to make a war 'just'. Many people, theologians included, feel that under present circumstances these conditions cannot exist. There has been, is now, and, I believe, always will be, a place in the Christian Church for the individual to be able to follow the leading of the Holy Spirit in matters such as whether or not to enter the armed forces. The tragedy in the Church today is that too many people want a comfortable (in the worst sense of the word!) religion. They seek the kind of religion that puts on 'rose-colored' glasses and refuse to face the reality of this life with its multitudinous problems calling for decision by each and every Christian."

"If most people have this comfortable, tranquillizing kind of religious faith," queried Martin, "then where does this leave me? I'm out of it, don't you think?"

Thoughtful for a moment, the rector replied, "No, you're not 'out of it'. You may be out of the mainstream, but you are not alone. There are groups within the Christian Church made up of people who think much as you do. For example, have you ever heard of the Episcopal Pacifist Fellowship within our own Church? Or the Fellowship of Reconciliation with which the EPF is affiliated? It is made up of people of various religious persuasions, and gives its members opportunities to share with others in the peace-making to which they feel called. Our Lord did not promise any of us an easy life, Martin, but he did call us to take up our cross and follow him. This is the challenge to every Christian."

"What you say," continued Martin, "makes

sense to me. But then, I agree with you wholeheartedly upon this subject. My question is, how do I explain this to my friends who feel differently? If my Christian faith is to be dynamic and mean something to me, then I must share it with other people."

"You're right," answered the rector. "Life must be an exchange between people. The word 'pacifism' is unfortunate, being construed by many as directly solely 'against war'. It is that, but it is more than that. It is an attack with love on all the inequalities and injustices of mankind. One must share with those who work for better conditions in all areas and for the acceptance of everyone, as a person, regardless of race, creed, or any other difference. When one becomes involved in these constructive efforts—which includes witnessing 'against war', he begins to understand the ministry of love to which we are all called."

At this point in the conversation, Martin shifted in his chair. "What about my draft board? If they call me, I'm going to have to refuse. I just can't reconcile this business of being in the army and being a Christian at the same time. How can I love my neighbor when I'm being trained to kill him. Does this mean I'll have to go to jail?"

"There are several choices open in regard to military training," said the rector. "A Christian may enter the armed forces, he may be deferred as a student, he may go into the reserves, he may become a non-combatant, he may enter the ministry, he may be a conscientious objector, or he may be an absolutist. The absolutist refuses to have anything to do with a draft board and goes, as a matter of course, to jail. I have here, in my files, a folder which sets forth each of these choices. It is published by the Fellowship of Reconciliation. * It answers some of the practical questions you ask. Here, take it with you today, and please be assured I'll be glad to help in any way I can."

Martin took the pamphlet, and then, somewhat hesitantly, began again, "My parents are very upset about my decision. As a matter of fact, my father, who is ordinarily a very strong, masculine type of person, almost cried when I told him I was thinking of becoming a conscientious objector. My decision has set up a barrier

between my parents and me. Yet the Church keeps saying that religion should be a unifying experience for the family."

"Martin," said the rector, "what you mean by 'the Church' may be a number of things. That's a subject for another time. It is true that a number of people within the Christian Church emphasize the 'pray together, stay together' aspect of the faith and forget that our Lord also said 'He who loves father or mother more than me is not worthy of me.' There is bound to be division when convictions run deeply. In your question, there arises the problem of 'who we are', and this relates to where our first loyalty lies. This is to God. When the first loyalty is worked out, one begins to know who he is in relation to other people. There is no sense in a relationship such as this for one to 'pray together' with a family that the family might 'stay together'. This is little more than using God. The Christian conscientious objector is one whose objection to war grows out of his relationship with God. His conviction is a matter of love spelled out in relationship."

"What you say sounds good to me," said Martin, "but the trouble is, most people feel that what I believe is fine, but that it has no connection with real life. They say that it would be wonderful if everyone felt the way I do, but the fact of the matter is that everyone doesn't. Men are hateful and mean as well as loving and kind, and as long as this is true, turning the other cheek is just social madness because it doesn't bring about a practical solution of the problem."

"After all, what is practical?" the rector answered without hesitation. "The Church must never wait for the entire world to become Christian before he trusts the way of love. If he takes Christianity seriously he has no choice but to act upon it now. Our Lord did not promise people ease, comfort, and tranquillity, but he did say, 'Take up your cross and follow me.' This is much the same thing as being a fool for Christ's sake."

Martin got up at this point and said that he had to go, but would be back later to continue the discussion. After he had left the rector sat there, thinking. "There was a man named Martin. He fought in the army of the Emperor until he became a Christian, and then he said that from that day on he would serve in the army of God. This he did. Later, the Church was to give to Martin the name of 'Saint' and a day in the Church's calendar, the eleventh of

* *"Christian Choices regarding Military Training"*
The Fellowship of Reconciliation, Box 271,
Nyack, N. Y.

November. Many years later — centuries, in fact — after the first world war, that same day was to be known as Armistice Day, November 11. And then, within recent years, it was renamed Veterans' Day. Whither mankind? It depends to a great extent—does it not—on all the Martins of our world?"

Talking It Over

W. B. Spofford Sr.

THAT Air Force Manual, the subject of our Story of the Week in March 3 issue, was written by Homer H. Hyde, a civilian who has been in the employ of the air force for eighteen years. He is a choir singer and active layman of Grace Baptist Temple, a fundamentalist church in San Antonio.

He was given material for his guidance in preparing the new material which contained the charge, made some years ago by J. B. Matthews, that at least 7,000 Protestant clergymen were communist sympathizers. So he asked his pastor, the Rev. Bernie Rodgers, if this was true, was told that it certainly was, and was advised to get in touch with Billy James Hargis, a radio evangelist of Tulsa, Oklahoma. The radio preacher sent him a batch of stuff, including his own pamphlet which accused the National Council of Churches and its leaders of "Treason to God and Country." He also sent a booklet by Circuit Riders, Inc., a dissident Methodist group, which stated that thirty of the ninety-five scholars who worked on the revised standard version of the Bible were communist-tainted. Mr. Hyde was impressed and so incorporated long quotations from the pamphlets in the manual he was writing.

How reliable, and responsible, such armed forces publications are apt to be can be gathered from what happened after that. It went to Aaron L. Miller, chief of air police at the Lackland Base in Texas, who gave it what Hyde called "a cursory review." It was then sent to the air training command at Mitchel Field, New York, where it was duplicated and distributed as an instruction manual for reserve non-commissioned officers throughout the country. General J. M. Chappell, assistant chief of staff for operations, Washington, wrote and signed a foreword but apparently didn't bother to read it.

Here are two or three up-to-date "facts" from the manual:

Frederick C. Grant is identified as president of Seabury-Western Seminary. He held that position from 1927 to 1938, when he joined the faculty of Union Seminary in New York as professor of biblical theology, a position he held until his retirement about a year ago.

Walter Russell Bowie is down in the manual as pastor of Grace Church, New York. He was rector of that parish from 1923 to 1939. From 1939 to 1950 he was professor of pastoral theology at Union Seminary, and from then until now has been on the faculty of the Virginia Seminary.

Harry F. Ward is referred to as "the late professor of Union Seminary" — his many friends will get a boot out of that "late" business, for at 85 his younger friends are having a time keeping up with him.

Enough, perhaps, to give you an idea. So with several hundred people on the payroll of the armed services, maybe it is in order to suggest that one or two of them be assigned the job of checking facts.

There is an encouraging side to it all since this number could be filled with protests from religious leaders if we had room. Our Presiding Bishop was one of six to send a demand for retraction; Archbishop Iakovos of the Orthodox Archdiocese of North and South America issued a statement reaffirming "its faith in the National Council of Churches and its leaders"; W. A. Visser 't Hooft, secretary of the World Council of Churches, speaking in Cincinnati, branded the allegations as "complete nonsense" and "stupid accusations." And from Rhode Island comes word that Bishop Higgins sent a telegram to his Senators and Congressmen and other officials "demanding a specific and public apology to the National Council of Churches — for the malicious and unproven statements made in a recently published air force manual."

Similar protests, we suggest, are still in order.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for \$2.50

100 copies for \$4.00

The WITNESS — Tunkhannock, Pa.

Clash of Ideologies Characterize World Youth Festival

By Jean and Hildegard
Goss-Mayr

IFOR Secretaries in Vienna

★ For the first time an international team of IFOR youth took up contacts and gave a testimony at the World Youth Festival, held in Vienna, July 20-August 5, 1959.

Under very difficult circumstances we had to build up the basis for this testimony during the year preceding the Festival. The opposition of the west expressed itself in such aggressive political terms that there was little hope for a constructive testimony of the values of democratic or Christian life. Being ourselves faced with their opposition and antagonism we repeatedly talked with them, trying to lift their position to

a more spiritual and apostolic level.

The IFOR preparatory Conference in which some 30 young people participated (IFOR, Quakers, Catholics) proved to be very necessary. Christian youth in the west, in spite of the idealism that animates its elite, is growing up in a Ghetto, in a privileged position far removed from the problems of hunger, race, communism and nationalism that torment our world. Such a conference, of course, cannot replace the actual experience, but can only lead towards it. As one of our leaders, Ralph Keithahn, affirmed, he had never found in the west a group of young people more seriously at work, more eager at their task.

An evening spent with strongly nationalistic Hungarian students with whom we shared our rooms, was the most realistic trial of our non-violent position during this study week.

Nevertheless the Festival itself thrust our young people physically and spiritually into a situation so far unexperienced that it demanded suffering and sacrifices perhaps greater than they had expected; living and sanitary conditions, hatred and divergencies within some delegations, a sudden awareness of the complexity of the world situation and of the failing of Christians to overcome these problems; a new understanding for the needs of the peoples of the world to whom the west seems egoistic; but, above all, these two weeks — for quite a number of our young people — have been a time of rethinking their own life in view of these tremendous problems, feeling

For A Half Million: Our Thanks

Your seminaries are grateful to report that the sum of \$568,177.94 was received from theological Education Sunday offerings for the year 1959. This exceeds by over \$23,000 the record high of 1958.

Sincere thanks are due to the almost 5,000 parishes and the many individuals who made this record possible. About 1,200 students in the seminaries are receiving a direct benefit from the generous action of the rectors and vestries who sponsored this offering and of the thousands of Church people who responded.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, Gambier, Ohio; CHURCH DIVINITY SCHOOL OF THE PACIFIC, Berkeley, Calif.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH in Philadelphia; EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, Austin, Texas; THE GENERAL THEOLOGICAL SEMINARY, New York City; NASHOTAH HOUSE, Nashotah, Wis.; PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY, Alexandria, Virginia; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.; SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.

the great need for a more profound, more dedicated gift of their lives for the peace of Christ. If these had been the only fruits of our Vienna experience, we could be deeply grateful.

Firm Opposition

Due to the firm opposition of Austrian and other youth of the west to the Festival, the atmosphere was tense throughout, but there were only a few provocations that came from the extreme right. The opposition had information centers all over the city with predominantly aggressive political literature, which did not correspond to the needs and research of the young people attracted by communism: it only accused, but did not provide an ideal close to life. It is regrettable that in this way the Christians of the west let another chance go by to discover and to bring Christ to those for whom religion has become a farce.

Creative work was done, however, by small groups like ours or the Quakers and by individuals who participated in the Festival in one way or other. Our pamphlet "Christians and Peace", produced in six languages, was of great help and in many cases well received, while anti-Communist aggressive literature was often refused.

Our IFOR center was a place of spiritual resource for our group, where we prayed together every day, exchanged experiences and gathered new strength for our testimony. A true and deep spirit of community developed and made us feel like one family in Christ.

Believers' Day

The Believers' Day meeting of Christians proved to be one of the important meetings of the Festival. Though we were not even observers, the Communists had put their confidence in us in the selection of speakers: not a single speaker

was imposed upon the meeting, nor did they make use of the name of our movement. The President, Ralph Keithahn, and the speakers, Pfarrer Mochalski and Michael Scott, were pacifist Christians; they expressed authentic Christians thinking. Ralph Keithahn succeeded through his radiating Christian faith to keep throughout the six hours of the meeting—even in times of intense controversy between extreme left and right—an atmosphere of calm and peace; and, as he said, he felt the power of prayer in the hall that came from those who struggled with him to turn hatred into peace. Everyone was given an equal opportunity to speak: Protestants, Catholics, Quakers; the right, the left, the pacifists; there were bitter accusations and contributions lacking truth—but it was the first time that such an open discussion took place at a Festival. And if it brought out differing opinions even inside the Christian camp, it revealed nevertheless the deep conscious concern for peace and the great need for a more realistic expression of it in life.

Most fruitful, however, were the personal contacts and meetings organized privately. Here we felt the spirit of God touching hearts: we know of several cases where individuals discovered God through discussions and meetings. A brilliant Russian student exclaimed: "Never before have I found such a high conception of man as you have!" Our young people were in the midst of these discussions, mediating in their own delegations when there were splits, trying to clarify wrong conceptions, leading the discussions again and again on the spiritual level. Moments of disappointment were followed by moments of true comprehension. The Asians and Africans, most of them still believing people, search in Communism for a way

to overcome the misery of their peoples, for their human rights and equality. The example of the rapid development of the Soviet Union into a modern, powerful nation serves as a great ideal for them.

Non-Violence

When we explained the non-violent revolution to them, showing how it serves better the needs of man and society, it was mostly new to them, but eagerly discussed. Again and again we were aware of how the faults of our own western politics are pushing these peoples towards a radical solution. One of our young people brought about a very helpful meeting between Dutch and Indonesians. Another private meeting of importance took place at the center between people from Arab States and Arabs from Israel, discussing ways and means of a reapproachment between the Arabs and of lessening the tensions in the Middle East. Moroccans, Algerians, Israelis—all of them Moslems—asked IFOR to come to work in their countries, and whether they could become part of it!

There were thousands of possibilities—but too few people to make use of them. The hostile attitude of the youth of the west and the Viennese population has only affirmed what propaganda had told the Festival Youth: that Christians are reactionaries. Thousands will go back to their countries with this impression and promote this opinion at home.

We believe that it is true to say our IFOR team has grown inwardly during these weeks. FOR youth that had come to Vienna now know how complex world problems are, what true complaints exist, what prejudices there are and how much hatred; but also we have experienced anew what good there is in men even in those who are atheists. We discovered new

ways of approach, we know more about the aspirations, needs, joys, suffering of mankind; we have come closer to identifying ourselves with that big suffering family of man; and we know today, in view of all these problems, our own fallibility. But before all we know the almighty power of God, his transforming force of love which is the only true hope for all nations, and we feel the need for a more and more complete gift of our whole life for the peace of Christ in and among men.

AIR FORCE MANUAL VIOLATES LAW

★ Government publications which attempt to discredit, and create suspicion against, this country's religious institutions are a patent violation of the first amendment, declared the National Council of Churches' general board in a resolution adopted at Oklahoma City.

"The appearance of edited material," the resolution declared, "prepared and distributed by any agency of the government which attempts to discredit and create suspicion against the religious and educational institutions of this country is a patent violation of the free exercise of religion as guaranteed by the first amendment to the constitution."

An "important issue" raised by the controversial manual, the statement continued, "is how long the American people are going to allow various agencies of government to continue the practice of treating false and absurd charges lifted from confidential files (such as those of the FBI) as material to be seriously used as a basis for security decisions and for official indoctrination of government employees."

While the resolution was being discussed, Hampton

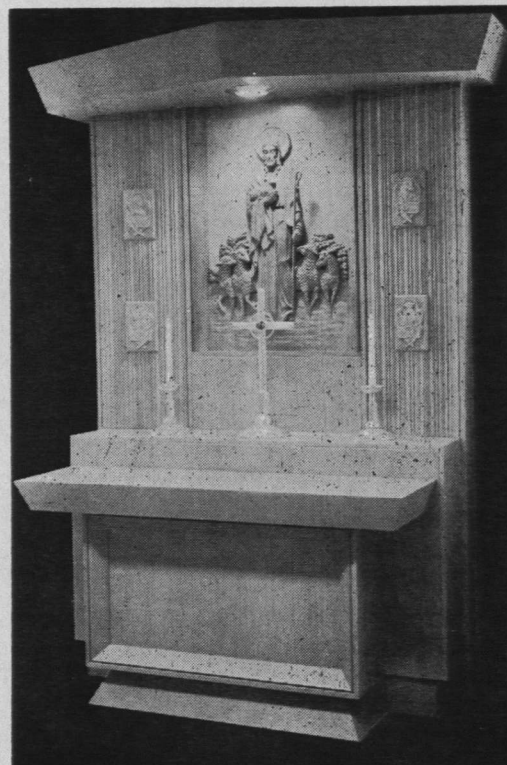
Adams, pastor of Park Avenue Christian church, New York, a general board member, named Carl McIntire of Collingswood, N.J., as being largely responsible for the charges in the training manual. McIntire is president of the International Council of Christian Churches and former head of the American Council of Christian Churches, both ultra fundamentalist groups which in the past have repeatedly attacked

the National and World Councils of Churches for their "modernistic" views and "leftist" leanings.

Earlier at the sessions James Wine, associate general secretary for public relations, declared that the manual could well have been inspired by subversives.

"In their official documents," he said, "whether for training or for other purposes, within the military departments of the

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government, there are those who have attempted on occasion to carry out a completely un-American, in fact a totalitarian, indoctrination of their regular and reserve personnel."

How It Started

An air force reserve sergeant, who is a Sunday school teacher at the Trinity Methodist church in Trenton, N. J., was the man who first brought to public notice the controversial air force manual.

"I never dreamed they would start a Congressional investigation," said Paul Galanti, who called the manual to the attention of his minister, the Rev. G. Stanley McCleave, because, he said, "when I read something I question it."

"The only thing I asked was: 'Were the charges true?'" he said. "And this is what happened — radio, television, an investigation. I was just finding out for myself."

McCleave then phoned the Rev. Garnett Phibbs, secretary of the Trenton Council of Churches who contacted the National Council of Churches in New York City—whose loyalty was impugned in the manual.

Sgt. Galanti said that "the amazing thing is that they printed 6,200 copies of the manual and I was the only one to say anything about it." He said the subsequent furor has resulted in no repercussions affecting his Air Force status.

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★ Students, both American and British, are "terrifyingly cautious," according to George F. MacLeod, founder of the Iona community and a past moderator of the Church of Scotland. He suggested the only bold act most young men perform in their lives is to ask some young girl, "Will you marry me?"

Speaking of youth, he said, "there are no rebels. There are only conformists."

The minister turns a cold eye upon proposals to ordain women which he said were "coming up out of the rear" in Scotland.

"Now that women are emancipated, they say we should forget ancient times and give them an equal part in the ministry as well as in the other professions. However, in ancient times the only profession a woman could enter was the ministry. Yet Judaism re-

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nounced priestesses. To have women in the ministry today is to delay union with the Catholic section of the Church," he concluded. Unnecessary delay to reunion MacLeod, a tireless worker for Church unity, opposes above all else.

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-BACKFIRE-

Emil Oberholzer Jr.

Layman of New York City

Your list of "tips" on relations between clergy and laity, ascribed to the Reverend John Heuss (*The Witness*, February 25), is interesting, for a recent encounter with a young clergyman who called me by my first name but objected to being called by his first name recalled to my mind an almost identical list in some church paper about ten year ago.

The points made have great merit, but certain qualifications seem to be in order. "Have respect for all Holy Orders, whoever the ordained man may be," if carried to its logical extremes, could lead to an abrogation of all critical faculties where the clergy are concerned. To confine the matter to figures of the past, it would mean that we should respect an obvious scoundrel like Alexander VI no less than the saintly Lancelot Andrewes!

The matter of not aspiring "to call the priest by his first name" has a corollary: let not the priest assume that the parishioner wants to be called by his first name on a unilateral basis. I know a number of priests who blithely call every layman by his first name but who are outraged when the process is reversed. Save where obvious differences in age or status other than the fact of ordination exist, I suggest that the clergy refrain from addressing laymen by their first names unless a bond of personal friendship which goes beyond the pastoral relationship and which is not of the superficial "buddy-buddy" variety justifies the mutual use of first names.

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Elizabeth R. Noice

Churchwoman of Gunnison, Colo.

You can't imagine how much *The Witness* means to one in an isolated mission governed by those who are more concerned with giving prestige to the Episcopal Church than in living and spreading Christianity. While I can't go along with all your policies, I do enjoy the depth and breadth of thought represented. Oddly enough I have never seen a copy of *The Witness* except my own. Our last two vicars have been horrified to find me reading anything so "subversive".

I believe Christian disunity is our basic problem, not only abroad but at home, in our efforts to evangelize the typical secular American or Briton. If all Christian clergy were exiled to an island for three years, their congregations would find a way to unity. And the reverend gentlemen, divested of all denominational props and forced into each others' company, would probably do likewise. We of the Anglican Communion are a small but crucially essential part of the Body of Christ, but we cannot fulfill our function if we pretend to be the whole Body.

Meanwhile, we must put our own

house in order. It is heartening to read an article in the *Living Church* on streamlining the Liturgy (i.e. getting back to the simpler Prayer Book service), and to see growing toleration of the good points of "Catholic" practice by low churchmen. We seem to be working out a second Elizabethan Settlement of the extremes of Anglican thought and practice.

Clinton S. Larmore

Layman of Baltimore, Maryland

What is proper to do during the singing of the canticles? To sit or to stand? At one time we stood but now the practice is to sit. I would appreciate your advice.

Editor's Note: It has always been the practice in the Anglican Communion to kneel for prayer, stand for praise, sit for instruction. The canticles are praise, therefore stand. It is news to us that "now the practice is to sit."

William B. Spofford

Managing Editor

That piece of mine on page 14, middle of the second column, should read, "So with several hundred people on the payroll of the armed services writing manuals, maybe etc."

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