

THE Witness

10¢ A COPY

June 2, 1949



ADELAIDE CASE

A valiant worker for peace to whose Memory this E.P.F. number is dedicated

EPISCOPAL PACIFIST FELLOWSHIP NUMBER

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer.
Open daily 7 a.m. to 6 p.m.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector
Sundays: 8, 10 and 11 a.m.
Daily: Tues.-Thurs., Prayers-12:30.
Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., NEW YORK
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer - 1st Sunday, Holy Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy Communion.

THE CHURCH OF THE ASCENSION

5th Ave. and 10th St., NEW YORK
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN

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

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

ST. LUKE'S CHURCH

435 Peachtree Street
The Rev. J. Milton Richardson, Rector
Sundays: 9 a. m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; William B. Schmidgall, News Editor; Kenneth R. Forbes, Hugh D. McCandless, George H. MacMurray, Benjamin Minifie, John M. Mulligan, William B. Spofford, Jr., Sydney A. Temple, Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Walter N. Welsh.



CONTRIBUTING EDITORS: Frederick C. Grant, Book Editor; F. O. Ayres, Jr., L. W. Barton, D. H. Brown, Jr., Angus Dun, R. S. M. Emrich, T. P. Ferris, J. F. Fletcher, John Gass, C. K. Gilbert, C. L. Glenn, G. C. Graham, G. I. Hiller, A. C. Litchenger, C. S. Martin, R. C. Miller, E. L. Parsons, J. A. Paul, Rose Phelps, Paul Roberts, V. D. Scudder, W. K. Russell, W. M. Sharp, W. B. Sperry, M. H. Shepherd, Jr., C. W. Sprouse, J. W. Suter, S. E. Sweet.



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, Bishop Lane W. Barton, Chairman.



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.

SERVICES In Leading Churches

CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.
Sunday: 8, 9:15, 11, 7:30.
Wednesday: 7 and 9:30.
Thursday: 9:30.
Holy Days: 9:30.

ST. JOHN'S CHURCH

Colonial Circle-Lafayette Av., Bidwell Pky.
BUFFALO, NEW YORK
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

ST. PAUL'S CATHEDRAL

Shelton Square
BUFFALO, NEW YORK
The Very Rev. Edward R. Welles, Dean
The Rev. Robert R. Spears, Jr., Canon
Sunday Services: 8, 9:30 and 11.
Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL

DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30 p.m. recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

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

CHRIST CHURCH CAMBRIDGE

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

TRINITY CHURCH MIAMI

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

TRINITY CATHEDRAL NEWARK NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean
The Rev. Richard Aselford, Canon
The Rev. Benjamin F. Axelroad, Jr., Ass't.
Sunday Services: 8:30, 9:30, 11 a.m. and 4:30 p.m.
Tuesday through Friday, and Holy Days: 12:10 a. m.
The Cathedral is open daily

ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT

Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

CHRIST CHURCH

NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND

ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

SECOND STREET ABOVE MARKET
Cathedral of Democracy-Founded 1695
Rev. E. Felix Klotman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

CALVARY CHURCH

Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

A Gleam of Peace in Germany Instituted by Pastor

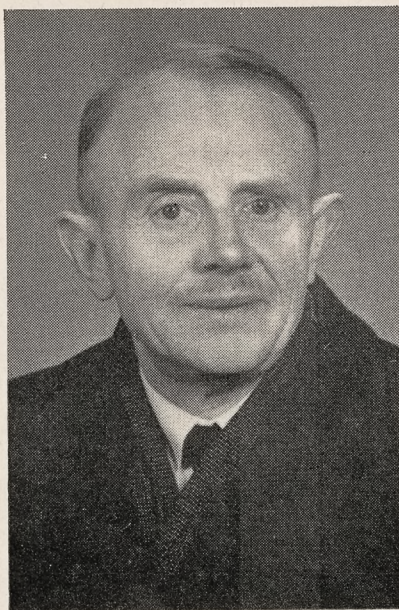
**Gifts from Episcopal Pacifist Fellowship
Aid in Maintaining Friendship House**

BY
GEORGE HOGLE

★ Among the myriad of small red-tiled farming villages in the lovely rolling Weser River country near Hannover, Germany, there is one called Petzen which stands out and inspires in the way a great musical genius soars beyond the level of mediocrity about him. Only to pass through it one would see the same dung-heaps in the neat courtyards, the same barefooted children and stolid peasants, very intent upon their problem of eking out mere subsistence, and the evidences of a village swollen to double its population by German expellees from the east. But to spend a day there, or more happily, several weeks, one would catch a spirit, a dynamic coming right from the grass-roots. It is a place where many of the farmers, the railroad conductors, the shopkeepers, the tradesmen (who were no sycophants in Nazi times), in their quiet way believe and live out their highest Christian ideals. The leadership of this grass-roots movement for the past twenty-three years has been the village Pastor, Wilhelm Mensching, with the support of such men as a carpenter, now mayor of Petzen, and a farmer, now a Socialist leader.

After several years as a missionary in German Africa and

having been brutally treated as enemy internees of the Belgians and English in World War I, Pastor Mensching and his wife finally returned to this small Lutheran farming community.



WILHELM MENSCHING
The Village Pastor of Petzen

He had one consuming mission in life—to create understanding between peoples—of different races, classes and nations. An authority on the Negro, he wrote books on interracial problems. He became a leading figure in the German Fellowship of Reconciliation. Always he in-

spired his parishioners to a deepened vision of the meaning of the brotherhood of man.

When Nazism came, he realized its insidious potentialities, and during its reign never compromised, never heiled to Hitler. At the same time the names of Hitler, Churchill, Stalin and Roosevelt were posted at the foot of his bed, and he prayed regularly for each. He preached pacifist sermons from his pulpit even during the war—voted “no” in the elections while his family risked their lives in befriending Jews and foreigners who were forced laborers or P.O.W.’s. There were many house searches by the Gestapo. That he is still alive is probably due to the loyalty and love of the townsfolk for him; even the Nazi mayor, he discovered years later, defended him before a high Gestapo official.

After the war, he was attacked, beaten, and robbed by Russians. In answer to this violence he says: “We must live and act so as not to bring out the violence in others. We must not fail to be firm and steadfast in our highest principles. But we must be reconcilers. When evil men see that they are faced with love and not violence, the fear-paralysis for their own security leaves them and they are open to the working of constructive counter-influences.”

It was to Pastor Mensching’s village then early last spring that there arrived one day in the lovely old yard of his house a truck carrying fifty-one sacks of shoes, a long-anticipated gift from the Episcopal Pacifist Fellowship in America. He rushed in to put on some old clothes and, with his son and a helpful neighbor, unloaded the truck

and stored the sacks securely away in the attic.

To him it seemed only appropriate that there should be a service of thanksgiving at which the whole village could be told of the gift. With the announcement of the service, however, the news spread like wildfire, and people started coming immediately to plead for shoes. Three representatives from the village's 1,500 propertyless German refugees from the east came, too, fearful that their people might be omitted.

On the following Sunday evening the little 900-year-old church was filled to overflowing. Many came hoping they could get shoes; some of the children were barefoot. Pastor Mensching introduced me as a representative of the EPF, and asked me to make the presentation. Although grammatically weak, my German was good enough to tell them in their own language first what the Episcopal Church was, and that there were in this body a few hundred people associated together who tried to dedicate themselves fully to the way of peace and to take the teachings of Christ seriously, even in wartime. It was good to be able to say something about the opposition to the war and to the terrible bombing of their open cities, of trying to assist minorities in our own country and, finally, of wanting to hold the hand of friendship and aid out across the water to people whom we had never considered enemies.

I explained that the EPF wanted to help in this community where it knew that Pastor Mensching and loyal followers were trying to carry out this same message of brotherhood. This token of their friendship finally had arrived in the form of a ton of used shoes. Compared to the vast need in Germany today, or in Petzen, it was small, but it came with heartfelt greetings.

A murmur rippled through the congregation. Most of them knew there were shoes but not that there would be so many. In one of the great German hymns of thanks that followed, one could, indeed, feel the spirit of gratitude. The mayor, tall, fine-looking and with large, worn carpenter's hands, accepted the gift on behalf of the village. Like the simple, kindly folk they all were, he expressed in short and simple words how deeply they felt about this gift, and especially acknowledged how much Pastor Mensching's being there meant to the whole village. Recalling that the Pastor had sometimes been misunderstood and even bitterly attacked, he said that the people of Petzen now saw clearly that if only many leaders in the Church had stood out as he had, the terrible war and the vast, nameless suffering that came with it could have been avoided.

"Love Your Enemies"

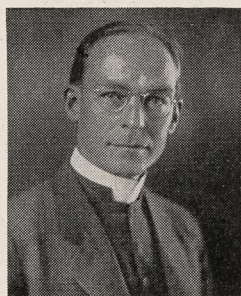
Then Pastor Mensching spoke of the deep Christian implications of this gift, declaring that

here was a great demonstration of the way of Jesus to "... love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you." Their own country had just come out of this fearful war that had left behind it so much hatred in many people; but now they were called upon to think again of the Christian message and of healing these wounds in the world.

During the following days, Sunday-school teachers distributed the shoes and gave the message of the EPF to many who did not attend the service. I talked to some of the people and felt that here in this community an idea was taking even deeper root. Before long a group of young people suggested holding an international FOR conference at Petzen.

The idea caught on rapidly, and in a very short time it was organized, no small thing for a simple farm community. There were no facilities for lodging or feeding a large group of visitors but families offered to take one or two or even three people into their already overcrowded quarters.

At last, on a beautiful spring weekend, there came together about thirty people, mostly young, who had been selected by FOR groups throughout Germany to come to this very special conference, plus another several dozen from the surrounding villages. There were international guests, including Nevin Sayre, Prof. Siegmund-Schultze, and people from England, the Scandinavian countries and Holland. For five days there were extraordinarily good meetings and a growth of fellowship among the participants. As with other FOR conferences in Germany, many of the young people went away saying that this had been one of the important experiences in their lives and that they had found something really significant for which to work.



Wolcott Cutler of Charlestown, Mrs. Henry Hill Pierce of New York and Dean John W. Day of Topeka are prominent in the affairs of the Episcopal Pacifist Fellowship.

Training for Peace

All this time there had been stirring in the minds of Pastor Mensching and a few others the idea that if this message were to be spread more effectively there must be new and even better ways of doing it: that there should be a place where young people especially could be trained and thoroughly disciplined as "peace soldiers." Finally, one evening, out of a well-attended FOR meeting, there came the idea that such a peace school should be started there in Petzen.

With even personal subsistence a problem, such an undertaking seemed almost folly, even though they knew that the same sort of difficulties had faced Andre Trocme and Edouard Theis when they started their international school in Le Chambon, France.

It was the sheer devotion of the simple village folk that gave the newly elected board of directors courage to keep at it in the following difficult weeks. A small area of land, which in Germany now is almost unobtainable at any price, finally was secured. Through the assistance of a British youth activities officer the material for four Quonset huts was obtained. Bricks were donated by a Jewish friend who had been in a concentration camp and in spite of it wanted to join in this effort for education toward peace and nonviolence. English Quakers gave blankets, utensils and other necessities, and from another public source a stove and a number of cots were obtained. Finally adults and young people in the village gave sacrificially of their work in planting a garden and building the first two huts.

The new school was to be called *Freundschaftsheim*, which means Friendship House. On the board besides Pastor Mensching were a pacifist lawyer who had been a high government official in nearby Buckeburg, the leading farm official of Petzen, a successful lib-

eral businessman, another pastor, and other recognized people in the area. The plan for *Freundschaftsheim* was that young people from Germany and from abroad would come there for a period of weeks or months, as "Peace Volunteers" and live in the still rather primitive huts. Their program would be fourfold:

1. In playing, singing and in other recreation together there would develop an enduring joyous spirit that would also help to break down any barriers they might at the start have felt toward one another.

2. There would be hard work together in developing a garden and new gardening methods for worn-out land, making more buildings for the school, and in other physical and social work together.

3. There would be study together where, with visitors from other countries or from their own neighborhood, they could have lectures, read important books together and discuss world problems in the light of nonviolence and Christian pacifism.

4. Finally, the whole would be grounded in a joint exploration of fundamental religious truths and the participation in a common prayer-life together. It was not to be the ordinary kind of school where one gets credits, but rather an experiment in trying to set up perhaps the European equivalent of a Gandhi ashram. It was hoped that from this place young people would return to their own communities as well-disciplined and educated workers for peace. There, they could be the nuclei of peace cells that could put new dedication and vitality into the peace movement of Europe.

The First Volunteers

July saw the completion of the first hut and the arrival of a half-dozen of the first young volunteers, mostly from the nearby villages. Soon, however, came a young Danish pastor,

four young Englishmen from a workingman's college in Birmingham, a music teacher from north Germany, two English Quaker girls and an orphaned, wandering youth—the kind of which there are so many in Germany today. Pastor Mensching's very gifted daughter, Hanni, had just returned from six months of study in Quaker schools in England to take over the leadership. It was also expected soon that an extraordinarily fine Quaker couple, the Seutemanns, from Bad Pyrmont, would come to be house-parents. For them and for the development of the school, however, it would be necessary to build at least one real house, for which money would be needed.

But the *Freundschaftsheim* ran into difficulties at once through the currency reform, which occurred in June. A sizeable amount of money had been collected for the school, but with the reform had to be turned in at a ratio of ten old marks to one new! There will be more small contributions from friends throughout Germany, but it will be difficult from these sources to raise enough for current operation, let alone to build the house. But, while the money



SYDNEY TEMPLE, JR.
General Secretary of the E.P.F.

comes in slowly, the work goes on.

Meanwhile, the EPF, which had pledged \$2,000 to Petzen for the year 1948, agreed that the second \$1,000, if available, should be used no longer for sending relief supplies which are not now so urgently needed, but for the very needed support of Freundschaftsheim. Should such outside support continue, it will, I am certain, be aiding one of the most significant works for peace in Europe today, and bring closer the realization of another of Thomas Kelly's "glorious colonies on a hill" as is now at Le Chambon, France.

I know of few people who have a greater concern or vision for the solution of the East-West problem than Pastor Mensching. The association and support from devoted friends abroad reinforce him and his work, so that he wrote recently: "Above all, however, the ties with you, my friends, are something like the bread and water of my life . . . (The material aid which you gave us is great, but) an even greater service for us would be



PASTOR MENSCHING
Outside his nearly 1,000 year old church

if you could help to send young foreigners here as peace volunteers, and especially a young, devoted person who could stay here indefinitely, not only living with our young Germans but helping to lead them. We have seen that we can learn from you, and in the deeper things.

. . . Especially do all in our house send to you, our friends over there, our warmest greetings and heartfelt thanks for everything that you have been and are still to our souls. Thy Wilhelm Mensching."

Still more recently, as a token of his deep appreciation of this support of the EPF, Pastor Mensching sent its honorary chairman, Bishop W. Appleton Lawrence, a beautiful wooden offertory plate in the center of which was a carved likeness of the nearly thousand-year-old church and the rim of which bore the appropriate scription, "My peace I give unto you."

Any reader of The Witness who is inspired by the work for peace of Pastor Mensching is warmly invited to participate. Any gifts sent to me at the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y., will be forwarded. In addition, anyone desirous of actual participation as a volunteer in Petzen is invited to write me.

NORTH CAROLINA FAILS TO ELECT

★ Twenty-five ballots failed to elect a coadjutor for the diocese of North Carolina, so the exhausted delegates went home, either to be called back for a special convention, or to continue the balloting at the 1950 convention. There were nine men who received votes, with three of them tying things in knots: James S. Cox of Winston-Salem, Francis Craighill Brown of Southern Pines, and Gray Temple of Rocky Mount.

WORLD COUNCIL TO MEET

★ Bishop Angus Dun of Washington will be in England next month to attend the meeting of the central committee of the World Council of Churches, meeting at Chichester, July 9-15. The meeting is to put into action on a world scale the principles established by the Amsterdam Assembly last summer.

JORDAN SPEAKS IN SOUTH

★ National Council's Robert Jordan was the headliner at a meeting of twenty-six members and associates of the department of promotion of the 4th province, meeting May 18 at St. Luke's, Atlanta. He reported on the financial status of "Great Scenes" and then outlined a plan for restoring the program without financial risk.

W. Ted Gannaway, chairman laymen's work in the province, told of plans of public relations. Bishop Walker of Atlanta described plans for the southern Episcopal radio hour, with the National Council asked by those present to provide the funds for at least another year. Bishop Henry of Western North Carolina presided.

FINANCIAL NEGLECT IS FLAYED

★ Delegates to the convention of Minnesota, meeting at Red Wing, were flayed by a native of India for being tightwads as far as Church giving is concerned. The charge was made by M. V. George of Travancore, India, who is at present in an America college as the first step toward the ministry. He said that the congregation of which he is a member has about 250 families. The average family income is about \$25 a month out of which they give 10% to the Church.

CHURCHES UNITE ON WHITSUNDAY

★ Six churches of the Meriden area of Connecticut will unite for a service of holy communion on Whitsunday held in Hubbard Park. The churches are All Saints' and St. Andrews, Meriden, St. Paul's, Wallingford, St. Peter's, Cheshire, St. Paul's Southington. It is expected that well over 1,000 will attend, with a choir of about 200. It is to mark the 400th anniversary of the Prayer Book.

EPISCOPAL CHURCH NEWS

ADELAIDE T. CASE MEMORIAL FUND

★ Although the letters for the Adelaide Teague Case memorial fund in Christian education were only sent out a few weeks ago, there have been many contributions. It has been most encouraging, because the contributions have ranged from one dollar to several thousand, and most of them have come from the clergy and women Church workers, or lay volunteers of the Church. Even more gratifying have been the accompanying letters and notes which have spoken with warmth and affection of Adelaide Case and her lasting contribution to the Christian education of the Episcopal Church and other churches.

It will be recalled that this fund is to be administered by the Episcopal Theological School in Cambridge and is to be shared by this School, Union Theological Seminary and Windham House, the national graduate training center for women of the Episcopal Church, in New York. The fund is to be flexible so that it may be used for graduate study in the field of Christian education, by either men or women, or for special lectures and seminars in this broad field. Additional contributions may be sent to the Episcopal Theological School, Cambridge, or to Mrs. Allen K. Smith, treasurer, 28 Fernwood Road, West Hartford 7, Connecticut. All checks should be made payable to The Episcopal Theological School and designated for the Adelaide Teague Case memorial fund.

KANSAS URGES DP ACTION

★ The convention of Kansas voted to raise \$25,000 with which to complete the towers of Grace Cathedral, Topeka, as

memorials to the late Bishop and Mrs. Wise. It also approved a gift of \$3,000 toward the construction of a building at St. John's Military Academy at Salina.

There was considerable discussion on a resolution offered by Dean John W. Day on displaced persons. It called for the elimination of all percentage quotas; removal of job and housing requirements; removal of all clauses of discrimination; extension to include 400,000 in four years; adequate funds for the commission. There was opposition but the resolution finally passed.

A feature of the convention was a service at which the Rev. E. Victor Kennan of Baltimore was the preacher, and a choir of 200 furnishing the music. Kennan and Dean Sprouse of Kansas City were the leaders at a conference on the Prayer Book and evangelism, held at St. James, Wichita, where the convention met.

General Convention deputies: Clergy, Samuel E. West, John W. Day, Charles R. Davies, Maury Jones. Lay, Robert Millar, John R. Prichard, William M. Beall, Harold M. Glover.

Triennial delegates: Mrs. William H. Poole, Miss Roma L. Greene, Mrs. J. R. Prichard, Mrs. James G. Stewart, Mrs. C. A. Rubick.

MINNESOTA TO ELECT

★ Election of a suffragan for Minnesota will take place in September at St. Mark's, Minneapolis. Plans for election at the regular convention, meeting on May 17-18 at Red Wing's Christ Church, were postponed since the committee to receive nominations was unable to report. The convention recommended, by resolution, that each parish sponsor a displaced person or family resettlement in the state during the coming year.

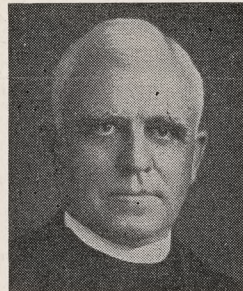
COMMENCEMENT AT BERKELEY

★ The Rev. Francis B. Creamer, formerly rector at Grosse Pointe, Mich., was the alumni preacher at the Berkeley Divinity School commencement, held this week in New Haven. The address at the commencement was by Herbert Brucker, editor of the Hartford Courant.

BURROUGHS ELECTED IN OHIO

★ Nelson Burroughs, rector of Christ Church, Cincinnati, was elected bishop coadjutor of Ohio at a special convention held May 19 at Trinity Cathedral, Cleveland. The clergy nominated him to the lay house on the second ballot by casting 52

(Continued on Page Eighteen)



Dean Paul Roberts of Denver, William Marmion of Birmingham and Walter Mitchell, retired Bishop of Arizona, are among the leaders of the Episcopal Pacifist Fellowship.

EPISCOPAL CHURCH NEWS

POSITIVE PEACE-MAKING OF E.P.F.

★ A year ago the special issue of *The Witness* marked the beginning of the drive to collect signatures for a petition to the Lambeth Conference. As a result of that campaign 1,179 signatures were sent from the American Church to be added to 7,000 from other parts of the Anglican Communion. The petition requested the bishops to renew the statement made in 1930, that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." That statement was included in the resolutions of the Lambeth Conference of 1948, whether as a result of the influence of the petitions, the words of peace leaders like Bishop W. Appleton Lawrence, or the sympathetic chairmanship of Bishop G. Ashton Oldham in the section on "The Church and the Modern World."

Since that time the activities of the E.P.F. have been directed into channels which were concerned with positive efforts at peace-making. The first and continuing project is the support of a peace school in Petzen, Germany, described in this week's "Story of the Week." The second major undertaking of E.P.F. was to hold peace panel discussions in the seminaries of the Episcopal Church. The aim of these meetings was not to make converts for pacifism, but to present the problems of war and peace to the members of the student body for their serious consideration. The first meeting was held at Berkeley with John Nevin Sayre, chairman of the International F.O.R., Prof. Roland Bainton of Yale Divinity School, Lawson Willard, chairman of the E.P.F. and Sydney Temple, general secretary of the E.P.F., on the panel. Dean Ur-

ban called the meeting one of the best evening discussions which had been held at the school. Bishop Lawrence and Adelaide T. Case conducted the session at the Episcopal Theological School at Cambridge. At Seabury Western Dean John Day of Topeka, Kansas, and the general secretary presented the subject and led discussion.

The peace panel at Bexley Hall was under the leadership of a member of the faculty, Prof. Oscar Seitz. John Yungblut, rector of St. Thomas Church, Terrace Park, Ohio, and the general secretary completed the panel. The students were so enthusiastic about the subject that they phoned the president of Kenyon College in the middle of the night, requesting that a similar meeting be held at the college on the following day. The session at General Seminary was led by Bishop Lawrence and the general secretary. The dean of the seminary and several of the faculty members entered the lively discussion of the evening. Discussion of the subject continued heatedly for many days, according to reports.

Prof. Clifford L. Stanley, member of the faculty at Virginia Seminary, was on the panel there, together with Bishop Lawrence and the Rev. Wm. H. Marmion of Birmingham, Ala. On the same night a session was held at the Philadelphia Divinity School with Lawson Willard, Norman Leamy, a layman of Philadelphia, and Dr. Stanley Leavy, a psychiatrist and member of the faculty of Yale University. The Rev. Wm. H. Marmion was in charge of the discussion at Sewanee and Prof. Chas. F. Whiston at the Church Divinity School of the Pacific.

The current project of the Fellowship is the publication of a collection of essays on the responsibility for and the possibility of peace today. This col-

lection, titled "Peace is Possible," is being published in memory of Dr. Adelaide T. Case. The royalties will go to the Adelaide T. Case Memorial Fund for Religious Education. This is to be the first volume of the kind in which all essays are written by members of the Episcopal Church in America. The book is announced on the back page this week.

ATLANTIC PACT OPPOSED

★ Eight Episcopal clergymen were among a considerable number of church people to vote condemnation of the Atlantic Pact. It was in the form of a resolution adopted at a meeting on the Pact held in Boston at the call of twenty-four ministers. The resolution states: "Believing that the North Atlantic Pact will weaken the United Nations; believing that the signing of the Pact will make military might the determining factor in international relations; realizing that the rearmament required by the Pact will be carried out at the expense of the health, education and expanded social services so needed by the people of all nations; we hereby urge that the North Atlantic Pact be not ratified. We urge further that the hearings on the Pact be continued and extended as long as necessary to provide an opportunity for all who wish to testify to be heard."

Among the sponsors of the conference, and for the resolution, were Bishop Lawrence of Western Mass., Wolcott Cutler of Charlestown, Joseph Fletcher, professor at the Episcopal Theological School, Kenneth DeP. Hughes of Cambridge, David R. Hunter, director of religious education of Mass., Warren McKenna of West Roxbury, Robert Muir of West Somerville, George L. Paine of Boston.

EDITORIALS

Episcopal Pacifist Fellowship

IN this issue of *The Witness* we are according to the Episcopal Pacifist Fellowship the privilege of expressing at some length, in several articles, its convictions on the most pressing subject of the day,—the maintenance of world peace. As in the case of all contributed articles, the writers are giving expression to their own opinions and not necessarily the opinions of the editors.

The subject of pacifism is of much wider interest today than was the case a generation ago.

Its principles are given much more serious consideration by more kinds of people because the devastating quality of modern total war is universally recognized. During World War II the convictions of Pacifists were given much more understanding tolerance by the public, especially the religious public, than was the case in the first World War. This was due to a variety of causes. The patient and persistent teaching and propaganda of international organizations, like the Fellowship of Reconciliation, made a deep and lasting impression on all Christian communions. The world-wide relief work of the Society of Friends, with the resulting confidence in the Society by enemies and allies alike, played a vitally important part. But probably the greatest single factor in winning a sympathetic consideration for the ideals and accomplishments of pacifism was the long and successful campaign of Mohandas Gandhi in India, which resulted in a very general recognition of his spiritual and political greatness. The logical sequence of all these factors was the changed attitude of the religious public to conscientious objectors and to pacifist clergymen. So far as we can recall, no parish clergy were forced out of their positions because of outspoken convictions as pacifists, which is a happy contrast to the active persecution which such clergy endured all through the first World War. As to our conscien-

tious objectors, although there was unfair treatment of individuals at all administrative levels of the conscription machine, the draft law did definitely recognize their status and make provision for honoring it by providing an alternative to military service in peaceful work contributing to the national well-being. This was a notable advance in the process of protecting civil liberties.

There is, of course, a wide divergence of opinion among sincere Christians both about the validity of the pacifist position and about its practical value in today's distraught and fear-

ridden world. To us there seem to be several definite and distinct ways in which the propaganda and the sincere practice of pacifism are of quite substantial and creative value to the world today.

In the first place, it is a most effective goad to Christian thinking on the problem of modern war and of national economic and political responsibilities. It is bound to pose again and again the old question of how much truth there may be in the slogan "Patriotism is the last refuge of the scoundrel." And pacifist propaganda certainly serves as one of the greatly-needed counter-irritants to the tireless eloquence of the militarists which has created an atmosphere of fear which is almost suffocating.

Again, the pacifists, like all militant minority groups, are serving as a continuous challenge to American democracy in the area of civil rights. Although its accomplishments in this field were notable in the period between the two World Wars, it had better not rest on its laurels, for there are abundant evidences that a military-minded government is cracking down on conscientious objectors more vigorously than during the late war. The provisions of the present draft law make this almost inevitable.

Possibly the most important contribution of all which organized pacifism can make to the world of 1949 is by forcing the citizenry in gen-

"QUOTES"

THE real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen already. . . . It is impossible that the old conditions, so shaken and broken, can ever be repaired and stand just as they stood before. The time has come when something more than mere repair and restoration of the old is necessary. The old must die and a new must come forth out of the tomb.

—PHILLIPS BROOKS

eral to face the stubborn fact that modern total war, because of scientific developments, is absolutely self-defeating. Regardless of what any of us may think of theoretical pacifist absolutism, any group of citizens whose propaganda and whose uncompromising activities helps even a few persons to straighter thinking about the nature of total war and the crying need to do something about it ought to have our blessing and our thanks.

If we take a very, very long view,—perhaps so long a view that it must be called merely academic—we might say that just in proportion as the absolutist principles of pacifism make converts, will national authorities everywhere be forced to transform foreign policy because of a recognition that they can no longer count on a sufficient supply of cannon-fodder because the rank and file of young men will refuse to be so

used. All this, of course, sounds quite utopian, but there are strange and significant mutterings among the populace of western Europe today, where the abominations and tragedies of war are vividly evident, which are beginning to make military authorities seriously doubt whether, after all, they can count on today's youth to furnish the material for mass armies, even with American armaments and atomic bombs to go with them.

And so we say, quite heartily, "God bless the Episcopal Pacifist Fellowship,—and all other militant lovers of peace." We may not subscribe to all their principles and programs, but we do believe that the net result of what they stand for and what they do will help to stem the tide of military hysteria washing us on toward the terrible catastrophe and actual nemesis of a third World War.

Looking Back on C. P. S.

BY

FREDERICK E. KIDDER

Layman of Berkeley, California

THIS matter-of-fact statement appears in the middle of the page in my diary assigned to May 17, 1941: "My 'order to report for work of national importance' came in the morning mail. On June 2, a group of 17 of us inaugurated Civilian Public Service Camp No. 2, operated by the American Friends Service Committee, near Glendora, Calif. So the C. P. S. program began for me . . . a system of alternative service for men opposed to combatant and noncombatant military service (Class IV-E). Before the 150 camps and special units were closed at the end of 1946, almost 112,000 men had been enrolled, only 88 of whom were Episcopalians.

It would be impossible to give the experience of a "typical" conscientious objector. All races, religions, economic groups and educational backgrounds were represented, and the men participated in a wide variety of projects of differing utility and interest. Only one aspect of our life was common to us all: our status. We were assigned to "work of national importance under civilian direction." That work was performed year-in, year-out, and for it we have never received any remuneration whatsoever.

Some called C. P. S. "involuntary servitude"; others euphemistically spoke of themselves as

"dollar-a-year" men; a few were able to convince themselves, because of the nature of their project or their own faith "that sees beyond the years," that they were in fact privileged to serve at least a part of the one human family in some significant way. All of us had to depend on our own funds while they lasted and then on the peace churches (Friends, Brethren and Mennonites) and the pacifist fellowships (like the E.P.F.) for food, clothing, shelter, and all the other needs of life.

My own experience was unusual in many ways, and I know that I was one of the most fortunate of the C.O.'s. My period in C.P.S., over four and a half years, gave me time to work in camps in California, Indiana, Florida, and Puerto Rico, and the work I did varied from post-hole digging and tree-planting through laundry, cooking, field and laboratory work for the forest service, director of a rural public health program, teaching, office secretary, and assistant director.

At Glendora (Camp No. 2) we worked with the forest service in the 17,000 acre San Dimas experimental forest in a comprehensive research program in watershed management for the southern California region. After eight months I was transferred to Lagro, Ind., to train with the first

team selected to go to China. When passports were denied us, we worked with the other campers in the northern Indiana soil conservation program. For about a month a special assignment was to aid the victims of a tornado at Goshen, Indiana.

In June 1942 my application to do rural reconstruction work in Puerto Rico was approved, and another camper and I drove a truck of medical supplies from Indiana to Florida. While the initial group of eleven C.P.S. men waited in Florida for transportation to Puerto Rico, we joined the Crestview camp (No. 27), where we combined training for our prospective work in the West Indies with participation in the camp's hookworm control project.

Finally, August 2, 1942, fourteen months to the day from the time I entered C.P.S., our group reached the Castaner project in the mountains of Puerto Rico, where we initiated a program such as a great many C.O.'s had looked forward to but never had a chance to participate in. There with sweat, toil and tears—and with blood, too, for three of the thirty deaths in C.P.S. occurred in the Puerto Rico unit—was slowly built what governmental officials called a model project in rural medical and social service work. The story of the Castaner rural hospital and community center and that of the later C.P.S. projects in Puerto Rico and the Virgin Islands, the only camps outside continental United States, has been told before. It was a unique privilege to share in the effort of the Castaner project for forty months. And when release from C.P.S. finally came in December 1945, I had become so attached to the island that I spent another year there, teaching in a Church school, before returning to the States.

Lesson for Church

WHAT does all this mean? That conscientious objectors were lucky enough to be able to sit out the war in comparative isolation and comfort? That although there were a few "nice" jobs in C.P.S. like mine, most of the C.P.S. program can be called a failure? Neither conclusion can be substantiated by the facts. C.O.'s shared all the discomfitures of the other civilians and some of those experienced by the military, outside of actual combat. A great deal of worthwhile work was accomplished in a variety of fields, as the statistics will show—work vital to our country's welfare which would have gone undone during the national emergency had it not been for the C.P.S. program.

Yet I sincerely hope that a civilian public service program will never again be attempted.

The program inevitably involved too diverse a group of individuals and was handicapped by operational and financial problems, and the difficulty of securing suitable projects and of utilizing effectively the skills available. As a result, everyone involved was short-changed. The government lost many potential abilities represented. The Churches could not make an effective, united Christian witness. The men were impoverished and frustrated.

At the same time the Churches must not neglect the lesson that much can be accomplished, even by amateurs, in the types of social work in which some of the C.O.'s engaged. Summer and all-year-round service projects, as separate units or in conjunction with professional domestic and overseas missions must be increased. Young men and women will give a year or two or three in work such as civilian public service envisaged in the ideal.

Finally, no account of C.P.S. is complete without recognition of the unfailing tolerance and genuine friendliness that I found among Church people and especially the clergy, even though nearly all were opposed to the C.O. stand. When I was drafted, the Rev. J. Lindsay Patton of St. Mark's, Berkeley, and Bishop Block of California took time to write letters in advance of my coming to clergy in the neighborhood of the camps. Weekends spent with the late Rev. Henry Scott Rubel of Grace Church, Glendora, and his splendid family were great morale builders. In Indiana the Rev. Richard D. Taylor of Trinity Church, Peru, and the Rev. L. K. D. Patterson of St. James, Goshen, extended a personal welcome to a visitor.

In Puerto Rico I found the Church, too, and learned to be quite at home in Spanish services under the Rev. Rafael Pagan and the Rev. Lauro Bauza. I was taken into their homes and became a part of their families, as though I were a son rather than a stranger.

The bishops were not too busy to greet a fellow churchman of somewhat divergent views: Bishop Stevens of Los Angeles and Bishop Gray of Northern Indiana. And no finer fathers in God can be found anywhere than Bishops Colmore and Boynton of Puerto Rico. The hospitality and sincere fellowship that I found in the Episcopal Church were in sharp contrast to the coldness and aloofness often alleged to prevail. As a recent convert, I was particularly happy to find that that rumor was not true.

The Episcopal Church will never be only a pacifist Church, any more than it will be only a militaristic Church, if it remains true to the

"faith once delivered to the saints." If there is room within our communion for all varieties of churchmanship, there is room for a variety of political, economic and social convictions including pacifism. It is that latter portion of the Church in particular, as well as the many peace-lovers not able to take the full pacifist stand, that

the Episcopal Pacifist Fellowship serves. The E.P.F., having loyally supported the Episcopal C.O.'s during the war, can now serve the whole Church in helping clarify the moral issues involved in international and intergroup conflict, and in demonstrating practical methods of converting ignorance, indifference and misguidance.

Pacifism in the Gospel

BY

OSCAR J. F. SEITZ

Professor at Bexley Hall

IT is no modern oversimplification of the teaching of Jesus which finds the heart of his religious and ethical standard for his disciples in the two-fold commandment that they should love God with every faculty and should act in love toward all men. According to the Gospel tradition universally acknowledged by Christians of every persuasion, it was Jesus himself who declared that these two commandments sum up the entire revelation of God's will for man and to the centrality of this obligation of the Christian to act always only in love other portions of the New Testament furnish corroborative testimony. The teaching is made still more specific, since the second of these great commandments is deprived of any possible exception by the further injunction:

"Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

And if what the law of love means in actual practice is defined in such positive instructions, what it excludes is likewise definable in certain negative terms, since the same tradition preserves further sayings of Jesus which expressly forbid his followers to resist or retaliate when injury is done to them. (Lk. VI, 29; Mt. VI, 39). Here, as in so many other instances in the Christian ethic, purely prudential considerations of strategy—"Will it work?" or "Is it a practical method of overcoming your opponent, or of getting a dispute settled either justly or in your own favor?"—are not the point in question. Underlying the entire teaching of Jesus on this subject there is always the basic question, "What is the will of God for his children?" for the disciple is bidden to act in the manner here described because only by so doing can he show himself a child of the heavenly Father who bestows impartial love upon all men, not only upon the good, but upon the evil and ungrateful. Thus, the Christian

ethic is deeply rooted in theology; for just as some New Testament writers teach "the imitation of Christ," in the sense of following his example, (1 Pet. II, 19-24) so Jesus teaches "the imitation of God," who shows impartial love to all, (Lk. VI, 27-36; Mt. V, 38-48).

That the love of which the New Testament speaks is no mere sentiment but active good will shown in care and concern for another's welfare at the cost of self-sacrifice is clearly indicated again and again, but nowhere more vividly than in that most theological of all the Gospels, the fourth, which holds before the Christian believer the example of the Lord himself, the quality of whose love is most fully revealed in the sacrificial laying down of his life. (Jn. X, 11-18; XIII, 15-17, 34-35; XV, 12-13). And if it should be objected that, in the last of these passages, love appears to become restricted to "friends" rather than "enemies," the universal outreach of the divine love, in Ch. III, 16-17, puts a check upon the objection, while the theology of the earlier epistles of the New Testament answers in effect that we can learn what kind of people Christ was willing to call his "friends" by observing for whom he was willing to lay down his life.

Theology of Paul

THE whole theology of the epistles of Paul hinges on the faith that Christ gave his life precisely for those who manifested hostility and hatred toward him, that his death reveals how God takes the initiative in seeking to reconcile to himself those who have lived at enmity to him. (Rom. V, 6-10). But what Christ has done reveals more than this, since it lays upon every Christian the obligation of carrying on in a hostile world the same ministry of reconciliation, so making peace. (2 Cor. V, 14-21; Eph. II, 13-22). These are admittedly theological statements, as is also

Jn. III, 16-17, and for that very reason they are basic for any true understanding of the Christian ethic, since they go to the very heart and center of all that the earliest followers of Jesus believed he had revealed concerning not only the character of God but his will for man.

It is in the same epistles of Paul, as an outgrowth of this theology, that the Christian way of love, in this active, non-sentimental meaning of the word, is most precisely defined. Christians, Paul insisted, have no other obligation except to show love in their dealings with others, for love fulfills every moral demand of God, since no one who acts in love can wrong his fellow-man. (Rom. XIII, 8-10). And, exactly as in the teaching of Jesus, lest this obligation of love toward "neighbor" be understood in any narrowly restricted sense, there precedes in this context the more inclusive demand:

"Bless those who persecute you; bless and do not curse them . . . Repay no one evil for evil . . . If possible, so far as it depends on you, live peaceably with all . . . Do not be overcome by evil but overcome evil with good." (Rom. XII, 14, 17, 18, 21).

Indeed it is only in a quotation from the Old Testament that anything like a prudential consideration creeps into the teaching, as Paul repeats from Prov. XXV, 21-22 the words, "If your enemy is hungry feed him; if he is thirsty give him drink, for by so doing you will heap burning coals upon his head." (Rom. XII, 20). Here is perhaps the nearest thing to what might be regarded as a pacifist "strategy" in the New Testament. The only thing comparable to it in early Christian ethical teaching is the elaboration of the words of Jesus found in the second century manual called the Didache, "Love those who hate you and you will have no enemy." (Did. I, 3).

Whether or not most early Christians shared so optimistic a faith, it is clear both from their words and from their deeds that they did not believe themselves absolved from the obligation to act in Christ-like love toward all men simply because enemies did not instantly respond in kind and become converted into friends and brothers. The history of the first three centuries during which Christian pacifist testimony and practice appears most clear and most consistent shows how often those who espoused the way of reconciling love were called upon to seal their faith with their lives taken at the hands of a hostile world. Nevertheless, for them the obligation remained and the way of love could not be abandoned because the revelation of God in Christ made it imperative. For it is those who, having

accepted from Christ the ministry of reconciliation, become peace-makers, who in the end shall be recognized as the children of God. Whether the Christian pacifist may dare hope to receive this beatitude, he knows that he must accept the condition of its fulfillment as an obligation from which no disciple dares to shrink even though for him, as for his Lord, it should lead along the way of the cross. And if Christian pacifism can be called a strategy as well as a religious faith, it is only in the sense that the cross itself may be called a strategy: God's way of overcoming evil with good.

How Free Is Speech?

BY

KATHARINE C. PIERCE

THIS statement was made recently in a small group and was immediately challenged: "Of course here in America we have complete freedom of speech. We even have pacifists." The speaker did not distinguish between holding the pacifist position and the section of the selective service law that states that anyone "who knowingly counsels, aids or abets another to refuse or evade registration or service in the armed forces * * * shall upon conviction in any district court of the United States of competent jurisdiction be punished by imprisonment for not more than five years or a fine of not more than \$10,000 or by both." According to the February bulletin of the central committee for conscientious objectors, 87 men were under arrest or sentence because of conscientious violation of the selective service act of 1948, the sentences ranging from 60 days to 3 years. It must be remembered that a sentence of more than one year deprives the person of citizenship rights. One man, Herbert Hoover, of Oskaloosa, was fined \$500 in addition to an 18 months sentence because he pleaded "not guilty." There were in February 14 counselling cases pending. Dr. Wirt A. Warren of Wichita was indicted by a federal grand jury for counselling his step-son not to register although the young man did register.

Larry Gara, a Quaker, instructor at Bluffton College, has been convicted of counselling Charles Rickert not to register. Rickert announced his intention of refusing to register several months before Gara met him, though they subsequently became friends. In the trial it came out that the counsel consisted of the words "Don't let them coerce you into changing your mind."

It was fifteen years after the first World War that President Roosevelt granted amnesty to the

C.O.'s in that war. As of the present time 335 of the 1,760 C.O.'s who were convicted in World War II have been granted amnesty exclusive of the 4,455 Jehovahs Witnesses, of whom 152 received pardons leaving 4,303. The overall figure for all convicted under the selective service act of 1940 is 15,505, of these 1,523 were recommended for pardon by the Roberts board and received it. An additional 1,518 received pardon in other ways or enlisted in the army, leaving a total of 12,764 who were deprived of their citizen-

ship. Not all of the prison sentences were given for refusal to register. There were other violations of the selective service act and in not a few cases the men were unable to convince the draft boards of the genuineness of their pacifism.

It would seem in the light of these facts and figures that although the government recognizes conscientious objectors by law, pacifists do not have the "complete freedom" that was referred to in the first sentence, not even freedom of speech.

Christians and Peace

BY

SYDNEY TEMPLE, JR.

General Secretary of the Episcopal Pacifist Fellowship

THE realistic Christian who knows from personal experience the meaning of the term "miserable sinner" does not look for a sinless world in any knowable future time. He recognizes the tension which always exists in man's life between the two directions of sin and righteousness. But the recognition of the fact is not peculiar to Christianity. The whole Buddhist doctrine is based on the recognition of the ever-present tension brought on by the existence of evil, as is all ethical theory. The peculiar Christian contribution comes in the conviction that the salvation wrought by the incarnation of Jesus Christ throws a determinative weight on the side of the redemption of man from sin. The crucifixion and resurrection serve not only to illustrate the way in which God's power can defeat the onslaught of evil. The power there released gives assurance that righteousness can be victorious and provides the aid necessary for each man to realize the same victory, to a lesser extent, in his own life if he will share the yoke of Christ.

There exists and will always exist a similar tension between righteousness and evil in the social realm, a tension which expresses itself in strained relations between nations or groups of people. For this reason the realistic Christian will recognize that there will no more be a time when there is no danger of war in the world than there will come a period when there will be no danger of sin in man's life. This will cause him neither to give in to the inevitability of a war existent in the world, nor call for a capitulation to inevitable sin in the personal life. In both fields the Christian Church has a contribution to make. There is a power available in Christianity which

is applicable to the social tension. It will throw the weight of decision on the side of peace rather than war. The victory which is Easter proves that the redemptive love of God is stronger than all the power of hate and evil which worldlings can generate. This fact applies particularly to us who face the problems of war and peace in our day. The assurance of peace comes in the realization of the fact that when one nation takes the lead in expressing and applying the principles of Christ's power of redemptive love, the way of peace will emerge victorious over the way of hate, the method of war.

Many pacifists of America and of the West are realizing that this is a time when the nations which claim to have the greatest respect for Christian teaching must take the lead in using the power of redemptive love in attempting to solve the problems of international tension. The particular manifestations of this method of dealing with our present problem are manifold. They include: the combatting of war hysteria; the opposing of one's own nation's threatening gestures in apparent preparation for aggressive war; the meeting of the propaganda of hate and misunderstanding which abounds in our press with a program of self-education in understanding the problems of those with whom we differ. This is a positive program, not a negative one. There is nothing in the biblical phrase, *Beati pacifici* (Matt. 5:9) which is of a negative nature. There is no suggestion of war-resistance, of non-resistance, of non-violent resistance. Christ spoke of positive peace-makers. Everyone wants peace, longs for peace; Christian pacifists are to be distinguished by the fact that they are actively en-

gaged in peace-making with those who are the potential enemies, rather than being content to be merely peace-hoppers or peace-wishers.

Some will long for peace but believe that war is inevitable; others will hold themselves aloof from war participation while they really believe that wars will continue until a sort of utopian state is achieved. The Christian pacifist is one who is convinced that Easter shows the way and provides the power by which the redemptive love of Christ is able to win victory over the destructive hate of Mars. The Christian pacifist is one who gives his mind, his will, his daily activities to Christ, for him to use in the bringing of this victory. That is why he can say with such confidence, "There was the first World War. There was the last World War. There need be no more World Wars."

Happy Are We

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

I'VE just been trying to put into my own words something of the meaning of the Beatitudes. Here is the result:

Happy is he who knows he needs help, he belongs in God's Kingdom.

He who meets sorrow may expect to find strength to go thru it into joy.

One who respects others, never bullying or bragging but quietly helping, wins the joy of having others really devoted to him.

When you eagerly look for the right things in life, you find lasting satisfaction.

If you freely forgive, you will find the joy of being forgiven in your turn.

The man who is clean clear through always looking toward the light will see God shining upon him and so know the greatest joy there is.

And he who sticks his neck out in trying to bring peace will be recognized as being like his Father, God

Though he will often be persecuted and suffer greatly as did many other children of God, especially his Son, Jesus, who showed how the worst suffering can lead to great joy.

Will you read over the Bible passage (Matt. 5:1-12) and try your hand at expressing it in your own words? Try talking it over with someone and comparing notes. Perhaps we can really get the main message of these verses.

Religion Can Help

BY

WILLIAM PAUL BARND'S

Rector of St. Matthew's, Lincoln, Nebraska

MANY of the problems which people have are mainly within themselves rather than in the circumstances of their lives. They are beset by fears, apparent limitations, sorrows, and longings hard for them to understand. Some simply muddle through these problems but others seek intelligently to reckon with them. The Christian is entitled to ask "What can religion do for me?"

Yet it never seems to occur to some Christians that their religion has any practical help to give in the ordinary problems of life. Science may be consulted; psychology invoked; common-sense called into play, all of which, of course, have their place. But too often religion as such is overlooked as a real help in a real crisis.

Part of this reluctance about seeking help in religion arises probably from a distrust of anything mystical. Some people tend to distinguish sharply between the so-called "spiritual" and the so-called "practical," but the line of demarcation is really not clear. The spiritual often results in great practical value; while the practical frequently helps to interpret the spiritual.

Some people who mistrust the mystical elements in Christianity because too great a claim is made upon the interior life are, nevertheless, introspective, constantly fretting about themselves, their wants and problems. Why not boldly seek the cultivation of the inward life along Christian lines, and see if many problems are not thereby on the way to solution? Many souls have found peace by finding God, and have tested out the words of Isaiah "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Some people have made a conquest of fear through religion so that the words of the Psalmist as he speaks of the good man are true of them, "He will not be afraid of any evil tidings, for his heart standeth fast, and believeth in the Lord." Some people have caught the secret of Christian buoyancy and joy so that they can follow St. Paul's exhortation, "Rejoice in the Lord always, and again, I say, rejoice."

We need not despair in our problems. There is always some help to be had, some light to be seen. Whatever our individual problem may be there is a Christian way to face it. Probably we will need the help of some wise priest or other counsellor to point the way, but God has medicine to heal the sickness of our souls. Our religion can help!

Teaching Children and Youth

By ELEANOR M. JEWETT

Churchwoman of Canandaigua, New York

WE have a Saturday morning story hour in the Public library in our town, and during the war we made a point of telling stories of Japanese and German children, hoping thereby to plant a few seeds of friendliness toward "enemy" peoples. The group listened one day with considerable interest to a tale of a German lad here in America, whose life was made miserable by his schoolmates until something happened that showed him to be a good scout and a better sport than most of his tormentors.

"You wouldn't feel like that toward German boys in your class, would you?" asked the story teller, shrewdly suspecting that some none too friendly actions had transpired among the boys and girls before her.

"Naw!" disclaimed a red-headed eight year old with righteous assurance. "But our Fritz and Hermann, they ain't 'them'—they're 'us'!"

There you have perhaps the most important idea to drive home in the education of our youth toward the making of a better world. Many books have been written and there is much teaching in school about ways and customs in other lands, but, valuable as that may be, it is not enough. If only our children can learn of another country or race—yes, and the Jew and the Negro in our midst—are not really "foreign" or "alien" at all. They are not people to study or even protect and befriend in a self-righteous, half consciously patronizing manner; they are not "them" but "us"!

We have given a good deal of time and thought to this subject in our town, so perhaps our small experience and few experiments may help others to larger ones.

With young children there is no more fertile field than in story telling. Besides the library hour there are Scout groups, the 4-H and other clubs and the various Church school classes. All these offer constant opportunities for the story teller to emphasize not only friendliness with minority groups and other nations, but the sameness of people the world over. Story telling seems to influence children more deeply and directly than the reading of books partly because they catch the emphasis together, and story tellers can be found, or else made, in any community. We depend entirely upon volunteers. As for the stories, a little hunting in collections will supply them. Especially good for this purpose are: "Under the Stars and Stripes", a group of tales collected by the Association for Child Education (Macmillan) and all about children

born of foreign parents trying to make an adjustment to the American way of life; and "The Story Caravan", an excellent book of tales edited by Anna Petit Broomell (Lippincott).

Recommended Books

STORY telling invariably leads to more reading and we have seen to it that our public library shelves offer book-length stories which cultivate that sense of oneness with boys and girls of different nations or economic and social conditions. To mention just a few:

Marguerite de Angeli's beautifully illustrated books, especially "Thee, Hannah", "Up the Hill", "Elin's America" and "Bright April" (all published by Doubleday). This last is about a little Negro girl among white children, charming, sensitive, thought-compelling.

In "River Treasure" by M. B. Burgwyn (Oxford) all the characters are Negroes—and just folks—very definitely "not them but us." And there are many others built on the same lines.

Eleanor Frances Lattimore's books have done the same sort of thing for Chinese children and "Milo's New World" by Betty M. Bowen (Longman's) tells of a group of very real children from many nations who lived at Fort Ontario during the war.

"Adventure in Russia" by Ruth E. Kennell and "Adventure in Palestine" by Judith Ish-Kishor (Messner) are excellent stories of friendly, wholesome relationships between boys and girls of different national backgrounds.

It is perhaps even more important to influence our high school boys and girls in this matter of true oneness with "the other fellow." Church youth groups, of course, should be the first to absorb and radiate that genuine sense of friendliness. At times we have secured exchange students from nearby colleges to speak to our young people, usually at an open union meeting. Even if the student speaker is no great orator, his youth and his willingness to tell his own personal experiences go a long way in creating a feeling of at-one-ment with his young hearers.

Personal knowledge, personal contacts, mean so much more to young people, and to all of us, than vague causes, drives or general appeals. Sometime before the war, one of our Church youth groups tried a very fruitful experiment. They set up a correspondence, individually, with girls and boys of the same age in a

school in Yokohama. The exchange of letters was fascinating and some of the young people kept up their writing for years. It would be difficult, one would think, for boys and girls who had thus exchanged letters full of their own young interests, to look upon each other as alien, foreign, enemies—even after their countries had gone to war!

I wish very much that we could set up some such cross-correspondence with a group of English-speaking Russian boys and girls today! Our young people, like their elders, need desperately to realize just now that the Russian people, too, are "not them but us."

There are increasing numbers of books being written for 'teen agers in which the Negro or the Jew or a boy or girl with a different social, economic or national background is represented, not as a curiosity but as the very human young hero of the tale. Books that depict real young people with the same hopes, ambitions, difficulties and sorrows that their readers have, are bound to draw forth an understanding sympathy which will go far toward making our tragically confused and divided world one. We can make it our business to advocate such books, see that they are bought for the young adult section in the public library, and talk about them when we meet with our young people at Church gatherings. I will append a short list which we in our town have tried and found good.

Almost all Florence Crannell Means' stories for girls—especially "Shuttered Windows", "The Moved-Outers", "Great Day in the Morning" and "Assorted Sisters". (Houghton-Mifflin).

And for boys, John A. Tunis's popular and vernacularly American books strike the same note. "All American", and "A City for Lincoln", (Harcourt) to mention two.

"Tradition" by Ann Emory (Vanguard), "Up at City High" by Joseph Gollomb (Harcourt) are two older books, very fine in spirit, and "Karen" by B. M. Dahl (Random House) and "The Red Chair Waits" by Alice M. Huggins (Westminster Press), also extremely good, are new this year.

E. P. F. Members

If you are not a subscriber to The Witness become one and enjoy and support a paper that is for peace, racial equality and social and economic justice. Use the form for a ten week trial for just \$1.

NAME

STREET

CITY ZONE STATE

THE WITNESS

Tunkhannock - Pennsylvania

NEWS OF OTHER CHURCHES

PRESBYTERIANS HOLD GENERAL ASSEMBLY

Election of the Rev. Clifford E. Barbour of Knoxville, Tenn., as moderator of the general assembly of the Presbyterian Church was interpreted by the delegates meeting at Buffalo as a move toward reunion with the Southern Presbyterians. He has been an outstanding exponent of reunion. The Rev. Walter R. Courtenay of Nashville, bringing greetings from the Southern Presbyterians, warned the delegates however that they must not be hasty about reunion. He characterized the Southern Church as the unhappy "woman in the case" that brought about the "divorce" of the two Churches in 1861. "Now the only way to win a bride or re-win the affection of the estranged partner is by love and patience," he said. "Time is on the side of the reunion of our Churches. Separated we may be but we are growing in our respect and love for one another and it is only a matter of time until we are one again. Every year increases the number of people in the South who desire the annulment of the divorce. Don't court too ardently. You'll scare the women!"

Action was taken later in the assembly when the representatives of about 8,000 churches voted almost unanimously to "leave the door open" for union with sister denominations. The adopted report urged "avenues of acquaintance and cooperation" with the Southern Church, including exchanges of speakers, joint meetings, union services and cooperation in organizational activities. The assembly also adopted a motion that the Church explore the possibilities of union with the United Church of Christ, now being formed, which will come into being as a result of the merger of the Congregational - Christian Churches and the Evangelical and Reformed Church.

A 306-year tradition remained unbroken when the assembly voted to retain the Westminster Confession. A proposal to substitute a "Brief Statement of the Reformed Faith" was turned down after short debate.

Racial cleavage in American life "will vitiate the moral influence" of this nation abroad, the Rev. Ralph T. Haas of Plainfield, N. J., told the delegates. He challenged Americans to "breach the walls that separate us from one another in our democracy" and said that many people find it "easy to be dramatic and fervent in our concern for world brotherhood but are unwilling to face the demands for brotherhood in our own land."

The assembly urged "all our church-

es to conduct weekday classes of religious instruction so long as there is no violation of the law."

A commission was appointed to study sections in the Directory of Worship concerned with marriage and divorce. The new commission is asked to define more clearly what constitutes "satisfactory evidence" of the innocent party in a divorce. The overture, which was adopted, states that "Considerable objection is raised to the assumption that the judgment of the civil court is to be binding on our Church regarding the 'innocent' and 'guilty' parties in a divorce because, as every minister knows, the truly innocent party is often the one against whom the civil court has granted a divorce."

Listing other "instances of possible confusion and misinterpretation," the overture said: 1. "Objection is raised to the acceptance of the canon of another denomination as binding upon the ministers of our Church in the matter of marrying divorced persons, even though there be a qualifying clause permitting a minister of our Church to marry a divorced person when he considers it an injustice not to do so."

2. "There is serious question as to the wisdom of requiring a delay of one year after the granting of a civil divorce before remarriage can take place."

3. Many feel that there should also be a clear interpretation of what constitutes "scriptural grounds" for divorce.

Plans to streamline the Church got under way when the assembly voted to hand down to the presbyteries a proposal which would reduce the number of synods to approximately 12, with a 200,000 average membership.

At the annual youth meeting, held in connection with the assembly, William W. Rogers of Cincinnati declared that "young people are champing at the bit to do something about the boundary lines of class, race and selfishness that exist so viciously in our society." He charged that the Church "has too often been conservative and preferred to keep its hands clean in matters that are so vital. Young people are not waiting for the Church to catch up with their social consciousness. They are finding ways beyond the Church to do the thing that ought to be foremost in the concerns of the Christian Church."

SOUTHERN BAPTIST CONVENTION

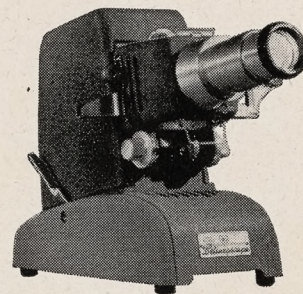
The Southern Baptist Convention, meeting at Oklahoma City, went on

record as opposing federal aid to any church-sponsored school. It also endorsed the Supreme Court's verdict in the Champaign, Ill., case against religious instruction in public schools.

A proposed amendment to its constitution which would penalize any member of the denomination who affiliated with the Federal Council of Churches was overwhelmingly defeated.

The convention also urged Congress to eliminate "red tape" and admit 400,000 displaced persons in four years. Likewise it called upon Congress to remove "discriminatory clauses" in the present act.

Scrapping its identification as a purely Southern Church, the convention decided here that geographical boundaries will no longer interfere with expansion in all directions. Doctrine rather than geography will be the determining factor in the future. The decision climaxed a chain of events pointing toward infiltration into territory traditionally dominated by Northern Baptists.



Make religion more real

WITH THE NEW SPENCER "MC" DELINEASCOPE

Add the magnetic realism of color projection—and religious classes, church gatherings, or sermons will leave lasting impressions. The versatile new MC Delineascope is an ideal church projector. It shows color slides and slidefilm, single or double frame—interchangeably. It loads instantly, operates simply, remains cool enough to touch, offers choice of three objectives and has brilliance enough for church halls. Choose the new MC Delineascope with full confidence in its fine optical and mechanical qualities. It is manufactured by one of America's oldest makers of Scientific Instruments. For literature or the name of your nearest distributor, write Dept. T-150

American Optical
COMPANY
Scientific Instrument Division
Buffalo 15, New York

EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

votes for him out of a total of 75. The laymen completed the election by giving him 62 votes out of a possible 69. Others nominated by a special committee were Francis Sant of St. Louis, John C. Leffler of San Francisco, George R. Selway of Lansing, Hamilton H. Kellogg of Houston, Benedict Williams of Sewickley. Nominated from the floor and receiving votes were B. B. Comer Lile of Alexandria, Arthur Lichtenberger of the General Seminary, Andrew S. Gill of Cleveland, Albert R. Stuart of New Orleans and Dean Gifford of the Philadelphia Seminary.

CONNECTICUT WANTS NO APPEAL

★ The convention of Connecticut defeated a resolution to instruct their delegates to General Convention to present a resolution which would provide for courts of appeal from the bishop's decision in cases of dissolution of pastoral relationships. The action, of course, grew out of the Melish case. The convention did pass a resolution urging all church people to assist in recruiting for the ministry and to aid seminaries with donations.

Bishop Budlong in his address urged support of the diocesan evangelistic endeavor, especially the Whitsunday corporate communions and the teaching mission which begins Oct. 30

Bishop Gray urged that movements towards Christian unity in this country take advantage of the experience of the Church

in South India and explore the possibilities of bringing together representatives of a number of American Church groups to formulate a plan, in harmony with the South India plan, as modified by the Lambeth Conference suggestions, whereby an effective unity among such Churches might be attained. He further urged strengthening of the ties of binding together the Churches of the Anglican Communion and increasing on a world basis the areas of cooperation between members of the World Council of Churches. He called attention to the increased concern of the Church for religious education, stressing the fact that there is a great need for better training of our young people and pointing out that too high a percentage of the newly-confirmed never take a real place in the life and work of the Church. He felt that the reason for this was inadequate confirmation instruction.

Bishop Nash of Massachusetts was the speaker at the diocesan dinner, with Bishop Budlong as toastmaster and Bishop Gray also speaking on the missionary program of the diocese.

Senator Raymond E. Baldwin was elected chancellor of the diocese.

General Convention deputies: Clergy, Raymond Cunningham, Louis Hirshson and Ralph D. Read, Hartford, John H. Esquirol, Southport. Lay, Tract B. Lord, Anson T. McCook, Wallace C. Hutton, Henry P. Bakewell.

DIOCESAN HOUSE DEDICATED

★ The highlight of the council of Southwestern Virginia, meeting at St. John's, Roanoke, May 17-18, was the dedication of Evans diocesan house. Bishop Phillips was assisted in the service by Bishop Jett, retired, and the Rev. Richard R. Beasley of St. John's and the Rev. Van F.



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector


Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

RAMBUSCH

Designers Decorators and Craftsmen

40 West 13th St. ~ New York 11, N. Y.

Rambusch for Decoration, Murals, Altars, Altar Rails, Pulpits, Lighting Fixtures, Woodwork, Art Metal and Stained Glass Windows



FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
Dept. R-25 SCRANTON 2, PENNA.

Church Furniture

FOR EVERY NEED AND BUDGET
Pulpit and communion sets, fonts and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.

Write Department 133
AMERICAN SEATING COMPANY
901 Broadway N.W., Grand Rapids 2, Mich.

Garrett of Christ Church, Roanoke. In his convention address Bishop Phillips noted a number of parish building programs, notably an extensive one at Virginia Episcopal School at Lynchburg. General Convention deputies: Clergy, R. H. Lee, Amherst, Robert A. Magill, Lynchburg, Frederick Griffith, Salem, W. Carroll Brooke, Staunton. Lay, C. Clement French and James A. Waller, Blacksburg, Ben F. Parrott, Roanoke, Earl S. Mattingly, Lexington.

PARISH OPPOSES ATLANTIC PACT

★ Something new in parish affairs occurred on May 15 at St. Mark's, Chicago. Following his sermon at a holy communion service the rector, Clarence Parker, read a lengthy resolution condemning the Atlantic Pact. It affirmed that housing, education, social service, health programs, research for the betterment of mankind, etc., would all be sacrificed because of the costs involved in rearmament programs. It also stressed disruption of home and church life, and the disillusionment of youth's dream of universal brotherhood. When the resolution was put, a large majority of the congregation being present at the service, it was adopted without a single opposition vote. Copies were sent to foreign relations committees in Congress, to Illinois Senators and Representatives and to President Truman.

LIFE AND WORK CONFERENCES

★ The annual life and work conference was held at Fort Valley, Ga., and a new life and work vocational conference was held at St. Paul's Polytechnic Institute, Lawrenceville, Va. The theme of both conferences was "Spiritualizing One's Vocation." Students attending came from a large number of Colleges. Among them were three African students and one from

South America. The total number of students in attendance at the Fort Valley conference was 38, and at St. Paul's School, 44.

Leaders of the St. Paul's conference were, the Rev. Lloyd M. Alexander, the Rev. Tollie L. Caution, Miss Ellen Gammack, Miss Hazel King, the Rev. Joseph W. Nicholson, Lt. Lawrence Oxley, Mrs. J. Alvin Russell, Mr. and Mrs. William D. Travis, on furlough from Liberia.

Leaders of the Fort Valley conference were, the Ven. J. Henry Brown, Dean John B. Walthour, Miss Ellen Gammack, Prof. R. J. Pitts, Mrs. Ethel Ingram, the Rev. J. W. Nicholson, the Rev. Tollie L. Caution.

The closing session of the St. Paul's conference was held in the chapel, at which Mrs. Travis delivered the closing address. Through a mistake in turning the wrong switch for lights in the chapel the early communion service was broadcast to the town from the chapel tower. Many citizens of Lawrenceville have since complimented the president of St. Paul's, the Rev. J. Alvin Russell, on the early morning broadcast. Hearing the special prayers for his recovery they thought the service was dedicated to him.

The students attending these life and work conferences were carefully selected from recommendations sent in by Negro clergymen all over the country. They were also recommended by the deans, presidents or chaplains of the institutions from which they came. One immediate result is that four women are thinking seriously of taking up religious work in the Church, nine men have definitely decided to enter the ministry, and others are still pondering over it.

ORGANIZATIONS Sell

ROLL-O-CLEAN
New kitchen tool. Sells on sight.
Send 10c for sample and sales plan.

Scanlan Mfg. Co., Dept. 7
Omaha 11, Nebr.

CHURCH FUNERAL FOR FORRESTAL

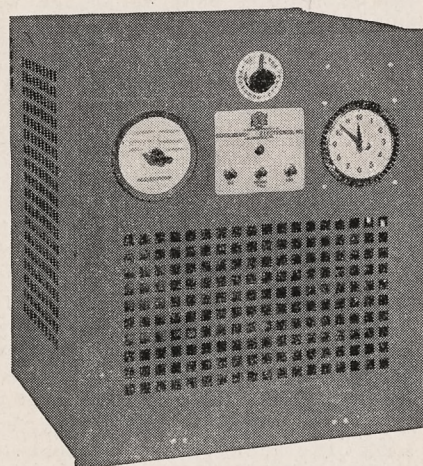
★ Bishop Conkling of Chicago, a close friend, read the Burial Office at the funeral of James Forrestal, former secretary of defense, which was held May 25 in the marble amphitheater of Arlington Cemetery.

Cloister Art Studios Englewood, New Jersey

STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical craftsmanship is guaranteed.
We invite your inquiries
DESIGNS AND ESTIMATES ON REQUEST

NOW!

**Automatic Church Bells—
Swinging bells—
Tolling bells**



all in the New Schulmetronic AUTOMATIC BELL

The most versatile, fully automatic bell instrument ever made. A single "Carillon Bell" unit; amplifier; 24-hour program clock and automatic control complete with tower reproducer assembly. Housed in a single compact cabinet. Ideal wherever limited use of fine bell tones is required. Priced to fit any budget, from \$950⁰⁰ complete.

FOR
DETAILS
WRITE
TO

**SCHULMERICH
ELECTRONICS, INC.
SELLERSVILLE, PA.
Dept. W-96**

The New Books

FREDERICK C. GRANT
Book Editor

Faith and History. By Reinhold Niebuhr. Scribner. \$3.50.

All who have read Toynbee's interpretation of history, either in the full or shortened form, should read "Faith and History". Dr. Niebuhr gives here a commentary upon, or perhaps an answer to, Arnold Toynbee's historical thesis. He points out that Prof. Toynbee is really guided by the rationalistic interpretation which makes all history fit into the framework of the recurrence of classical forms. Adding the concept of pride as the cause of the downfall of civilization, Toynbee is said to have introduced the "Biblical-Augustinian" point of view. The suggestion that "the rise and fall of civilizations represents the turn of the wheels of a chariot and drive the chariot forward" shows the influence of the modern idea of progress upon the thought of that historian (p. 109).

Against this combination of the classical with the progressivistic concepts of history, Niebuhr presents his own interpretation. This point of view holds that "Man's freedom enables him, though in the temporal process, to transcend it by conceptual knowledge, memory, and self-determining will" (p. 15). The exposition of the theory, which is bound neither by the world of natural change nor conformed to the realm of classical "pure being", is the purpose of the present volume. Most Christians will agree with the greater part of the presentation and will find value in reading the work. The author meets his stumbling-block, however, when he finds death the greatest evil and the cross a sign that "the perfect love which his (Christ's) life and death exemplify is defeated" (p. 135). Those who do not like to have *neo* with their *orthodoxy* will question whether the Incarnation displayed "that love which could not maintain itself in history" (p. 143).—Sydney Temple.

All Our Years by Robert Morss Lovett. Viking Press.

This autobiography of the liberal English professor from Harvard and the University of Chicago is a lively, human and broad-scoped document. He wanders from life at Harvard, through Sacco and Vanzetti's trial, to appearances before the Dies Committee. It is a story of a rich and full life and, without losing his humor, Dr. Lovett presents serious commentary on the crisis of the twentieth century.—W.B.S., Jr.

The Reunion of the Church. By Leslie Newbigin. Harper. \$3.00.

Dr. Newbigin has been for many years a missionary of the Church of Scotland in India. He is now Bishop of Madura and Ramnad in the Church of South India. His book is a defense of the South India Scheme—an extremely able defense, and one which must be taken into account by every

churchman interested in the Scheme. It is as important for critics as it is for supporters of that Scheme. One of the most important chapters in the book is Ct. V, "The Extension of the Incarnation." This is a criticism of the definition of the Church popular in certain circles. The only question is whether or not Bishop Newbigin understands by the term the same thing that its supporters understand by it.

Books By Henry Jerome Simpson

The Rev. Henry Simpson's career as a psychiatric counselor took root in two earlier professions. The first of these was Civil Engineering, and while it seems a far cry from psychiatry, Henry Simpson found its training invaluable in developing accuracy of thought ("... and there is no place for guessing either in engineering or in dealing with human emotions"). Later he enrolled at Bexley Hall, theological seminary of Kenyon College. Ordained priest, he began a varied ministry that included work as missionary, newspaper editorial writer, and parish priest—the meanwhile adding to his extensive studies in the fields of psychiatry and psychology. More than ten years ago in Detroit he founded his own Clinic for Personal Readjustment.

WHEN THE DOCTOR SAYS IT'S NERVES

Dr. Simpson directs his new book to the nervous individual himself—for it is within the person himself, by means of an emotional re-education, that the cure lies. The basic steps are two: the gaining a clear picture of just what a nervous condition is, and also what it is not, and, secondly, a re-adjustment through a guidance period. The reader will find this work a sound and wise guide to mental health.

Price, \$1.25

PASTORAL CARE OF NERVOUS PEOPLE

"I wish every minister in the United States could read the little handbook *Pastoral Care of Nervous People* that the Rev. Henry Jerome Simpson has written. They would start on the road to a larger and even more fascinating ministry than they have already experienced."—Edward Spencer Cowles, M.D.

Price, \$2.25

MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17, N. Y.
29 East Madison Street, Chicago 2, Ill.

Schools of the Church

STUART HALL Located in Shenandoah Valley-noted for beauty and healthfulness of surroundings. 105th session. An Episcopal school emphasizing best in Southern tradition and culture. Effective preparation for College Entrance Boards and for colleges admitting on certificate. General Course for Non-College Girl. Music, Art, Dramatics. Definite religious instruction. New Academic building, gymnasium and tiled swimming pool. Sports. For booklet, address
ANNIE POWELL HODGES, M. A.
(Mrs. Wm. T.) Principal, Box J-L, Staunton Va.

The Hannah More Academy
Est. 1832, Episcopal school for girls, grades 7-12. Outstanding preparation for leading colleges, also General Academic Course, Music, Art, Athletics and Riding carefully supervised. Eighteen miles northwest of Baltimore. Moderate rates because school incorporated not for profit. Catalogue.
ELIZABETH N. HARVEY, M.A.
Headmistress, Reisterstown, Md.

St. Paul's Polytechnic Institute
Lawrenceville, Virginia
St. Paul's offers Courses on the four year College level in the following fields—Industrial Education, Agriculture, Business Administration, Home Economics and Teacher Training.
J. ALVIN RUSSELL, A.M., D.D., President

SAINT MARY'S HALL
BURLINGTON, NEW JERSEY
Boarding and Day School for Girls.
Strong Elementary Department
College Preparatory, and General Courses.
Music - Art - Dramatics - Sports
Careful attention to individual growth and progress Send for Catalogue 1949
FLORENCE LUKENS NEWBOLD
Headmistress

Okolona College Okolona, Mississippi
Co-educational. Private American Church Institute for Negroes (Protestant Episcopal Church) Established 1902
High School and Junior College - Trades and Industries - Music
For information write: W. MILAN DAVIS
President
Today's Training for Tomorrow's Opportunities

ST. MARY'S HALL
San Antonio, Texas
A residence and day school for girls. . . . Preparing for the leading colleges. Fully accredited curriculum. . . . Training in leadership and Christian character. Emphasizing outdoor sports, throughout the year. 4 acre campus—modern buildings—swimming pool.
GRETCHEN TONKS, M.A., Head Mistress
117 East French Place

Cathedral School of St. Mary
An accredited Episcopal school for girls. Readily accessible to New York. Day—nursery to college. Boarding—fifth grade to college. Strong college preparatory and general courses. Music, art, and dramatics. All sports. Catalogue.
Marion Reid Marsh.
Box W, Garden City, Long Island, N. Y.

Voorhis School & Jr. College
Denmark, S. C.
Co-educational. Accredited by State Dept. of Education of S. C. and the Southern Association of Secondary Schools and Colleges. Under the two Dioceses of S. C. and The American Church Institute for Negroes. Expenses reasonable. Limited scholarship aid for worthy students. Apply:
EARL H. McCLENNEY, President

ST. MARY'S HALL
SECONDARY BOARDING SCHOOL
Faribault, Minnesota
Close relationship of students and faculty in residence allows for a maximum of spiritual, academic, and social growth. Preparation for leading colleges. An extensive sports program, including riding.
PHYLLIS M. NEWMAN, M.A.
Founded 1866 Headmistress

HOWE MILITARY SCHOOL
Thorough Academic Training in a Spiritual Environment. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue.
COL. B. B. BOUTON
13 Academy Place, Howe, Indiana

The Church Home and Hospital
SCHOOL OF NURSING
Baltimore 31, Maryland
A three year course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.
Apply to Director of Nursing

St. Augustine's College
Raleigh, North Carolina
1867 - 1949
Accredited Four-Year College for Negro Youth. Co-educational. Music, Pre-Medical, Health and Physical Education, High School Teacher Training, Business, Pre-Social Work, Nursing Education in co-operation with St. Agnes Hospital.
HAROLD L. TRIGG, President

ST. HELEN'S HALL
Hood School Portland 1, Oregon
(Episcopal)
Preschool through High School
Pre and Elementary Schools - Coeducational
For further information address
The Rector, 1855 S.W. 13th Avenue
PORTLAND 1, OREGON

Founded **BRECK SCHOOL** 1866
Accredited
"Devoted to providing education for college and for life and to preparing the youth of all creeds in the fundamental concepts of knowledge, truth, humility and honor. Day and Boarding, Grades 1 through 12. Healthful suburban location near cultural centers of Twin Cities. Moderate rates. Complete information in our 1949 View Book.
MORISON BRIGHAM, Headmaster
2477 Como Ave. W., Dept. B,
St. Paul 8 Minn.

ST. MARGARET'S SCHOOL
ESTABLISHED 1865 - INCORPORATED 1875
A New England School for Girls emphasizing preparation for the leading colleges
RUTH CHANDLER SHEPARDSON
Principal
Box 1070, Waterbury 90, Connecticut

SEWANEE MILITARY ACADEMY
Thorough prep. for college. Summer session. Small classes—every boy instructed how to study. Private mountain domain of 10,000 acres in summer resort area. Endowed; moderate rates. 80th year. Catalogue.
Superintendent Box W, Sewanee, Tenn.

LENOX SCHOOL
A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the cooperative self-help system, and informal, personal relationships among boys and faculty.
REV. ROBERT L. CURRY, Headmaster
Lenox, Massachusetts

Iolani Episcopal School for Boys
Honolulu Territory of Hawaii
Day tuition: \$225 to \$275. Grades Kindergarten through 12. Since 1862 Iolani has stressed sound scholarship in Christian atmosphere. Mainly college preparatory; some general courses. Fully accredited.
RALPH P. MONELL, Headmaster
Rt. Rev. Harry S. Kennedy, D.D., Warden

St. Mary's School
Sewanee, Tennessee
Accredited
A Home School Located in the Tennessee Mountains.
College Preparatory - General Course
Sports - Music - Riding
Address - The Sister Superior C.S.M.

ST. MARY'S-IN-THE MOUNTAINS
An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address
Miss Mary Harley Jenks, Principal
Littleton, New Hampshire

St. John's MILITARY SCHOOL
Salina, Kansas
Since 1887 St. John's has been perpetuating the cultural traditions of the Church by stressing sound scholarship in Christian atmosphere. Grades 5 through 12. Fully accredited.
COL. R. L. CLEM, Rector

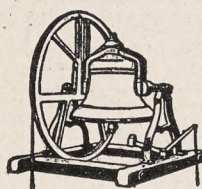
ST. AGNES SCHOOL
An accredited Episcopal Country Day and Boarding School for Girls.
College Preparatory and General Courses
Music, Art, Dramatics, Sports
Modern buildings; 40 acre campus
Catalogue
MISS B. PITTMAN, Principal
Albany 4, New York

ST. LUKE'S HOSPITAL SCHOOL OF NURSING, NEW YORK CITY
Offers a 3-yr. course in nursing to high school and college graduates. College graduates may be admitted with 9 months' advance credit allowance. For further information write to:
The Director of Nursing, St. Luke's Hospital,
421 W. 113th St., New York 25, N. Y.

BROWNELL HALL
EPISCOPAL
The First Girls School of the Northwest
Nursery School through High School. Accredited to all Colleges and Universities. Outstanding College Preparatory Work. Art, Drama, Music, Sports. A modern program for the modern girl, built on the proud heritage of over eighty-five years.
DOROTHY CALVERT BECK
Headmistress
WA 2889 Omaha 3, Neb.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

**Everything for the
Episcopal Church**
Ammidon & Company
HORACE L. VARIAN
31 S. Frederick St. Baltimore 2, Md.



**MENEELY
BELL CO.**
22 RIVER ST.,
TROY, N. Y.
BELLS

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

THE BISHOP WHITE
PRAYER BOOK SOCIETY
Founded by Bishop White 1833
Donates to Missions, Institutions and Parishes
unable to purchase them, in limited grants.

PEW SIZE
The Book of Common Prayer
The Church Hymnal (words only)
Apply THE REV. ALLEN EVANS, D.D., S.T.D., Sec.
319 Lombard St., Philadelphia 47, Pa.

MONEY for your TREASURY
Over 1,500,000
SUNFLOWER DISH CLOTHS

Were sold in 1946 by members of Sunday
Schools, Ladies Aids, Young People's Groups,
etc. They enable you to earn money for your
treasury, and make friends for your organiza-
tion.

SANGAMON MILLS
Established 1915 Cohoes, N. Y.

**VESTMENTS
CHOIR AND CLERGY**

For the Clergy—
SURPLICES
CASSOCKS—ALBS
STOLES—TIPPETS
RABATS—VESTS

For the Choir—
CASSOCKS
COTTAS
SKIRTS

Ask for a catalog

H. M. JACOBS CO.
1907 WALNUT ST. PHILA. 3, PA.



Churches Overseas

DEBATE WOMEN'S PART IN SERVICES

Sharp differences among Anglicans on the part women should take in services were revealed when the two houses of the convocation of Canterbury met May 18 to receive a report. The question before them was whether lay women should conduct prayer services and give addresses. A majority of the committee said that it would be a departure from "the age-old order of Christian life" and would hinder reunion of Christendom. A minority said there was no ground for refusing well-qualified women the right to assist in services, and stressed that the question of admitting women to the priesthood was not involved, even by inference. In debate Bishop Cockin of Bristol and Bishop Bell of Chichester deplored the sex-discrimination shown by the majority, and Archbishop Fisher of Canterbury declared that "I should not argue that a woman is by nature of such a kind that she is incapable of taking in church a position of leading prayers, reading the word of God, or giving an address."

No action was taken on the report.

CROSSES IN SKY MARK MISSION

Six aerial smoke crosses in different parts of London marked the opening of the Mission to London, conducted by the Church of England, May 14-29. Permission had to be obtained from the ministry of fuel and power since sky writing has been banned as a part of the conservation program. The mission opened at St. Paul's when the missionaries were commissioned by Bishop John W. C. Wand of London at a service attended by about 750 clergy.

SLOW ON UNION IN ENGLAND

Union between Congregationalists and Presbyterians seems remote in England. At least a joint conference set up in 1945 "does not now propose that formal negotiations for a basis of union should be entered upon." The Congregational assembly did vote however favorably on a resolution urging that the annual gatherings of both churches should coincide next year, with at least one joint session.

BISHOP BERGGRAV CANCELS TOUR

Illness has caused Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church, to cancel his tour of the U.S. He has a heart ailment and has been ordered to take a complete rest.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloths - Rabats - Collars
Custom Tailoring for Clergymen
1837 Church Vestments 1949
Makers over 100 Yrs.



COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

PURE IRISH LINENS AND FINEST COTTONS

FOR ALL CHURCH USES
24" Birdseye - 2.50, 36" Surplice linen
1.75 per yard. Also Cassock cloth, black,
red, purple. Prices stable. Samples free.
MARY FAWCETT CO.
Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS

Washington, London. Materials, linens, by the
yd. Surplices, albs, Altar Linens, stoles, burses,
veils. My new book, "Church Embroidery &
Church Vestments" (1st edition sold out, 2nd
edition now ready). Complete instruction, 128
pages, 95 illustrations, vestment patterns drawn
to scale, price \$7.50. Handbook for Altar
Guilds 53c. L. V. Mackrille, 11 W. Kirke St.,
Chevy Chase 15, Md. Tel. Wisconsin 2752.

Choir Vestments

Clerical Suits
Cassocks - - Surplices
Stoles

Rabats, Rabat Vests, Collars
Black Clerical Shirts

CHURCH HANGINGS

Altar Linens

C. M. Almy & Son, Inc.
562 Fifth Ave., New York 19, N. Y.

POSITION

Experienced clergyman desires rectorship of
a downtown parish in metropolitan area.
Prefers church that needs hard work to get
it going. Salary not an object. Present stipend
\$4,200. Box P., The Witness, Tunkhannock,
Pennsylvania.

**PULPIT & CHANCEL
FURNITURE**
Communion Tables—Pulpits—Chairs
Altars—Lecterns—Baptismal Fonts
Send for Catalogue
J. P. REDINGTON & CO.
Dept. M-25 Scranton 2, Pa.

I want to Contact

NEW WRITERS

who are interested in cashing checks of \$1
to \$100 offered each week. The easiest way
to write for pay. No previous experience
necessary. Send for FREE DETAILS. No
obligation.

FREE INFORMATION

SAUNDERS M. CUMMINGS
468-90 Independence Bldg.,
Colorado Springs, Colo.

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.

G. CLARENCE LUND
Rector of Our Saviour, Akron

Andrew Van Dyke's leading article, May 5th, is most illuminating. Along with extra projects of our own, we had a tough time raising our quota of a thousand dollars for the third year of the Presiding Bishop's Fund for World Relief. We succeeded only because I pointed out that it was definitely a three year program that would go over the top this final year, so we should continue to play ball with the Church.

The vestry, wiser than I, asked if I would guarantee it wouldn't recur next year. I said, "Sure, our publicity from 281 states definitely that this is the third and last year." Did I read it wrongly, or isn't the Church playing ball with us? Now we are told another "One Great Hour" is coming in 1950, when we shall be asked for another half million for this purpose, plus an additional million or more for the regular budget. I love the way that additional million is tacked on.

Seems to me we are doubling our red side quota one way or another, what with the P.B. Fund, the Radio Fund, etc. What has become of the theory of 1919, a once a year drive, period?

I know that "One Great Hour" is a tempting idea. I know too that few are giving to the Church as they should. But I'm quite sure any attempt to raise an extra fifteen hundred in my parish next year would fail.

In four years we have doubled our red side offering. At the same time we raised more than seven thousand for Reconstruction and Advance, and three thousand for the Presiding Bishop's Fund, not to mention two thousand for Bexley Hall and the rebuilding of "Old Kenyon." To help 281 we postponed for two years but finally raised \$35,000 from absolute necessity to save our Church building. Now we have passed the law of diminishing returns. Akron is a one industry town, unemployment is increasing and the people are fearful of the future. We eliminated one staff member this year to come near balancing our budget.

No doubt 281 needs money, but who doesn't? I have little hope of any further increase in our parish finances immediately, and none whatever for the Presiding Bishop's Fund, "plus an extra million."

Isn't it high time our National Headquarters did some rethinking of their financial policy? We parishes

have to live, too. If we don't, what will happen to 281? I still like the community chest idea, they stick to "once a year" and it works. But it is high time to cry for mercy and relief from any extras next year.

G. EDWARD FENDRAY
Layman of New York

On page 9 of the May 5 issue of "The Witness" Mr. Morgan C. Larkin says, "Certainly the increasing evils of the profit system are revolting enough to press many of us in an opposite direction."

Later, in the reply to Mr. Larkin's letter, your Editorial Board says, "We are, of course, heartily in agreement with his (Mr. Larkin's) conviction as to the increasing evils of the profit system."

As a man who is much interested in the economic society of today, I would appreciate it if you would outline for me these "evils" of the so called profit system, which you and Mr. Larkin both seem to accept as though the case were proved.

Would you favor me with some information in this matter?

ANSWER: I speak only for myself, but I believe recurring depressions, together with two world wars in one generation, are sufficient to justify our agreement with Mr. Larkin.—W.B.S.

SCHOOL INFORMATION

Parents and others desiring information about Church Schools may obtain it from SCHOOL DEPT.

THE WITNESS - TUNKHANNOCK, PA.

HARVARD SCHOOL

Diocesan School for Boys

FIFTIETH YEAR

Fall Term Opens September 13th, 1949
Grades Seven through Twelve. Fully Accredited. R.O.T.C. Unit.

For information apply to the Headmaster, the Rt. Rev. Robert B. Gooden, D.D., 3700 Coldwater Canyon Rd., North Hollywood, Calif.

CATHEDRAL CHOIR SCHOOL

New York

Established 1901

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR,
Cathedral Choir School
Cathedral Heights, N. Y. City 25

SCHOOLS

A three year course in

NURSING

is offered to High School Graduates
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High St. Newark 2, N. J.

Affiliated with Rutgers University

MARGARET HALL

Under Sisters of St. Helena

(EPISCOPAL)

Small country boarding and day school for girls—primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated, includes gymnasium and swimming pool. Campus of six acres; ample playground space; hockey field, tennis court. Riding. For catalog, address:

SISTER RACHEL, Prin. O.S.H.
Box A, Versailles, Kentucky

APPALACHIAN SCHOOL

PENLAND, N. C.

Country Boarding and Day school of the Diocese of Western North Carolina for boys and girls ages six to twelve. Grammar grades one through six.

For catalogue address

THE REV. P. W. LAMBERT, JR.
O.G.S. RECTOR

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W. Plymouth, N. H.

CARLETON COLLEGE

LAURENCE M. GOULD, D.Sc., President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

Carleton College
Northfield Minnesota

FORK UNION MILITARY ACADEMY

Highest Government rating with strong Christian emphasis. Upper School prepares for University or Business. Fully accredited. R.O.T.C. Every modern equipment. Separate Junior School from six years up, housemothers. Students from thirty states. Catalogue, DR. J. C. WICKER, BOX 284, FORK UNION, VA.

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to

George L. Barton, Jr., Ph.D., Headmaster - Box 408

KEMPER HALL

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior school department. Beautiful lake shore campus. Under the direction of the Sisters of St. Mary.

FOR CATALOG, ADDRESS, BOX WT

IS WAR INEVITABLE?

READ THE ANSWER GIVEN BY MEMBERS OF THE CHURCH IN THE VOLUME

Peace is Possible

ESSAYS DEDICATED TO THE MEMORY OF ADELAIDE T. CASE

Introduction by Bishop W. Appleton Lawrence
Edited by Sydney Temple

THE RESPONSIBILITY FOR PEACE

The Responsibility of the Church for Peace . . .
John N. Sayre, President of the International Fellowship of Reconciliation.

Peacemaking in the Old Testament . . .
Fleming James, D.D., Ph.D., formerly Dean of The Theological School at Sewanee.

Peace Activity in New Testament Times . . .
Oscar J. F. Seitz, Ph.D., Professor of New Testament at Bexley Hall.

Historic Continuity of Pacifism . . .
John R. Yungblut, Rector of St. Thomas Church, Terrace Park, Ohio.

The Anglican Communion in Social Life . . .
Sydney Temple, Ph.D., Gen'l. Secy. of Episcopal Pacifist Fellowship.

Peace in the Ecumenical Movement . . .
Katharine C. Pierce, formerly member of Nat'l. Council of the Episcopal Church.

THE POSSIBILITY OF PEACE

The Things that Make for Peace . . .
W. Appleton Lawrence, D.D., S.T.D., Bishop of W. Mass., former member of Nat'l. Council of Episcopal Church.

Educating for Peace . . .
Adelaide T. Case, Ph.D., L.D., Late Professor of Relig. Educ. at Episc. Theol. School.

What the Individual Can Contribute . . .
W. Russell Bowie, D.D., S.T.D., Professor of Practical Theol. at Union Seminary.

Peacemaking in Cold Wars . . .
Shelton Hale Bishop, Rector of St. Philip's Church, New York City.

Anglican Conscientious Objection . . .
John C. Plott, C. O. in last World War with service in C. P. S. Camps.

Meditation of an Air Force Chaplain . . .
Raymond S. Hall, D.D., Paratroop Chaplain in invasion, Director of Seaman's Ch. Institute in New York City.

Meditations of a Christian Pacifist . . .
Leigh R. Urban, Member of Comm. for French Rehabilitation after World War I.

Postlude, "America Leading" . . .
G. Ashton Oldham, D.D., S.T.D., Bishop of the Diocese of Albany.



The royalties from the sale of this volume will go to the Adelaide T. Case Memorial Fund for Religious Education.

Published under the Auspices of the Episcopal Pacifist Fellowship.
Publication Date, September 1, 1949. . . . Price \$1.50

THE EPISCOPAL PACIFIST FELLOWSHIP

provides the medium for active peace making by members of the Episcopal Church.
Send for free literature describing the classification of Active Pacifists and Associate Peace-Makers . . . and for

ON WAR AND PEACE, Official Pronouncements of the Episcopal Church - - - 20c

9 East 94th Street, New York 28, N. Y.