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Commission on World Affairs Seen As Anti-Russian

*Church Leaders Approve Commission Idea
But Are In Doubt About Vatican Tie-Up*

By William B. Spofford

New York:—Action taken by the special committee on international affairs of the World Council of Churches meeting at Cambridge University, England, August 4-8, in setting up a permanent world commission on international affairs composed of thirty Protestant and Eastern Orthodox Church leaders has been met here with mixed feelings. While Church leaders approve the idea of such a commission they are cautious about endorsing its purposes and some have expressed fear that it will have an anti-Russian bias. Statements in the secular press attributed to John Foster Dulles, new vice-chairman of the commission and apparent leader of the American delegation to the Council, imply a suspicion of the Soviet Union since he advocates bringing about a peaceful solution to international difficulties along apparently Vatican-inspired lines. It is generally thought that such cooperation would almost immediately align official western Christianity against Russia.

THE WITNESS asked a number of churchmen to comment on the functions of the new commission. Word came back from the secretaries of a couple of them that their bosses were lost in the wilds of Canada and could not be reached. Others declined to comment on the grounds that they did not have sufficient information to make worthwhile statements.

Those replying are headed by Presiding Bishop Henry St. George Tucker who comments:

"I certainly cannot conceive of the World Council nor any of its commissions, joining with any group in an anti-Russian campaign. We may not approve of Russia's domestic policies any more than the Russians approve of ours, but after all the responsibility for determining do-

mestic policies falls upon the people of the respective countries. There are doubtless many areas of disagreement between the Russians and ourselves in regard to foreign policies but it would seem to me that what we are trying to do is to find some way in which nations who disagree can work together in achieving world peace and unity. This is difficult, but anything resembling an anti-Russian campaign would make it impossible. It would seem to me that the great contribution which the Christian religion can make is to demonstrate the possibility of a 'Fellowship of Uncongenial Minds.' It is easy even on the human level to cooperate with those with whom we agree, but only the grace of God can make possible a real fellowship of uncongenial minds. It is a time when we need to ponder seriously on the implications of our Lord's words, 'If ye love them which love you, what have ye?'

"I am afraid this does not answer your inquiry satisfactorily but perhaps it may show why I would disapprove our joining with the Vatican or any other group in an anti-Russian campaign."

The Rev. William H. Melish, associate rector of the Church of the Holy Trinity, Brooklyn, and chairman of the National Council for American-Soviet Friendship, has this to say:

"Church cooperation to influence world politics must be judged by its results. An international commission is good in theory. In practice its leadership and strategy are crucial. In both respects the Cambridge conference stirs apprehension. The Churches must help lessen the tension between the west and the Soviet Union. They must re-establish relations with the Moscow Patriarchate.

Cambridge has made both tasks more difficult. For the conference, without a statement of qualification, to call for top-level cooperation with the Vatican in the light of the Pope's resumption of an anti-communist crusade and his affirmation of the corporate state as the ideal Christian society can only compound the suspicions of the Soviet Union and new European democracies that western religious bodies are going to permit themselves to be used to buttress existing political systems. Nor will the American representation on the new commission allay such fears, for few things have so influenced American public opinion towards an anti-Soviet orientation as have Mr. Dulles' recent political writings. Nothing is more tragic than that the World Council of Churches, committed to help bind the nations together should by its first actions serve to drive them still further apart. Since an international commission is now in existence, Church opinion must influence its orientation to make certain it expressed a deeper ethical insight."

The Rev. Joseph F. Fletcher, professor of practical theology and social studies at the Episcopal Theological School, Cambridge, Mass., said:

"The death last week of the Metropolitan Eulogius, in Paris,



For Christ and His Church

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high lights the World Council's bid for tandem harness with the Vatican. Eulogius resubmitted to the Moscow patriarchate a year ago, after decades of schism which was political in nature (anti-Soviet), not religious. Orthodox Christianity is healing its divisions as anti-Soviet politics is abandoned by Orthodoxy. Only the Vatican remains firm in its anti-Russian policy, which is aimed against both the Soviet regime and the Orthodox Church. Roman Catholic missionaries followed the Panzer units into Eastern Europe only five years ago. There is complete mistrust of the Vatican in Orthodox circles. They understand why the Bruce Publishing Company, a Roman Catholic concern, publishes Hamilton Fish's book calling for atomic war now against Russia.

"For many years the ecumenical Protestants of America have, with conscious or unconscious political motives, sought unity with the schismatic (anti-Soviet) elements of Orthodoxy, even while they were repenting themselves of their schism. The World Council's proposal would close the door on further understanding with the Eastern Churches. It moves into the Vatican Line. It is the American delegation which has pressed this proposal, against protests from the European delegations. One American (Reinhold Niebuhr) has even proposed an open policy of forgiveness towards unde-Nazified Germany in terms which even the British members had to protest. Mr. Dulles, leader of the American group, recently published a series of anti-Russian articles in *Life*, now being mailed broadcast in the form of *Readers Digest* reprints! Deliberate identification of the "Protestant Bloc" with the Vatican is no doubt a clarification of its tendencies, but it deals a tragic blow to peace at the secular level, and to ecumenicity at the Church level."

THE PICTURE ON THE COVER

West Barrington, R. I.:—Unique among Church Schools is St. Andrew's, an institution of the diocese of Rhode Island. The school is for boys of lower income families and is an industrial and farm school, with all the students doing work on the farm and in the shop which not only helps greatly in financing the extensive program, but does much to

equip the boys for later life. The center of the school life is the chapel, pictured on the cover this week. The rector of the school is the Rev. Irving Andrew Evans who has not only expanded the industrial and farm facilities but has also so raised the scholastic standards that it ranks high among the secondary schools of the country.

EPISCOPAL PACIFIST FELLOWSHIP

By W. RUSSELL BOWIE
Professor at Union Seminary

New York:—When the second world war began a number of men and women members of the Episcopal Church in and around this city were moved to confer together to see whether it was still possible to con-

living and he was present at the all day conference at the Incarnation. More than almost any other man in the Church he had become a symbol of resistance to war and of courageous devotion to his convictions. It was felt by others that the same standard which he had raised needed to be lifted up again as a rallying point for those who believed as he had believed, and as a support for those young men who had been influenced by many pronouncements of the Church and who undoubtedly as the war progressed would feel compelled to refuse military service.

Since that time the Episcopal Pacifist Fellowship has enrolled some hundreds of members in all parts of the country including laymen and laywomen and clergy of all orders including bishops. In annual con-



Prominent in the membership of the Episcopal Pacifist Fellowship are Mrs. Henry Hill Pierce of New York; Dean Paul Roberts of Denver; Prof. Adelaide Case of the Episcopal Theological School

tinue the disassociation from war which many persons in the Church, and indeed the Church itself by official utterances, had proclaimed as something which all Christians must consider. Prominent in these first meetings, as in later ones, were Bishop W. Appleton Lawrence of Western Massachusetts, the Rev. Elmore M. McKee, rector of St. George's church, New York, and Mrs. Henry Hill Pierce, one of the leading laywomen of the Church. After conferences of the original small group an all day meeting was held at the Church of the Incarnation to which a much larger number of persons both from New York and from other communities came.

It was at this time that Bishop Lawrence was chosen chairman of what then began to be called the Episcopal Pacifist Fellowship, an office which he accepted and in which he gave devoted leadership throughout the period of the last war. At the time when the Fellowship was formed Bishop Paul Jones was still

ventions and in other smaller gatherings the Fellowship has drawn its members together for mutual counsel. Its most important activity has been the support of conscientious objectors who were sentenced under the selective service act to prison or to civilian public service camps. Mrs. Ernest G. Stillman of New York, the Rev. C. Lawson Willard, treasurer, and Mrs. Henry Hill Pierce of New York, have been the individuals through whom most of the work of personal counseling of men imprisoned in the camps and their families have been conducted.

Compared with the total membership of our Church, the numbers of the Fellowship have been small. Nevertheless, the fact that it has existed has been a witness to the incompatibility of Christianity and war which the beloved Dick Sheppard so winsomely exemplified in England, and which may be not without its effect in the period when the results of the war are reckoned up.

How Civilian Public Service Worked for the C O's

*For Most of the Conscientious Objectors
It Was a Poor Answer to Their Problems*

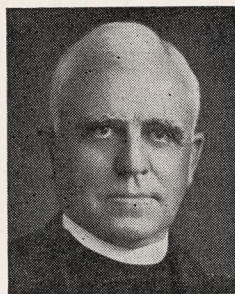
By Roger W. Drury
Former CPS Worker

New York:—The story of civilian public service comprises America's dealings with one sector of her conscientious objector problem during the second world war. C.O.'s fell perforce into three classes: those who refused to submit to the selective service act or were misjudged by its local boards—these men have served prison terms for their conscience—; those who, under the law, accepted non-combatant military service—these men served, sometimes heroically, in the medical corps—; and those who elected civilian service, according to the act's hopeful phrase: "work of national importance under civilian direction." The work of the third group was called civilian public service. How did it start, how develop and how end?

It was proposed that the men in this third group should do jobs of civilian character in the public interest and for the benefit of others. This was agreed at the start by the selective service system officials and by those members of the historic peace Churches who took the lead in accepting the administrative yoke of CPS under SSS regulation. But whereas the government thought in terms of a CCC pattern of labor camps doing forestry and conservation work, and viewed the problem as one of meshing a group of recalcitrants at least into the remote outer gears of total war mobilization, the Friends, Mennonites and Brethren wanted human service projects disconnected from prosecution of the war for the drafted C.O.'s placed under their care. Few of the men themselves knew any more than the draft boards which put them on their trains when their numbers came up, what manner of experience lay ahead of them. Yet they, as well as the other chief partners in the enterprise, peace Churches and selective service, powerfully influenced the pattern that was evolved.

Selective service, guided primarily in detailed policy by the fear of losing political prestige in its handling

of C.O.'s, sought projects occupying large groups of assignees in locations where public contacts would be too few to provoke friction. Neither pay, nor compensation for accidents, nor dependency benefits were allowed. The policy was: hide them and squeeze them, and get as much work from them as possible meanwhile. Under this approach, the program early congealed to a point where unrest or even suffering by the



Other leaders of the Episcopal Pacifist Fellowship include the Rev. Wolcott Cutler of Charlestown, Mass.; Bishop Walter Mitchell, the retired bishop of Arizona and the Rev. W. Russell Bowie, professor at Union Seminary

assignees could scarcely dent some of its basic evils.

And unrest there was in plenty. It began with the peace Churches. Committed to a way of reconciliation in a world ripped by hatreds, death and distrust, they could not honestly expect the men in CPS camps to adjust to a steady diet of water-hole digging, forest fire fighting and seclusion. They pleaded unrestingly with SSS for a broader reading of "work of national importance," until finally after about a year, a group of C.O.'s started work as attendants in a state mental hospital. This urgently needed work soon became an acceptable part of the program in SSS eyes, and at the peak of CPS enrollment over 40% of all the men were engaged in it. The pressure to expand service opportunities grew apace. One by one, small public health, medical research and other special projects were grudgingly approved in Washington, but even at best, a great portion of the drafted

C.O.'s continued restively in remote camps.

As groups of well-qualified C.O.'s sought and were repeatedly denied opportunities for relief service overseas, especially in China, many CPS men were increasingly forced, within the narrow confines of their daily tasks, into the bitterest sort of self-contemplation. Resentment against such SSS curbs on personal liberty as denial of pay or accident compensation, made even more galling the sense of being helpless onlookers in the general futility of war's destruction. This resentment was further frustrated by the benevolent interposition of the peace Church administration, acting as a buffer between assignees and the government which drafted them.

Thus, long before CPS began to be demobilized, a process still lagging far behind the armed services,

a state of aching equilibrium was reached between government, Churches and men. Like a brake lining, the Church administrators of CPS units and camps were caught more and more between the inflexible restraints of selective service and the irrepressible eagerness or importunacy of the men. CPS began to smoke, and the energy and imagination of the peace Church administrators was gradually consumed in the process.

It commenced to be evident that beyond exerting a certain liberalizing tension on SSS, the peace Churches' voluntary administration was proving of more benefit to the government than to the men. In the dark foundry of the conscriptive system, the peace Churches found themselves with growing frequency a hammer in the raised hand of selective service, closing shackles upon men whose term of service they had hoped to illuminate and ennoble.

(Continued on Page 17)

Why I Want to Be a Pacifist

by Raymond S. Hall

First Parachute Chaplain in World War II

THE average soldier was very eager to get into combat. At times his morale was low because he couldn't seem to wait any longer. He wanted to get a crack at the lousy so and so's. All this changed a short while after he had his first taste of actual combat. Fighting was "blood, sweat and tears." It was monotonous. It was dirty. It was too cold or too hot. It was waiting hour after hour, day after day. It was sweating it out, air raids, enemy artillery. It was snatching a bite to eat when possible. It was catching a few winks here and there. It was hell!

Perhaps a few illustrations will show what soldiers thought of war. Some men hoped and prayed that they might be wounded so that they could get out of action—at least for awhile. They wanted to get back home. It wasn't because they were unpatriotic, but it was because they were taking part in something too tremendous for them to understand. So much terrible suffering seemed to be so useless when they couldn't help but feel that there would be more wars in the future.

There were two medics in my outfit, Jim and Bill. They had been buddies since the activation of the regiment. You would always find them together. During the fighting at Carentan, a few days after the Normandy invasion, they were working at the regimental aid station. Casualties were pouring in all day. Bill went out with the ambulance to bring back some of the wounded. He was returned on a stretcher—dead—ten minutes after he had been talking with Jim. An "88" had landed near him. There wasn't a mark on his body, but the concussion had killed him instantly. Jim broke down. "Chaplain, I can't understand it at all. Here are civilized people killing and being killed. It's all crazy. It doesn't make sense. The more I think about it, the more I think I'll go crazy trying to figure out why people fight wars."

There were many men who felt the same way. They were forced to harden themselves as they went along. It was kill or be killed. Men no longer thought about country. Home was in their minds day and night. When would it be over? When could they get home?

There were others in prison camps who were forced to spend a great deal of time alone. They thought things out. So many said that there must never be another war. Many made resolutions

that if they ever got back home again that they would do all in their power to help prevent another war. We talked with many Germans, Poles and Russians. Those who saw the worst of it couldn't understand war. It was something above and beyond them. They hoped and prayed that it would soon end.

Many men came back from the first world war with the same attitude. We came back from the second world war thinking the same, but most of us aren't doing anything about it.

How many of us are identified with organizations striving for peace, How many of us are better Church members and more devout Christians? Some of us have become pessimists and say "What's the use? There will only be another war anyway."

Every person who desires peace ought to do something active about it. He should become identified with some peace organization. If he does nothing about the peace, then he can't be sincere in his desire.

I HAVE a number of friends who were pacifists during the war. I admired them for the tenacity with which they clung to their convictions when people, and many times brother Christians, were assailing them on all sides. They believed that according to God's law it was wrong to kill. Some became conscientious objectors and suffered intensely, and in many cases were neglected by their own Churches, even though they took their stand because of Christian principles.

I think that we all believe that it is wrong to kill, but many of us compromise because we are against aggression. Your writer is as guilty as the rest. Yet no matter what we believe, it is wrong to kill. We can't get around that basic law, "Thou shalt not kill." Certainly wars don't solve the problem of aggression. Perhaps there is some other way we can try?

A few weeks ago I attended the summer conference of the Episcopal Pacifist Fellowship. There I found people that I want to see more of in the future. Here are people who are actively trying to prevent wars. They have been working, studying and praying together during the war, and they go into the future in the same manner. They have suffered much because of their convictions, but it has only served to weld them together more and

more. It has made them even more devout and thoughtful. These people have a spirit that we all ought to have. They go into all fields of human relationships in an attempt to find the answers that will enable men to live with one another as brothers. More than anything else they pray.

There are two types of membership, regular and associate. The regular member refuses to bear arms or take part in war. The associate member believes that war is wrong but doesn't pledge not to bear arms or take part in war. Personally, I wish I could become a regular member, but, knowing my own limitations, I have decided to become an associate member. Like many others I must confess that I have always been the sort of person who, when hit, wants to strike back. We are all

made that way. The problem is one of overcoming self. Perhaps that is why we all are not pacifists, because we haven't learned to control ourselves. In my better moments I want to "turn the other cheek." With God's help and with the help of this organization I have a conviction that in the future I will learn to turn the other cheek. Here is my opportunity to take an active part in the prevention of war. My own personal experiences have taught me its futility. I had to learn the hard way. War is the most fiendish thing that the mind of man has conceived. All of us must do something to prevent another. Here is a splendid opportunity. Pacifists have the best answer but the hardest way to follow. That is why I want to try to become a complete pacifist.

Why A Pacifist Fellowship?

by *W. Appleton Lawrence*

Bishop of Western Massachusetts

I PICKED up an interesting hitch-hiker the other day. He was a college graduate, a lawyer. He had seen action, a good deal of it, in Europe. He had been home long enough to see the great contrast between what he had hoped and fought for, and what was actually taking place in the world and here in America. He was thoroughly disillusioned and pessimistic in spite of his youth and natural idealism.

I told him that I had felt exactly the same after the last war, which I had supported with all of my enthusiasm and ability, with the result that I was a pacifist, and had been for some years; that I had started on the road toward pacifism out of a spirit of disillusionment but that I had followed it up by restudying the Gospels, reading a bit of history, and re-thinking some of my theology, with the result that my pacifism was no longer based on disillusionment but rested firmly and fundamentally on theological convictions; that it was apparent during the war that those whose pacifism had been based on any less firm ground had discovered that their foundations were undercut by such arguments as necessity (what else is there to do but fight?), expediency (surely it is the lesser of two evils), patriotism (you certainly don't want the Germans or Japs to rape your sister or to overrun the country), and similar very definite and practical reasons.

The result of our conversation was that he wanted to know more and so I was glad to have this request to write this article which may serve

as an answer for those who, like him, may be dissatisfied with present day trends.

In the report of the Oxford Conference we find it plainly stated: "War is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth. No justification of war must be allowed to conceal or minimize this fact." It then goes on to say, "The search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war," and continues, "In this respect there is a difference of opinion which issues in three main positions being held by those who are sincerely and conscientiously Christians. (1), Some believe that war especially in its modern form is always sin, being a denial of the nature of God as love, of the redemptive way of the cross and of the community of the Holy Spirit; that war is always ultimately destructive in its effect, and ends in futility by corrupting even the noblest purpose for which it is waged" . . . and therefore some "are constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military force by methods of active peacemaking." Then it speaks of the other two positions, namely, those who would support just wars as waged to vindicate what they believe to be an essential Christian principle, and

those who believe that the state is the agent divinely appointed to preserve a nation and that therefore a Christian's duty is to obey.

It is the first position which certain people within the Episcopal Church hold and banding themselves together make up the Episcopal Pacifist Fellowship. We would rest our case on no special passage of the New Testament but rather on the spirit and practice of our Lord, who, in the wilderness, rejected the ordinary ways of man for accomplishing good ends and undertook to overcome evil with good, even though the sinfulness and wickedness of man was such that eventually he found himself facing the cross. It is our conviction that Jesus made a consistent life practice of overcoming evil not by violence but by the way of forgiving and reconciling love. This method, we believe, is not a mere appendage to the Gospel but its very core and condition. Jesus went to the cross rather than betray the love method. We believe that Jesus' positive command to love even our enemies is still a required and not an elective course in Christian living.

I find, however, that what troubles most people is the seeming impractical, futile ineffectiveness of such a position and attitude in the face of an aggressive, virulent, and threatening power such as Nazism presented and so I wish to make a few plain statements about pacifists and pacifism as I know them.

I WANT to make clear first, that pacifists are not neutrals. They, as well as others, can and do distinguish between aggressor and victim, right and wrong, guilty and innocent. We are not isolationists. We are as deeply concerned and care as much as anyone for those who suffer in other lands. Nor are we passivists, supinely acquiescing to the evil which is rampant or the power which ravages the innocent and which knows no justice. We take to heart the words "As he died to make men holy let us die to make men free" and do not change them to "let us kill to make men free." We are not appeasers. We hate the word and the practice. Christ went to the cross himself. He did not offer his disciples instead. He did not wait for compulsion. He set his face deliberately towards Jerusalem. We believe that war is wrong, that it does not really settle anything except the question as to which power has the greatest military machine. We believe that war is not only wrong but that it is futile; that for victor and vanquished alike it is destructive and contagiously contaminating; that it inevitably drags us down to the level of our enemies so that if they use conscription, we must; if they sink merchant vessels without warning, we eventually follow suit; if they bomb innocent

women and children, we are led to do the same thing. The pacifist even believes that preparation against the possibility of war serves to create a psychology which eventually leads us into war; that strong armies and navies do not really intimidate the desperate but only irritate; that adding to our security only serves to make others insecure. Pacifists believe that the only adequate defense against our enemies is not to destroy them but to convert them and make them our friends; that this can be done only by fair dealing, by being ourselves just and generous and having concern and regard for the rights and needs of others as well as our own. We believe that this cannot be accomplished in a minute and only can be attained by the relinquishment of absolute national sovereignty, and by the limiting of armies and navies to the level and instrumentalities of police power.

BUT the pacifist also knows that he still lives in an armed, selfish, and warlike world where there is glaring injustice and where there are bound to be conflicts. What then? This condition has been true in all ages. When people asked St. Chrysostom, years ago, "Ought we not to resist evil?", he replied, "Indeed we ought, but not by retaliation. Christ hath commanded us to give up ourselves to suffering wrongfully, for thus shall we prevail over evil. For one fire is not quenched by another fire." Americans would suffer under such a program. They would be stood up against a wall and shot. But Americans suffer when we go to war. The pacifist knows that a price must be paid for peace and freedom. He is willing to pay that price, but he wants his suffering and his death if needs be, to be effective. The pacifist thinks that the world has tried war for many centuries and that war is not only not the answer but that war is, as the Oxford conference stated, "a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified," and that therefore it is time we tried another way—the Christian way. That the cross and not the sword is the nation's surest weapon of defense because only a kingdom built on love and sacrifice, on truth and justice, can endure. The pacifist believes that in the long run moral power is more than a match for military power; that dying for a cause is better than killing for a cause; that the forces of righteousness are in the long last greater than the forces of evil; and that, for Christians, the primary question is not whether pacifism will work immediately and practically but rather, what is the will of God as revealed in Jesus Christ?

The Episcopal Pacifist Fellowship exists because

certain people within the Episcopal Church who have these common convictions feel the need of the support and comfort and courage that such a fellowship provides. It exists to bear witness and testimony to others within and without the Church, as to what pacifism stands for and is trying to accomplish. It exists because some of us believe that the fact that we cannot reach perfection is hardly a sufficient reason for not striving to move towards it; that we cannot and must not wait for the world to become Christian before we apply and practice Christian ethics. We are anxious that others who are haunted by a feeling that Christianity has an answer to the world's problems which perhaps has been missed, will want to join with us in seeking and fulfilling this way which Christians in the early Church and some in all centuries since have believed to be the way of Christ.

Four Years in CPS

By B. T. PIERCE

For Four Years in Civilian Public Service

I REPORTED to Ashburnham, Mass., in March of 1942. This was one of the first small camps administered by the American Friends Service committee, and I was the thirty-fifth camper to arrive. We were busy there building our camp recreation hall and camp infirmary. Those of us on government project cut the still existing hurricane damaged trees and generally reduced the fire hazard in that part of the state. We fought several forest fires, half of us working all night, the other half all day. It was fairly important work. All summer long we spent digging water holes in the woods. These were built to last six years, and were also quite important in the reduction of hazards from forest fire.

In October we were picked up and moved from Ashburnham to Gorham, N. H. This was a dreadful move. The camp in Gorham was not fit to live in. It had been a CCC camp years before and only one of the dormitories was safe to live in, the others had badly rotted sills. Morale began to go down at that time with the group I was with, and kept right on going. For the next four months I drove a truck. The CCC had left a great deal of U. S. forest service equipment lying around, and I picked it up and put it where it belonged. At the end of January I joined the project and for the rest of my stay there did what the other boys had been doing as work of national importance. I cut wood, not to reduce any fire hazard, but to keep us warm. When the temperature was below -20 we did not go out to work, but the thermometer

showed itself reluctant to do so except on one or two occasions. It was, perhaps, the most futile time I ever spent in my life.

In March of 1943 I was transferred to the Brattleboro retreat, a mental hospital in Brattleboro, Vt. Our unit there was small, only twenty-five. I was sent to work my first day with no instruction at all. I knew I was being put on a bad ward but I had no idea how bad or what to do when a patient got difficult. I put in quite a day. The next day I spent washing walls and then was moved to the suicidal building where I spent most of my time with occasional tours of duty in other buildings. It was fascinating work in some ways, for the alertness of the attendant meant sometimes the life of the patient and sometimes the attendant could hit the right note and help the patient turn the corner on the road to recovery. In all truthfulness, this last was very occasional.

There is nothing we didn't do at Brattleboro. We fed people by spoon, and we helped hold them to be fed by tube. We gave a small amount of hydrotherapy such as continuous baths and wet sheet packs. I was taught a moderate amount of massage, but as the attendants became fewer as time went on these treatments had to be cut out for lack of time. We took care of the physically sick, we laid out the dead, we scrubbed walls and floors, we helped in the hospital operating room, we served meals, we put patients in restraint, and some of us prevented suicide.

At the time I left the retreat when my discharge came through this year I was second in charge of the suicidal building under the only trained nurse there was at the hospital. I worked in the operating room a great deal and was responsible for its clean instruments and gadgets. I made all the solutions they felt they could teach me, and I did all of the sterilizing done there. I was taught the use of all the operating instruments, I was taught how to fold the operating room linen (there is a lot of it and many varieties) and how to make dressings. I assisted at emergency treatments for such things as stabbings; gave insulin and morphine injections; and prepared the penicillin injections but did not give them as I did not feel capable of giving the deep intramuscular injections.

My experiences were not in the least unusual. We all had fairly frightful and frightening things happen to us and we all made ourselves useful in ways quite unexpected by us. We all have learned that we can do a lot more than we thought we could no matter how distasteful it seems. I don't believe that any of us will go into the work for life, but I am sure we are all grateful in different ways for having had the experience.

Military Memories

By

O. R. MONTGOMERY

A Private in the U. S. Army in World War II

"G. I. JESUS," a voice called to the chaplain as he walked past enclosure "C" of the army prison camp. The chaplain was infuriated, and he ordered the enclosure commander to line up the prisoners.

"Listen, you men," the chaplain said, "there's one thing I want you to know. I'm no pantywaist." Then he took his coat off. "Now I haven't got my officer's bars on, and if the man who called me a G. I. Jesus has any guts, he'll step forward and we'll settle this, man to man." But no one moved. The prisoners knew that fourteen days on bread and water in a cold, dark dungeon awaited the man who dared answer the chaplain's challenge.

The chaplain's fury upon being called "G. I. Jesus" indicated that he was well aware of the hypocrisy of putting himself at the beck and call of his military superiors while at the same time declaring Jesus to be his master. And his instinctive recourse to the threat of force further belied the sincerity of his calling.

The conscientious objector in the army, or the IAO as he is classified under the selective service system, probably more than the chaplain realizes the inconsistency between the soldier's code and the way of the prince of peace. The main purpose of an army is to kill the enemy, and one way or another the IAO must play a part towards this end if he is to escape punishment. It is true that many conscientious objectors made what was apparently to them a satisfactory adaptation to the army scheme by service in hospitals helping the sick and wounded. And these men gained great respect from the doctors with whom they worked. Other IAOs were decorated as heroes for aiding wounded men on the battlefield.

Nevertheless many conscientious objectors were subjected to varying degrees of compulsion to give up their convictions. At one army induction center there was a sergeant assigned to interview men who had been classified IAO by selective service. This sergeant by means of threats and personal vilifications sought to question the sincerity of IAOs and to persuade them to change their draft classifications.

IAOs often received basic training of a combat nature. Great numbers were forced to take hand-to-hand combat training. They were taught how to crawl up behind a man and the best way to put a knife in so that the man would not cry out. Along with other men in drill they were ordered to practice charges screaming and shouting, not

only to terrify the enemy but to make themselves more bloodthirsty. Conscientious objectors were made to walk guard duty and to perform auxiliary military police duty armed with clubs.

Towards the end the war was no longer fought with much regard for the principles of the Geneva convention. And the medical department gave full arms training to its personnel including training in the use of rifle, bayonet and hand grenade. At one large training camp it was the practice to order all men including conscientious objectors to take this training, and those who refused did so at their own peril. IAOs who refused to take the particularly objectionable parts of this training were punished for the most part only to the extent of being assigned to kitchen police work. But an example was made of a few who were particularly non-cooperative and they were given heavy prison sentences up to 12 years. Under this sort of pressure more than half of the IAOs at this camp took full arms training.

MANY conscientious objectors entered the army believing that army leadership and army personnel were inspired by high principles. They felt that both the army and the conscientious objector were seeking a similar goal, that the difference was as to method. What a disillusioning experience army life was to them. According to army official propaganda the main reason for fighting the war seemed to be simply to get the other side before the other side got our side. And very little was said about the great democratic ideals for which the army was supposedly fighting. In the army the conscientious objector found a caste system in which a select few, the officer clique, selfishly took all rights and privileges for themselves. The inner rot of the army, a complete lack of idealism, came to the surface in mass drunkenness, an ever higher venereal disease rate, and an army way of speaking consistently profane and vulgar.

The army Chaplain was not so much a religious leader as a morale builder that one went to as to a wailing wall with personal problems and complaints. Apparently the really important communications with God were left to certain high ranking generals who intervened directly with God by means of special prayers and songs to arrange victory for our side. However we like to believe that the muddy infantry man who met death daily on the battlefield came face to face with a different God than the army god of battle.

During the war tens of thousands of men were tried by general court martial and given sentences ranging anywhere from one to twenty years and up. Probably even more men were tried by special and summary court martial and given lighter sentences. Whether these were good men or

not, for the most part they were sentenced for the same reason—they would not cooperate with the military machine; they had refused to obey an order or they had been absent without leave.

Among these men the army punished were some conscientious objectors. Here is the experience one of them had before a military court. When he entered the room there was a sergeant hiding behind the door with a loaded rifle. As soon as the door closed the sergeant tossed the rifle to him. Apparently he was supposed to catch the rifle, hold it, and find out how really easy it was to carry a rifle. However when the rifle was tossed to him he simply stepped aside and let it fall on the floor. The result was a loud bang, a hole in the ceiling, and a great ducking under tables by the members of the court.

Another conscientious objector was seized by the army at an induction center where he had reported for a physical examination. He was sentenced to ten years for refusing to put on a uniform. He served almost three years in army prisons before he was able to get a hearing before a United States federal court. It took the court approximately half an hour to ascertain the facts of the case and to decide that this man had never been under the jurisdiction of the army and in effect had been kidnapped by them. He was freed on the spot.

THE army prison camp is the mailed fist with which the army punishes the man who will not cooperate in their game of war. The testimony at the recent trials of the officers and guards from the army guardhouse at Lichfield, England, reveals some of the brutalities that take place in these camps. In these prisons it is a standard practice as a punishment for the breaking of rules to put men in unlighted dungeons without clothing or bedding and to keep them there on bread and water for two weeks at a time. And there is evidence of men being kept in "the hole," as such punishment is called, for considerably longer periods. Men are beaten and often severely mistreated in these camps. Guards are commended for shooting prisoners trying to escape.

It is perhaps only natural that men in army prison camps tend to be friendly to the conscientious objector. The prisoner instinctively knows that the army way of life is wrong and the conscientious objector offers promise of a better way of life.

Unfortunately, although many people talk of refusing to fight if another war comes, most of them will be compelled to fight. Without a doubt the army will create enough concentration camps and in general institute the proper amount of terrorism to force the great mass of people to fight. If we don't get rid of the military humbug now, we certainly won't be able to do anything after the shooting starts. At present military minded and aggressive men have much too much to say in

American diplomacy if we are to stay at peace with the rest of the world. They want to serve on the atomic energy commission which under their leadership would shortly become mainly the atomic bomb commission. Military men want to continue the peace-time conscription way of life apparently forever.

More important than simply limiting the power of the military is to get down to brass tacks in the struggle for a brotherly and peaceful world. Through UNRRA we ought to contribute two or three times as much food as we do at present, or whatever amount is necessary to completely eliminate hunger. To call a spade a spade, if the parable of the good samaritan really means anything, why don't we let down our immigration barriers to unwanted and displaced peoples? Another means of creating world friendship would be international youth exchange on a mass scale. And how about setting an example for the rest of the world of the way democracy ought to work—meaning specifically equality of opportunity, good medical care, no racial intolerance, and a lot more too? The truth is that to have peace means doing many things, but fundamentally it means spending our dollars and making considerable sacrifices towards a brotherly and livable world rather than a military world of war and mass suicide.

"Liberty and Justice For All"

By

THEODORE R. LUDLOW

*Member of the Commission on
Conscientious Objectors*

AS ONE who did a chaplain's work in world war I, I remember with a heavy heart those men who were occasionally encountered in camps with overalls on instead of a uniform and a broad yellow stripe painted down both the front and back of their clothing. This was the army's way of showing its contempt for those who would not or did not fight. To this public ignominy was too frequently added the epithets of those who passed by. Outside of military camps I also remember the giggling girls who dashed up to men who were not in uniform and inserted white feathers in their buttonholes without inquiring as to why such persons were not in uniform.

We have made some progress since those days, but not all of the progress that should and could be made in our attitude toward those who conscientiously differ from us. Because of the unjust treatment accorded many conscientious objectors in the last war, the General Convention of 1934 created a commission on non-combatant war service to secure for members of the Protestant Episcopal

Church the same rights and privileges enjoyed by members of the so-called peace Churches in world war I. A resolution passed by both Houses at this same Convention reads as follows:

"RESOLVED THAT the General Convention affirms that war, as a method of settling international disputes, is incompatible with the teachings and example of our Lord Jesus Christ, and that when nations have solemnly bound themselves by treaty, covenant or pact, for the pacific settlement of international disputes, the Convention holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation, and that, in the language of its Bishops' Pastoral of 1933, the Church must wage unrelenting war against war. "War is outlawed and solemn peace pacts affirm it. . . . As Christians we can have no part in any program that is designed to violate the principles enunciated by the Prince of Peace. War is murder on a colossal scale. . . . The Christian Church cannot and will not deny loyalty and fealty to its Lord by being party in any scheme, national or international, that contemplates the wholesale destruction of human life."

Brave words! How distant and unreal they sound today.

To implement these resolutions, the National Council in 1940 made provision for the registering with the executive secretary of Christian Social Relations such persons as were unwilling to bear arms because of their conscientious convictions. Under this provision some two hundred persons, members of our Church, registered and when the selective service act was passed later on, they were informed concerning their rights under that law.

The selective training and service act became law in September, 1940. The Congress profited by the experience gained in world war I and made provision for conscientious objectors to register as objectors and to perform non-combatant service of national importance. It provided that conscientious objectors should be removed from military camps and be detained or employed in other places. It appointed special officers to examine each conscientious objector personally and also allowed religious agencies to provide some care for those who were assigned to civilian service. During world war II, there was not evident the hysteria in connection with this matter that took place in world war I.

Curiously enough, these well-intentioned legal provisions resulted in practical effects which deny the effort of the law to provide justice for a minority. These effects came about by reason of the ways in which the provisions of the law were locally interpreted and actually resulted in the imprisonment of over three times as many conscientious objectors as were imprisoned in the last world war. These interpretations produced (1) a narrower basis of recommendation as to what constituted conscientious objection; (2) inadequate provision for civilian service of national importance; (3) control of the conscientious objectors by military officers at all critical points in their career; (4) no provision for appeal except on the part of those assigned to civilian public service to

work without pay and, in fact, to support themselves and their dependents as best they could; (5) the prohibition of those who were on detached service (those who served as guinea pigs in government experimental service) from receiving all of the wages they so earned, although this was allowed in world war I; (6) no provision was made for the care of dependents nor for compensation for injury or death in such service.

During the present war, 103 members of the Protestant Episcopal Church have been in civilian public service camps and 15 of them have been in prison. For the most part, they and their dependents have been cared for by the "peace Churches" because the best efforts of our own commission to provide for them have been inadequate.

In 1943 the General Convention set up a joint commission on conscientious objectors:

(a) To assure the members of this Church who by reason of religious training and belief are conscientiously opposed to participation in war of the continuing fellowship of the Church with them and care for them; (b) to maintain through the committee on conscientious objectors under the department of international justice and good will of the Federal Council of Churches an official relationship under the provisions set up by the selective service act; and (c) to inform the Church from time to time of the situation in its several aspects and to receive and raise such funds on a purely voluntary basis as are needed for the support of active members of our Church who are conscientious objectors and whose personal funds are inadequate; in such manner and in such sums as the National Council may approve—the necessary expenses of the commission being met out of other funds."

The efforts of the commission to discharge the responsibilities laid upon it by the General Convention will be found in its report to General Convention. By its own efforts, it has raised certain sums of money, but it is not enough to repay the Churches who have generously cared for our people as well as for their own. Here is a moral obligation which the Church should face and meet irrespective of any individual attitude toward war.

For conscience' sake, these men have endured hardship without pay, without provision for their dependents and without provision for possible injury or death in the course of the work assigned. Out of the total number of conscientious objectors, 24 of those who served in civilian public service were killed in the discharge of that service. It so happens that, so far as we know, no one of our own Church members was killed, but they are being mustered out of the service at a rate of 5 per cent as compared to 50 per cent with the armed services. They receive no mustering-out pay, they have no additional aids, no job priorities and no guarantee that they will have their old job back.

Men who obey their conscience are going to be needed as a bulwark of the nation in the difficult days ahead. In the present moral let-down of our people, it hardly seems necessary to argue such a point. Too many times, the most vociferous people are those who have had the least acquaintance with

(Continued on page 17)

Seek Five Million Dollars To Support Rural Work

*Leaders In Rural Church Work Ask Funds
Of General Convention Promised In 1932*

Edited by Philip L. Shutt

New York:—Calling upon General Convention to fulfill its 15-year-old promise of raising \$5,000,000 to establish a missionary program for rural America, the national conference on rural work of the Episcopal Church meeting at Madison, Wisconsin, has now released its findings and expresses the fear that unless the Church takes such an immediate step to actively promote a rural life program it will become a declining urban group.

The report attacks the present General Convention set-up as being too largely urban in representation, the department of promotion of the National Council as being mainly interested in materials for city parishes, and just as strongly faults most of the Church seminaries for not providing adequate training courses in town and leadership training.

The report makes certain recommendations: 1) a redefining of the Church's position on theological education advocating a major financial responsibility for clergy training by the Church; 2) the establishment of a central agency for the acceptance of candidates whose own dioceses or missionary districts are unable to train them, and a central placement bureau both under the personnel committee of the National Council; 3) courses in Christian education for smaller churches where there may be, as an example, schools with four teachers or less; 4) cooperation with secular agencies and other religious agencies in ministering to the total community; 5) college pastors to be trained in rural work since most students come from the town and country; 6) clergy to be given basic training fitting them to serve in any part of the Church's work especially in the town and country field; 7) use of the national center for field training of rural clergy at Parkville, Missouri, for clergy whose theological education lacks such emphasis; 8) either a full time officer in charge of planning and survey as an assistant to the secretary for rural work or the use of three or four part-time assist-

ants capable of evaluating rural projects; 9) no restrictions as to what seminary candidates for the ministry, irrespective of race, shall attend; 10) that it be the policy of dioceses to define, print and distribute to each bishop and diocesan chairman of missions and Church extension a program for rural work; 11) the use of radio transcriptions on local stations written in simple and direct language based upon the Prayer Book rather than using programs like the Church of the Air; and 12) discriminating use of visual aids.

The Rev. Charles G. Hamilton, Aberdeen, Miss., was chairman of the findings group and was joined by Irwin St. John Tucker of Chicago, Ralph Kendall of Alabama, Frederick Raasch of Kansas, Norman Stockett of Quincy, Ill., Ruth Whinfield of Fond du Lac, Wis., William Davidson of Montana, and Harry Robbins of Alabama, as co-signers.

Budget Committee

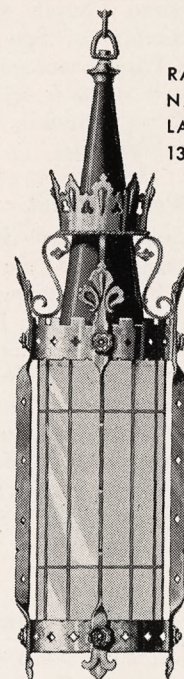
Seawee, Tenn.:—Bishop R. Bland Mitchell of Arkansas, vacationing here, has issued the following statement as the convenor of the program and budget committee of General Convention:

"Under the action of the 1943 General Convention creating the joint committee on program and budget for 1946, the resolution provided that this Joint Committee shall afford opportunities for public hearings, both before and during General Convention of 1946.

"Because of the opening day (Tuesday), the joint committee can have a pre-Convention session of only one day (Monday) which, perforce, must be devoted mainly to organization and the setting up of its many sub-committees and dividing out the work. The committee, therefore believes that it would be better for all concerned if public hearings may be deferred until after the Convention has opened, thus allowing the committee its one pre-Convention day in which to get its affairs

arranged so as to be ready for hearings.

"However, since the resolution calls for provision of opportunities for public hearings before Convention, as the convenor of the committee I ask the courtesy of your columns to give notice that the joint committee on program and budget will meet at 10 a. m. (daylight time) Monday, September 9, in The Bishop White Room, second floor of Houston Hall, 3417 Spruce Street, Philadelphia; and that those desiring hearings on that day may write me



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to that effect, giving Philadelphia address (and phone number, if possible) at which the committee may notify them the approximate hour it will be far enough along in its work to hold public hearings.

Bishop Mitchell's address until September 1 is Sewanee, Tenn.; after that he is to be addressed at the Bellevue-Stratford Hotel, Philadelphia.

America's Faults

Fremont, Neb. (RNS):—G. Franklin Koch, executive secretary of the board of social missions of the United Lutheran Church suggested here that Secretary of State Byrnes admit to the Paris peace conference that the United States is selfish, suspicious, and has economic and imperialistic ambitions.

Women Meet

Grand Rapids, Mich.:—The third biennial assembly of the United Council of Church Women will be held here from November 11 to 15, according to an announcement made by Mrs. Harper Sibley of New York, president. Two thousand women representing 68 Protestant denominations are expected to attend from America and foreign countries. The chief theme of the conference will be "Till we attain to the unity of faith."

Archbishop Guest

New York:—When the Archbishop of Canterbury comes to this city in September one of the numerous functions he will attend is a reception and dinner given by the Church Club at the Waldorf-Astoria hotel Monday evening, September 16.

Welfare Group

Romney, W. Va.:—"If the Church people through cowardice or inertia stand idly by in the bleachers watching the struggle for justice in the arena, we have no reason to lament if intelligent, sensible and vigorous young adults go into secular reform movements leaving the Church to those who do little but express sorrow over its ineffectiveness," said the Rev. Ben W. Tinsley, rector of St. Matthew's, Charleston, W. Va., in addressing the conference on social relations sponsored by the department of Christian social relations of the diocese which met here July 27-29. Questions such as feeding Europe, the relationship of parishes to community agencies, and methods

of combating prejudice and hatred were discussed under such leaders as the Rev. Almon R. Pepper, executive secretary of the division of social relations of the National Council, Miss Dorothy Stabler, associate secretary

for social relations of the Woman's Auxiliary, and the Rev. Beverley M. Boyd, WITNESS editor and executive secretary of the department of Christian social relations of the Federal Council of Churches.

SUMMER SERVICES

New York City

CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

ST. PAUL'S CHAPEL
Columbia University
The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon, 11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

Millbrook, New York

GRACE CHURCH
The Rev. H. Ross Greer, Rector
Services 8:30 and 11 every Sunday.
Located on Route forty-four.

Denver, Colorado

ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days, 10:30.

St. Mark's Church

The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan

ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m.
Canterbury Club (students and service-men) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri

CHURCH OF ST. MICHAEL & ST. GEORGE
Washington University
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 7:30 and 11 a.m.
Canterbury Club, 5:30 twice monthly.

Pittsburgh

CALVARY CHURCH
Shady and Walnut Aves.
The Rev. Lauriston L. Scaife, Rector
The Rev. A. Dixon Rollit
The Rev. Thaddeus A. Cheatham, D.D.
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
H. C. daily 8 a.m., Fridays, 7:30 and 10 a.m.
Holy Days, 10 a.m.

Palo Alto, California

ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland

CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York

GRACE CHURCH
Genesee and Elizabeth Sts.
The Rev. Harold E. Sawyer, Rector
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Student Center

New Orleans:—The diocese of Louisiana has purchased a lot adjoining the campus of Tulane University and Newcomb College here on which to erect a student center for Church work among the students of the two affiliated schools. It is to be known as the Francis Lister Hawks Student Center and construction is planned for early 1947.

Senior Warden

St. Louis:—The rare privilege of presenting his senior warden as a candidate for the pirsthood was afforded the Rev. W. B. T. Hastings, rector of St. Paul's, Overland, recently when Bishop William Scarlett ordained Arthur B. Geeson. Mr. Geeson was mayor of Overland and sales manager of an industrial concern and lay-reader in charge of St. Paul's during his rector's absence as a navy chaplain. He has been placed in charge of Carondelet parish which has been under the pastoral care of Christ Church Cathedral and will also take charge of Christ Church mission, Afton.

Press Meeting

Philadelphia:—National Diocesan Press, the organization of editors of diocesan papers and magazines in the Episcopal Church will hold its annual meeting September 9 in Philadelphia in St. Stephen's community house from 2 until 7 o'clock, the Rev. G. R. Madson, Albany, Ga., president of the organization, announces.

Preceding the actual business of the association will be a series of papers and discussion on matters of concern to the editors. This will be the first meeting since the General Convention dinner meeting three years ago in Cleveland, Ohio, intervening meetings have been made impossible by the war.

Generous

Hillsdale, Mich.:—The Episcopal Church ranked fourth in 1945 in the total amount of contributions for benevolent purposes among 20 Protestant denominations according to statistics released here by the home office of the United Stewardship Council based upon reports from the national officers of the cooperating bodies. But it was almost at the bottom of the list in the amount of gifts per member for foreign missions.

Episcopalians gave \$7,068,676 for

all benevolent purposes to be exceeded by the Methodists, who gave the most, and by the Southern Baptist and northern Presbyterian Churches. In the total gifts for all purposes the Episcopal Church with \$40,181,098 was topped again by the Methodists, Southern Baptists and northern Presbyterians.

Church support for foreign missions revealed that the Episcopal Church ranked tenth and that it gave only \$.43 per member to rank sixteenth in the per capita estimate.

Announce Plans

Berkeley, Calif.:—The Church Divinity School of the Pacific will open its 53rd year September 18 with a capacity enrollment, classes beginning on the 23rd. A new program includes a careful supervision of the devotional life of the students. The Rev. Henry Shires is dean.

New Bishop

New York:—The Rev. Ouentin K. Y. Huang was consecrated bishop of South China and Hong Kong August 14 in All Saints' Church, Santa Barbara, Cal., by Bishop A. A. Gilman of Hankow assisted by Bishops Y. Y. Tsu and W. Bertrand Stevens. The new bishop received his master's degree from the University of Pennsylvania and holds two degrees from the Philadelphia Divinity School. He has been working among students in Kweiyang, Free China, and will now take the work done by Bishop Tsu who will be in charge of the Church's new central office in Nanking.

Quakers

Philadelphia (RNS):—The civilian public service section of the American Friends Service Committee will be liquidated August 31 it was announced here. An interim committee will carry on services to Quakers affected by the draft. Formed in January 1941 Friends CPS totaled 10 camps and 21 units which served about 3,000 young men of draft age. They rendered service in fire fighting, soil or forest conservation, mental hospitals, and other work.

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Church School teachers and those who are preparing to become Church School teachers will welcome this much-needed guide to some fundamental approaches and principles of effective teaching.

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The appendix contains questions which test the reader's assimilation of the material and provides definite procedures for the reader to follow in making practical application of the instruction.

Chapter headings are as follows: Selected for Service, The All-Important Desire, Thinking and Doing, Center of the Target, A Contributing Member, Goal Ahead, Helps for You, Planning Together, Judgment Day.

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Liberty and Justice

(Continued from page 12)

real hardship and are chiefly concerned with furthering their own interests. They are so noisy that they sometimes sound like a great crowd, but it is the still small voice that provides the only sure direction for the nation. The nation remains sound only when complete justice is done to minorities. The nation and the world need the direction of Christian conscience. Irrespective of our own beliefs about war, these people are entitled to justice both as fellow citizens and fellow Christians. We hope and pray that those who are now imprisoned for conscience' sake will soon be released, and that the example of President Roosevelt in extending a general amnesty to those who stood out for conscience' sake in the last war will soon be followed by a similar act to those who took such a stand in the present war.

What are you willing to do to further liberty and justice for all?

How Civilian Public Service Worked for the CO's

(Continued from Page 5)

Some CPS men insisted upon and finally got camps under direct government supervision, in which they felt freer to resist the establishment of the system of forced payless labor in which they were involved. Then six months after the end of the Pacific war, the American Friends Service Committee withdrew from its direct responsibility for a large share of the program, feeling that continued cooperation with SSS in administering drafted C.O.'s was a condoning of conscription as well as of the fixed evils of CPS.

Space does not permit a detailed account of the types of work accomplished by men in CPS, but some evaluation of the program as a whole may be in order. A majority of CPS men would agree, I think, that it was wrong in principle for the government to draft men without pay, or dependency allotments or injury compensation. And this wrong begat the more insidious evils of careless project selection and careless job planning by the government agencies directing actual work. With a few striking exceptions, there was steady and unnecessary waste of

time and talents in CPS camps. What is unpaid-for is unvalued. The demoralization produced by this single factor invisibly riddled every good fruit of CPS, robbing it of much of its worth.

The cooperating Church agencies, Brethren, Mennonite, Friends, Episcopal, and others, by undertaking the cost of administering many camps and units, including maintenance of the several thousands of assignees involved, found themselves in a superficially good position to counsel and guide the men and to influence SSS policy. In practice, the men very often distrustfully viewed the Church agency as an arm of the government, however, while SSS for its part, irked by Church sympathy with the C.O.'s, did not hesitate at times to push the agencies aside and issue its authoritarian dictates direct to the men. It seemed sometimes that the authority of the Church agencies was either by tol-

erance of SSS or not at all.

Selective service has felt that CPS provided the best solution yet devised for handling a dissident minority in wartime. It offered a well-controlled and sufficiently punitive restraint for men who would otherwise be a burden on the prison system. Under its roundabout suasion, some men preferred to subdue their principles and join the army, rather than leave wife or children destitute, and, of course, such conversions made good political capital for SSS in Congressional hearings.

CPS was one of those experiments which have to be tried once. It is certainly one which must never be repeated. Only a few great goods will remain to sweeten its memory. Among these are the fruits of some of the medical guinea pig experiments in which a handful of CPS men were allowed to participate, and the harvest of public enlightenment on mental hospitals which should

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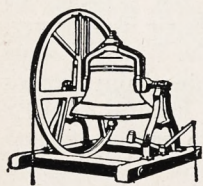
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CLERGY NOTES

COOL, WILLIAM I. JR., was ordained priest July 16 by Bishop Austin Pardue in St. Thomas's Church, Barnesboro, Pa., and is priest-in-charge of St. Thomas's and also Trinity, Patton.

COLE, A. E., rector of Trinity, Bloomington, Ind., has been elected a director of Rotary International to become the first American clergyman so honored.

D'AMICO, CANON S. R., director of religious education for the diocese of Rhode Island, and Miss Alice Virginia Shepherd were married July 21 at the Church of the Transfiguration, Edgewood, by Bishop Granville Bennett.

EDWIN, CHARLES J., assistant at St. Andrew's, Fort Worth, Tex., will become rector of the Good Shepherd, Norwood, Ohio, September 1.

FREEMAN, ARTHUR C., was ordained deacon by Bishop Duncan Gray in St. Columba's, Jackson, Miss., July 24.

GRIFFIN, R. EMMET JR., assistant at the Chapel of the Cross, Chapel Hill, N. C., becomes rector of Harcourt parish and chaplain of Kenyon College, Gambier, Ohio, effective Sept. 15.

HACKWELL, R. LLOYD, former navy chaplain, will become rector of St. Andrew's, Albany, N. Y., where he is now assistant, Oct. 1.

HARGATE, ARTHUR W., rector of Trinity, Coshocton, Ohio, becomes rector of St. Timothy's, Massillon, Ohio, Oct. 1.

HARRIMAN, CHARLES G., rector-emeritus of St. Peter's, Albany, N. Y., died suddenly July 28 at his home in Greenfield, Mass.

LAMBERT, GUY W., was ordained deacon by Bishop-coadjutor Conrad Gesner at the Good Shepherd, Standing Rock reservation June 29 and will be in charge of St. Elizabeth's, Wakarusa, S. D.

LONDON, HAROLD R., rector of St. Thomas's, Port Clinton, Ohio, becomes rector of St. Paul's, Steubenville, Ohio, Sept. 15.

LEAKER, ARTHUR W., was ordained priest by Bishop James DeWolfe Perry at St. John's Cathedral, Providence, R. I., Aug. 6.

MARTIN, SIDNEY U., was ordained deacon by Bishop-coadjutor Conrad Gesner June 29 at the Good Shepherd, Standing Rock Reservation, and will be in charge of St. Luke's, Ft. Yates, N. D.

MILLER, BENJAMIN has resigned as vicar of St. Mark's, Downey, Calif., to become locum tenens at Grace Church, Glendora, Calif., Sept. 1.

MOORE, EDWARD O., was ordained deacon by Bishop-coadjutor Conrad Gesner June 29 at the Good Shepherd, Standing Rock Reservation, and is in charge of the Church of Jesus, Rosebud Agency, S. D.

NOCE, SISTO J., 65, vicar of St. Anne's Spanish American Mission, El Paso, Tex., died July 30 after a brief illness.

REISTER, ROBERT A., assistant at St. Paul's, Chicago, becomes rector of All Saints', Appleton, Wis., Sept. 1.

SCOVIL, ARCHDEACON CHARLES B., associate rector of St. Andrew's, Kansas City, Mo., died July 9.

TAYLOR, CHARLES E., rector of All Saints', Toledo, Ohio, becomes rector of St. Augustine's, Gary, Ind., Sept. 1.

WATTLEY, DONALD H., rector of Grace Church, New Orleans, for 21 years, resigned Aug. 16.

WEST, PAUL L., former business man, was ordained deacon by Bishop Fred Ingley Aug. 6 in the Ascension, Pueblo, Colo., and will enter Seabury-Western this fall.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

WALTER MITCHELL
Retired Bishop of Arizona

The Rev. Mr. Longley did the whole Church a great service when he started the discussion with respect to the next Presiding Bishop, but the discussion has not gone far enough (WITNESS, Feb. 28). Both as to this matter and everything else affecting the life of the Church, we shall not get very far until we agree and act upon it that "The Work Comes First", and individual workers, no matter who and no matter how much we love them are, after all, important only as they set forward the work. As I have had occasion to say before, we are too tender of persons and that practice should cease. In discussing the sort of man we should select next time, we are apt to list qualities which no one man has ever had and that he must be a saint to boot. I should like to get down to earth and mention just one thing in particular.

THE CHURCH MISSIONS HOUSE NEEDS CLEANING OUT! And I do not refer to the building. This house cleaning is long over-due. Any one familiar with the situation knows that but, as I say, we are so tender of persons, to date we have done nothing. Some, not close enough to the situation to do more than to point out this need, have done that. As far back as the General Convention in Cincinnati—nine years ago—the committee on budget and program came right out and said that such a cleaning out was necessary and (I write from memory but I think I am correct as to the effect of their statement), the secretaries should understand this. That was plain notice that at least some of the secretaries should take the hint, if such a plain statement could be called a hint. It also put the new Presiding Bishop and National Council on notice that action would be expected. This report was accepted by both Houses of General Convention, which makes it about as wide an opinion of the whole Church as we can get.

The Presiding Bishop and National Council have done a grand job. As a result, they have the confidence of the Church as a whole as, I think it fair say, none of their predecessors have in a long time. But they have failed as to this particular and most important job of cleaning house. Hence my suggestion THAT NO BISHOP NOW A MEMBER OF THE NATIONAL COUNCIL WOULD BE APT TO DO THIS JOB PROPERLY. We are too tender of persons. Such bishops would agree that the job badly needs doing but he would be apt to be on such friendly terms with the personnel that he just might not have what it takes to do the job properly.

There is nothing unusual in this situation. It is apt to be so as to any organization or institution in the Church. A generation ago the University of the South was in equal need of a house-cleaning. When a friend was elected Vice Chancellor (executive head to those who do not know Sewanee), I urged him to tackle this job almost as soon as he went into residence; otherwise, he would find himself on such intimate terms with the per-

sonnel that he would just not have the heart to clean house. He agreed that the job was long overdue; he meant to do it but he waited too long and never did, to the great damage of the University.

The work comes first. Since the law of averages is against any bishop now on the Council being hard boiled enough, let us not run that risk by electing any of them. They are all good friends and it is not easy to write this, but the work comes first.

* * *

REV. RICHARD WILKINSON
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SMOKE JUMPER C. O. Paratrooper used in fighting forest fires.
Smoke Jumpers Camp, Huson, Montana

Ninety members of the Episcopal Church have served as conscientious objectors during World War II. Because their religious convictions forbade them to enlist in the armed forces of our country they were sent by the government to C. P. S. (Civilian Public Service) camps and later were assigned as orderlies to mental hospitals, as smoke jumpers in the U. S. Forest Service and human guinea pigs in medical experiments. Their record of service during the war years is a remarkable report to read.

These men however had to serve without pay, without provision for dependents, with no G. I. Bill of Rights and had to maintain themselves to cover food and lodging (cost in C. P. S. camp \$30 a month). Most of these men had no resources to support themselves, much less their families. Over the years a deficit of \$50,000 grew. The General Convention of 1943, recognizing this very real obligation to these men, set up a commission to raise funds for their support. \$10,055.67 has been so far raised by this commission. 300 members of Episcopal Pacifist Fellowship have contributed \$33,918.68 of their own money for this same purpose.

\$6,000 is still owed by the Episcopal Church to the Historic Peace Churches who have temporarily met OUR obligations. SO LET'S PAY OUR JUST DEBTS!

Many of these ninety young men, loyal to our church and its teaching found their convictions from such statements as the following taken from the Pastoral Letter issued by the House of Bishops in 1933.

"War is outlawed and solemn pacts affirm it. . . . As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. . . . The Christian Church cannot and will not deny loyalty and fealty to its Lord by being parties in any scheme, national or international, that contemplates the wholesale destruction of human life."

It is understandable in view of such statements as this why some of our members should have felt moved to become C. O.'s and we of the church have an obligation as General Convention says, "To assure such persons of the continuing fellowship of the church with them and care for them."

**SEND YOUR CONTRIBUTION TO
THE TREASURER,**

EPISCOPAL PACIFIST FELLOWSHIP

53 Wall Street,

New Haven 11, Conn.

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