

August 24, 1939
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THE WITNESS



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The Lowering of the Colors

EDITORIAL BY CLIFFORD STANLEY

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CLERGY NOTES

CAMPBELL, WILBURN, rector of St. Luke's, Sea Cliff, N. Y., will be rector of All Saints' Church, Brooklyn, New York City, September 30.

CROFT, NATHANIEL C., in charge of St. Paul's, Graniteville, S. C., is to be in charge of the Townsend field in Montana, Sept. 1. GRANNIS, APPLETON, rector of St. Anne's, Lowell, Mass., will become rector of St. Paul's Church, Rome, Italy, October 15, succeeding the Rev. Samuel Tyler.

HAYNES, JOHN, formerly at the American Church in Munich, Germany, is rector of Trinity Church, Pawtucket.

KATES, FREDERICK W., assistant minister at Trinity Church, New Haven, Conn., is to be rector of Trinity Church, Seneca Falls, N. Y., October 1.

KERSTETTER, THEODORE H., was ordained priest by Bishop Jenkins of Nevada at Galilee, Lake Tahoe, Nev., July 23, and is to be vicar of Christ Church, Las Vegas and St. Christopher's, Boulder City, Nev.

McILHENNY, JAMES O., until last November rector of the Church of the Resurrection, Philadelphia, died in Philadelphia on July 29, aged 69.

MUSSON, H. SHEPPARD, JR., was ordained priest by Bishop Clagman of Kentucky in St. Luke's Church, Anchorage, Ky., July 31. PULLEY, FRANK E., rector of Calvary, Wadesboro, N. C., will be rector of St. James', Leesburg, Fla., September 1.

ROTTER, SANFORD L., formerly rector of Whittle Parish, Fauquier Co., Va., is rector of Kingston Parish, Mathews Co., Va.

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THE WITNESS

A National Paper of the Episcopal Church

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CONSISTENCY

An Editorial by

CLIFFORD L. STANLEY

FOR the last year or so absolute pacifists have been laughing at someone's expense. The source of all the merriment are those who were pacifists after the World War. In the nausea of disillusionment and in the glow of post-war idealism they poured scorn on the potent slogan of wartime, which bade men "make the world safe for democracy." They vowed "never again will I support a war for any reason." Probably this sojourn in pacifist-land was good for them. Now they find that they can dwell there no more. They have decided that fascist aggression, for example, demands forcible resistance. They have begun to coin slogans which bear a suspicious likeness to the old "Make the world safe for democracy" models. They have done so with some reddening of the cheeks, with furtive glances to see if anyone noticed. The pacifist, with howls of ridicule, has noticed. The laughter probably has been good for its object. It is not so certain that it is to the soul's health of the pacifist. Be that as it may, the pacifist has preserved his consistency unspotted from the world, whereas the other man stands convicted of want of the alleged "fair jewel" of consistency.

Those who have sacrificed consistency have gained relevance. Let it be admitted that the loss of consistency in this matter represents a sacrifice. It is better to live in the highlands of the absolute than to the lowlands of compromise. Life suffers when men fall from the purity of high resolve to the mists of the attainable. The heart of man is deceitful and he who has slumped will, if possible, make a virtue of his fall. He will try to absolutize his compromise. Here the serene virtue of the absolutist rebukes him. When he looks at the pacifist he can see how far he has drifted. It is the continuing role of the pacifist to keep the record straight in this matter.

The man who surrenders consistency gains

thereby in relevance. He prefers to take counsel of the situation and do the practical thing. Take the problem of Germany. For a while, after the World War, there was a chance to improve things greatly by justice to Germany. The opportunity was lost. The Weimar Republic fell, Germany became mad. Then she began to wrest the justice we had denied. At first a sneaking sense of repentant justice, on the part of Britain particularly, allowed her to go ahead and, for example, to re-militarize the Rhineland. She should have been opposed. This exploit convinced Germany of the value of the forcible deed. Then she began the bullying tactics continuously. Each time the others yielded the Germans were more convinced than before that the democracies were "decadent" and that only the forcible course was of value. Each concession therefore nourishes Germany in this illusion. It does not make Germany gentle. Each concession adds to Germany's strength and hastens the day when it is a question whether the rest of us can survive at all. The first law of historical nations is survival. The only way to survive is to call Germany's bluff and if need be follow it up with other measures. Not only must we survive but (from our prejudiced viewpoint) it is a case of the better nations surviving. The world, if you please, *must* be made as safe as possible for democracy. And that means, inconsistency or not, to respond to this immediate threat to it and to our nations.

Unlike those just mentioned, some are called to consistency. We agree that there is a vocation of absolute pacifism but we disagree with some absolute pacifists about the meaning and extent of such pacifism. The meaning is the one suggested above. That is, someone needs to keep before our eyes the ideal in its purity. Then we cannot confuse our compromise with the ideal. Where we differ with the pacifist is in the ques-

tion of the attainability of the ideal. It is not a practical possibility. The ideal is held before us not as a thing we can achieve but as a thing to which we cannot attain. We must sin against peace. So peace, like the Law of Moses, is set before us to convict us of sin. Thus are we thrown on the mercy of God and not on our works.

What the pacifist gains in consistency he loses in relevance. Sometimes the pacifist suggests that conciliation or non-resistance is the correct immediate policy. Indeed it often is. But the pacifist is not quite sincere. He is not adopting this course because it is a good policy but because he is for conciliation and non-resistance always and on principle. The proof is that if policy dictated resistance and struggle, he would not touch it. But there are—from the standpoint of policy—such times. Consequently it should be made clear that an absolute principle is not and cannot be a practical policy. A policy is a relativity adjusted to other relativities. Since absolute non-resistance cannot be adjusted to relativities it only darkens counsel to pretend that it is a policy for this world. Anyone who is called to bear witness to the absolute must be prepared to pay the price of his vocation and sacrifice relevance. This is a grievous sacrifice, for relevance is the first necessity of historical action. Consistency it seems is not without its shortcomings also. The pacifist like the rest of us is limited by his sinful particularity. I have a dim remembrance of words to the effect that if we must glory let us glory in the Lord.

Talking It Over

By

WILLIAM B. SPOFFORD

FATHER DIVINE is right—"Peace, it's wonderful." I returned to my office after a brief sojourn and discovered at the end of the day that I had banged out more work in eight hours than I usually accomplish in sixteen. The next morning a form letter from the telephone company revealed the reason—not having paid a bill the office 'phone had been silenced. So digging a nickel out of the strong box I went to the corner pay-station and called up Mr. Walter Gifford, president of the company. My intention, of course, was to ask him "How come?" and incidentally to tell him, as a smart business man, that it was dangerous to cut off 'phones since it is the surest way to show subscribers how pleasant it is to be without one. "Make Everyone Your Neighbor" is a fine slogan for an ad when it pictures a beautiful sweetie at the other end of the wire, but a mental check-back proved that she had never

called me up. Instead every fifteen minutes of my unprotected privacy for years has been interrupted by earnest people asking, "Will you picket?"; "Will you speak?"; "We expect you at the committee meeting"; "I'm visiting in the city and expect you to take me to the world's fair"; "Can you lend me ten bucks until next week?"; "I know how to prevent war and must see you at once to explain my plan." Nine out of ten of my calls are from people asking me to do things that I cannot do without neglecting my job—explained in time-consuming conversations at the end of which I invariably say "Yes" since I am one of those spineless individuals completely lacking in the manly ability to say "Sorry, no."

I WASTED my nickel—no, maybe I didn't, for I got a very eloquent answer from Mr. Gifford since diligent effort failed to bring him to the 'phone. His ad writers could popularize the slogan "Make Everyone Your Neighbor," but apparently there were some people that he did not want for neighbors and I was one of them. Of course I talked with several people. "Mr. Gifford, please." "What is it that you wish to talk to Mr. Gifford about?" "I would like to talk with Mr. Gifford, please." "But Mr. Gifford is very busy. I will be glad to give him any message." "Well, tell him that one of his neighbors just called and that he is sorry to find that Mr. Gifford has built such a high fence."

AS A BUSY man I am sure Mr. Gifford, by his dead silence, gave me the right answer. No doubt his desk is covered with pretty French 'phones. But they have to be used sparingly if he is to do the work he is paid to do. Not every Tom, Dick and Annabelle can crash into his sanctum by means of a dingling bell, and he has private guards, called secretaries, to see that they don't. I, too, am a busy man. But since I work for a Church paper rather than for a blue-chip corporation I have nobody to stand guard to see that I have privacy when I go into a deep huddle with myself to figure out what to do about Hitler or to bring the Yankees out of their batting slump. The 'phone company solved my problem with that day of peace. So I wrote them a sweet letter, enclosing my check for past services, and said, "Swell, take it out." It may work a hardship on a few—but even at that Uncle Sam is remarkably prompt in delivering messages by post, and I herewith promise prompt replies to urgent epistles, with a Special Delivery affixed if the occasion demands. "Increase your efficiency with a telephone" is okay for those who believe it, but as for me, from this day forward I propose to increase mine by having it removed.

THE TOY LIBRARY

By JESSIE HODGES

THERE is an old residential district in Kansas City, Missouri, known as Quality Hill. In the early seventies and eighties, when the west was new, Quality Hill was the neighborhood of the early day aristocrats.

Here the pioneer lawyers, railroad presidents, founders of great meat packing industries and city planners built magnificent mansions. On the bluffs high over the Missouri River, Quality Hill was the residential district of the business leaders of the new city, and its homes were graced by the loveliest women of early day society.

For many years now Quality Hill has been deserted by the descendants of those families, and today it is the poorest district in the city. But within its confines still stands the earliest church built in the city, Grace and Holy Trinity Cathedral, evolved through the years from the first little frame Episcopal Church built in 1874.

Sunday mornings still find members of the old families attending Grace and Holy Trinity Cathedral, although their homes now lie far to the south. In the congregation was one woman with eyes to see the conditions existing along the streets through which she passed on her way to services. Mrs. B. Haywood Hagerman, member of an old Quality Hill family, and mother of three daughters, had done juvenile court work in Kansas City. She was filled with the desire to give children the things it was natural for them to desire and over which they were becoming delinquent. It was not an original idea which Mrs. Hagerman took to Dean Claude Willard Sprouse. For months she had been cutting out clippings about a similar project.

In the hot summer of 1937, she set to work to collect discarded toys from friends with which to start the toy lending library which was to open in the early fall in the basement of Grace and Holy Trinity Cathedral. Not only did she collect them, but she assorted and reconditioned them. On hearing of her plan, a paint manufacturer gave the



MRS. B. H. HAGERMAN
Founder of Toy Library

paint to use to redecorate the basement room and make it a gay place done in red, white and blue. At the public library, the head librarian helped her to establish a card index system. The toy library opened on a Saturday morning and there are now 200 cards issued to children from Quality Hill.

The idea behind the toy lending library started by Mrs. Hagerman was not alone to supply children with toys, although many of the children possessed not even a ten cent toy of their own. But it was primarily to give the children of Quality Hill the security of belonging to a group, a fundamental yearning, and desired, most ardently of all, by underprivileged children.

AT FIRST, people thought that experience would show that the toys would not be returned. But the cynical lost their cynicism. First of all, each child who came was issued a library card to the toy lending library, which had to be signed by a parent or guardian who understood the rules of the library. The system was worked out so that there was no punishment for accident to a toy, but great reward for good care. Each child's card was given a rating, from A, the highest, to C, the lowest. The little girl who has earned an A rating on her library card is entitled to take home for a week, one of the best dolls, while the little boy with an A rating is privileged to take out one of the best wheel toys, such as roller

skates or a bicycle. This was done to develop in the child a sense of responsibility. It worked miracles. If a little girl seemed to want to keep the same doll and demonstrated her ability to be a good mother to that doll, bringing it back every Saturday for six weeks, with its clothes washed, or



AN ATTRACTIVE LIBRARIAN

Grace and Holy Trinity Cathedral

thing she had made for it, she was allowed to keep the doll. It then belonged to her.

Every Wednesday a committee of young women from the church meets at Mrs. Hagerman's house to recondition the toys brought back to the library on the preceding Saturday. All the dolls are washed thoroughly, their hair brushed and aired, and clean clothes put on them. All contagious disease in the district is immediately reported to the Cathedral by a visiting nurse, so that the cards can be checked immediately, and the toys destroyed, or sent to the city hospital for fumigation. Mrs. Hagerman finds herself begging scraps of material for doll dresses, and kid gloves out of which her committee makes doll shoes, which are hard to find and comparatively expensive. They also resole all old doll shoes.

One Saturday morning just before opening time at ten o'clock, a snow storm blew up. Only three or four children came. One child brought the card of a child who lived in the same house. Mrs. Hagerman inquired about the absence of the other child.

"Oh," answered the little boy, "he hasn't any overshoes, and his shoes have holes in the bottom of them, and he couldn't get here."

The next Saturday, it was bright, clear and warm. The toy lending library was swarming with children. Mrs. Hagerman realized that instead of one, there had been two hundred little boys and girls with no wearable shoes or galoshes.

Anyone who has seen a toy lending library in action would be convinced of its importance. Once a week for a brief hour or two, these children of a city's poorest district can forget that home is a place where there is never enough to eat, or enough room in which to live, and all the rest of the tragedy of poverty. It is a project which might well become a part of the activities of any organized group of church or club women in many cities.

Prayer Book Inter-Leaves

THE BOBBIO MISSAL

MOST of us have attics or bureau drawers in which we preserve old receipted bills and cancelled checks. But our old prayer books we throw away. That is exactly what the ancients did. Students of classical antiquity have the benefit of countless business documents brought to light by modern excavations. But liturgiologists struggle vainly to reconstruct the history of early Christian worship because so few prayer books have survived from the first centuries. Thus, al-

though we know much about the old Latin church of North Africa from writings like those of Tertullian and St. Augustine, we have no remains of the old African liturgy. And, in fact, we do not today possess a single manuscript of a prayer book from any part of the Western Church in the first six centuries of its existence. The "Leonine Sacramentary," probably only a private collection of prayers, and two bishops' manuals, the "Gelasian" and "Gregorian" Sacramentaries, are the oldest.

One of the most interesting of these old prayer books is the "Bobbio Missal." It is the oldest surviving missal, *i.e.*, the oldest book to include not only the bishop's part like a sacramentary, but also the choir parts and the scripture passages to be read by the deacons and lectors. It derives its name from the monastery at Bobbio in northern Italy where it was found at the end of the 17th century by the great French Benedictine scholar, Mabillon, who took it to Paris to his own monastery, whence it was removed at the time of the French Revolution to the Bibliothèque Nationale. Some scholars have maintained that the famous Irish missionary Columbanus first brought it to Bobbio when he founded the monastery there in the year 614.

But Professor Lowe of Princeton, a great expert in palaeography, dates it to about 710 A.D. This is his account of its origin: "A little over twelve hundred years ago in an obscure village somewhere on this side of the Alps an old cleric once copied a service-book. His hand was not very steady, but he wrote with a will, and meant to do a good job. His parchment was not of the best, and his penmanship showed that he was no master of the craft. He had little time, busy priest that he was, for over-care or refinements to bestow on titles and rubrics. But he could not deny himself the pleasure of some ornamentation, so when he could he copied a decorative initial, with results pathetic in their crudity. The old scribe was trying to follow his original page for page. When he came to passages he knew by heart, such as lessons from the gospels or prophets, he often cast a mere glance at his copy, and trusted his memory for the rest. He was a simple, downright man—no purist in spelling or grammar. He wrote as he spoke; and he had small regard for case or verb endings. He could not afford many books, so he crowded into his Missal much more than properly belonged there. And when his parchment went back on him, he borrowed fortuitous scraps. In the centuries that have elapsed since the writing of the Missal, many a priceless manuscript treasure has been destroyed and lost to us forever. By some strange

freak of fate, this homely copy by an obscure, unnamed cleric has survived to puzzle and to edify us."

Other related manuscripts are the "Gothic Missal" of about the same date, now in the Vatican library, and the "Stowe Missal" of a hundred years later, now in the Royal Irish Academy in Dublin. These, also, were books used by the Irish missionaries.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and communications can be sent.

Let's Know

By

BISHOP WILSON

PILLAR OF FIRE

RECENTLY I received through the mail a copy of a publication called "The Dry Legion." It is published by a small religious sect known as the "Pillar of Fire" with headquarters in Denver. On the front cover is the picture of the editor, a motherly appearing woman who is denominated as Bishop Alma White.

The Pillar of Fire is an offshoot of the Pentecostal or Holiness movement and dates from the year 1901. It operates schools in Zarephath, N. J., in Los Angeles, in Cincinnati, and in Denver. The membership runs to about ten thousand persons. A few years ago the head of this group was the Rev. Alma White. Now she is known as Bishop Alma White. I do not know just when or how the change occurred. The official publication is the Dry Legion, dedicated to a fight against alcohol and tobacco and urging the return of the eighteenth amendment to the Constitution.

No doubt there are a good many abuses in the liquor business as it is conducted today and I would not deny the right of anyone to crusade for prohibition. But after our national experience with the Eighteenth Amendment, it seems strange that its proponents should resort to the same twisted exaggerations which played such a large part in undermining the effectiveness of all prohibition legislation.

For instance, one article in this publication tells of a company of people who banded themselves together in a mutual benefit society. Various persons applied for membership, each one stating his qualifications. There was the mason who was asked what he could do. "Oh," he replied, "I can build your barns and houses, stables and bridges." Whereupon he was gladly welcomed into membership. Finally came a man

who admitted that he was a "rumseller." He was asked what he could do.

"I can build jails and prisons and poorhouses," he replied.

"Is that all?"

"No, I can fill them. I can fill your jails with criminals, your prisons with convicts, and your poorhouses with paupers. I can bring the gray hairs of the aged to the grave with sorrow, I can break the heart of the wife, and blast the prospects of the friends of talents, and fill your land with more than the plagues of Egypt."

And so on with similar unwarranted violence. In the same vein one could turn the tables on the mason who is supposed to be so virtuous by reason of his profession. Let the mason say—"I can build you shoddy houses which will collapse in the first wind and kill your children. I can build you smelly barns which will attract all manner of vermin and be plague spots for the spread of disease. I can build you unsafe bridges which will crash under a moderate load and hurl you all to a watery death in the river. I can steal your money with high costs and poor workmanship—thus sending you to those same horrifying poorhouses."

What good can come from that kind of propaganda? And what righteousness can attach to a religious appeal based on such extravagances? Perhaps one cannot expect reasonableness from the confirmed propagandist but one does revolt from such a misapplication of the Christian religion.

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THE WITNESS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Lorin Bradford Young, for thirteen years associate minister at the Church of the Holy Trinity, Brooklyn Heights, New York City, on August 13 announced his acceptance of a call to the rectorship of Grace Church, Manchester, N. H. The Manchester parish is the largest Protestant Church in the city and the second largest parish in the diocese of New Hampshire. In announcing his acceptance of the call Mr. Young expressed gratitude for the support the New York congregation had extended to him. During his stay in New York Mr. Young has exerted wide leadership in social and religious thought among the younger clergy in the east. Mr. Young was graduated from Harvard College in 1923, and from the Episcopal Theological School, Cambridge, in 1926. He has served on the Commission on International Justice and Good Will, and the Commission for Economic Justice of the Brooklyn Church Federation, as president of the Long Island Clerical League, vice chairman of the Department of Christian Social Justice of the diocese of Long Island, and a member of the Diocesan Council. He was the American Editor of a collection of prayers and litanies, "The Kingdom, the Power and the Glory," known as the Grey Book. He is a member of the executive committee of the CLID. Mr. Young will begin his new work in Manchester on October 1.

* * *

Laymen to Serve Colorado Missions

Plans for the use of laymen in serving and developing mission stations in Colorado have been developed by Bishop Ingley of that diocese. After a meeting of 32 lay readers recently at Evergreen Bishop Ingley announced that a special course of training for laymen will be inaugurated this fall in Denver. The course is being prepared by the examining chaplains, and after taking it the laymen will be authorized to conduct services and make their own addresses. Bishop Ingley said that this will make possible the development of missions which do not now have regular services, and also train a group of laymen to be of greater service to the Church.

* * *

Great Presbyterian Leader Dies

J. Ross Stevenson, from 1914 to 1936 president of Princeton Theological Seminary, and for many decades

Off-Moment Department



A couple of distinguished gentlemen, both noted in their chosen fields. At the right, The Rev. Nelson Burroughs, welcoming to St. John's, Troy, N. Y., where he is the energetic rector, the Rev. George B. Gilbert, rural missionary of Connecticut. Parson Gilbert was recently asked by Harper Brothers to write an autobiography since he was designated in a nationwide contest as the country's most typical country parson. The fame brought him a four page spread in a weekly picture magazine but Gilbert writes us, "I'm not so sure about the book. I've got my people to look after." He is a regular contributor to *The Witness*, his most recent article having appeared in the August 10th number—which is by way of saying that if he is going to get himself famous we propose to horn in on it a bit. Nominations please for Off-Moments—with pictures.

a leader in the movement for Church unity, died in New York on August 13, 73 years of age. Mr. Stevenson had been particularly active in the World Conference on Faith and Order, having been a vice president of the continuation committee and chairman of the American section since 1927. He was also a member of the provisional committee of the World Council of Churches. As chairman of the department of Church co-operation and union of the Presbyterian Church in the U.S.A. he was in charge for that Church of the pres-

ent negotiations for organic unity with the Protestant Episcopal Church. His distinguished leadership will be missed in these various activities.

* * *

Canon Douglas Observes Anniversary

The fortieth anniversary of the ordination of the Rev. Canon Winfred Douglas was celebrated in Evergreen, Colo., on August 6. Canon Douglas has served this mountain village during the summer months throughout his ministry, having established the church and conference center there.

* * *

Cambridge Church to Have Two Organists

Because of the large number of services with music held at Christ Church, Cambridge, on weekdays as well as Sundays, the church will have two organists and choirmasters in the fall. W. Judson Rand, at present assistant to Coke-Jephcote at the Cathedral of St. John the Divine, New York, will be organist and choirmaster of the parish, and will have charge of the boys' and girls' choirs, as well as the choir of Radcliffe College, which has daily services at the church. Everett Titcomb, composer and choirmaster of the Church of St. John the Evangelist, Boston, will be the director of a new Schola Cantorum of Christ Church, and will have charge of music Sunday and Wednesday nights, and of Harvard students at a Sunday morning service of Holy Communion.

* * *

Fair Has Home Missions Day

Work among migrant laborers, Indians, workers on government dam projects, and rural and city underprivileged by the Council of Women for Home Missions and the Home Missions Council will be dramatized in programs at the New York World's Fair on September 1, which has been designated "Home Missions Day." Motion pictures, music, and sketches will be used to explain the work.

* * *

London Congress to Deal with Social Impacts

In an announcement last week the Rev. B. I. Bell of Providence said that the sixth Anglo-Catholic Congress in London next July, "instead of concerning itself with matters of ritual and doctrine," will deal with the "economic, social and political impacts of Anglo-Catholicism." Its title is to be "Congress of Christ the King: King of Kings, Lord of Lords, and only Ruler of Princes." The Royal Albert Hall, the largest in London, with a seating capacity of 15,000, has been engaged for the sessions. Daily communions will be held at St. Paul's Cathedral. There are already over 8,000 members enrolled

at a shilling each, with a total enrollment of over 50,000 expected. The subjects to be discussed are: the kingship of Christ; the priesthood of the laity; Christian social revolution; social and international morals; the Christian family; Church unity in the light of social need; and the relationship of world revolution to Christian missions. Nigel Scott, the general secretary, who has headed the great slum clearance project in St. Pancras, London, in the first announcement says that "this congress will seek to proclaim Catholicism to be a revolution, not merely in individual lives, but in the whole business of living."

* * *

Howe School in Indiana

Howe School, a progressive Military Boarding School for boys, situated on a 40-acre campus at the northern edge of the village of Howe, Indiana, was founded in 1884. A liberal bequest to the Episcopal Church by the northern Indiana lawyer John Badlam Howe made it possible for Bishop Knickerbacker to establish this school for the Christian education of American youth. Its early growth was fostered by the generosity of John Howe's wife and brother. Since its founding Howe has grown steadily and for many years has been nationally recognized as one of the finest preparatory schools in the Middle West.

Although the school chapel is noted for its beauty and for the inspiring spirit of the Episcopal services, the cadet corps is a true cross-section of American youth of all denominations. The cadets form a Junior Reserve Officers Training Corps under the instruction of a U. S. Army major assigned to this duty by the War Department. As Howe was founded for the promotion of Christian education, so it has continued to stand for the highest type of preparation for college and life. The superintendent and the members of the faculty are highly trained university graduates who are specially qualified to add a sympathetic personal touch to the well-rounded academic curriculum which is necessary for thorough preparation for entrance to college.

The limited size of the student body assures the understanding and treatment of each cadet as an individual entitled to special consideration as such, and this individual attention is carried through by means of a faculty advisory system, a complete guidance program, close contact with those in authority and a flexible study program. This program of studies is so arranged that a cadet can enroll for any combination of subjects even though his personal requirements may call for classes in several different school

Front Page Churchman



KENNETH C. M. SILLS is more than the President of Bowdoin College. He is also an extremely active Churchman. For a number of years he has been a vestryman of St. Paul's, Brunswick, Maine, a member of the standing committee of the diocese and a member of several diocesan committees. He has been a delegate to General Conventions and was a delegate to the Oxford and Edinburgh Conferences of 1937. Nominations please—with pictures.

grades. All the recitation classes are small and each member is expected to be prepared for recitation every day. The military training is an important adjunct to academic efficiency. A cadet learns courtesy, neatness, promptness and respect for authority. A complete athletic program, with interscholastic contests in football, baseball, track, basketball, tennis and rifle marksmanship, and intramural wrestling, boxing, tumbling, badminton, etc., allows each cadet to take part in sports of his own choosing.

* * *

Georgia Negro Camp Scores Success

The first Duncan J. Scott religious training camp for colored youth at the Camilla-Zack community center in Hancock County, Georgia, ended successfully on August 9. It was attended by 55 children from the dioceses of Georgia and Atlanta. The camp was established through the efforts of Archdeacon Brown of Georgia, who was also the director. Steps were taken to increase facilities next year, including the purchase of a cow to furnish milk. President B.

F. Hubert of the Georgia State College has offered to give the Georgia dioceses land and \$100 for permanent buildings, provided the offer is accepted by the end of the year.

* * *

Other Matters in

Ablewhite Resignation

The recent statement of Presiding Bishop Tucker absolving Bishop Ablewhite of Northern Michigan in connection with the shortage of funds in the diocese was made in reference to affairs other than those on which Bishop Ablewhite's resignation is based. Bishop Tucker pointed out that Bishop Ablewhite was not responsible for losses prior to his becoming head of the diocese, nor for losses in connection with certain securities turned over to a Chicago man for investment. The resignation of Bishop Ablewhite, and the grounds upon which it is based, remain before the House of Bishops for its consideration and action.

* * *

Rejoins School Faculty

Harry R. Drummond, assistant headmaster of Shattuck School, Fari-bault, Minn., from 1922 to 1936, has rejoined the faculty of the school. Since 1936 he has been studying at Columbia University, New York, and its Horace Mann School, and has been associated with the Northwestern Military and Naval Academy at Lake Geneva, Wisconsin.

* * *

Windstorm Wrecks Church in South Dakota

All Saints Chapel in Martin, South Dakota, was totally destroyed by a windstorm last month. The church was part of the Corn Creek mission field serving 1550 Indians and 150 white people. The work is in charge of the Rev. Vine V. Deloria, whose residence was also largely destroyed.

* * *

Capacity Attendance at Adelynrood

The conference on social justice held at Adelynrood, South Byfield, Mass., under the auspices of the Society of the Companions of the Holy Cross August 10 to 14 had an attendance filling the house to its capacity. The program was divided equally between consideration of Roman Catholic and Protestant views on main currents of Christian social thought and action. The Rev. Gardiner M. Day, rector of St. Stephen's Church, Wilkes-Barre, Pa., discussed social thinking on the basis of the Prayer Book, while Muriel Lester of London dealt with Christian attitudes toward war. The Roman Catholic speakers were the Rev. Thomas J. Darby, member of the faculty of the Cathedral College of New York, and Dorothy Day, editor of the *Catholic*

Worker. The Rev. George W. Shepherd, for 20 years a Congregational missionary in China, and a close personal friend of Generalissimo Chiang Kai-Shek and his wife, gave an account of his work in the New Life Movement. Vida D. Scudder gave a summary of the work and thought of the conference.

* * *

Church Building for Children Planned

Plans to incorporate a small church for children in the parish house of the Church of the Holy Comforter, Kenilworth, Ill., were disclosed recently by the rector, the Rev. Leland Danforth. It is planned as a step in the development of a shrine for the celebrated "children's poet," Eugene Field, who is buried in the churchyard. The church would have small pews, altar and reed organ, where the children of the kindergarten and primary grades could have their own choir and services under a teacher's supervision. It would have its own roof and appropriate windows.

* * *

Rural Deans Given Responsibility

Bishop Lawrence of Western Massachusetts has made arrangements whereby the deans of the three convocations of the diocese will have active responsibilities in connection with the rural work. They will cooperate with the clergy of their convocation in the plans and work of the diocese, thus relieving the bishop.

* * *

St. Margaret's House, Berkeley, California

Saint Margaret's House, in Berkeley, California, the only training school for women Church workers west of Chicago, was established in 1907, first as a parochial activity connected with Saint Mark's Church; later as a diocesan project; and at length, as its usefulness increased, it came to be a provincial institution, of interest not merely to the Church-people of the West Coast but to the national Church as well. From early

days when residents cooked and ate in tents outside the dwelling, the school grew, until in 1931 it was moved to its present location where it can now accommodate 25 young women. At the time of the purchase of the property where it is now located, the United Thank Offering of the national Woman's Auxiliary contributed \$20,000 for a dormitory, which, in addition to the main administration building, makes up the present plant. It is located within one block of the Church Divinity School of the Pacific, with which it is closely affiliated, and whose dean, the Very Rev. Henry H. Shires, is warden of the house. Its western windows overlook San Francisco Bay, with its Golden Gate and bridges, and toward the south and east the view takes in the campus of the great University of California and the Berkeley hills.

The course of training, as organized in all the training schools of the Church, is based on the courses outlined in Canon 24 for the order of deaconesses. In addition to this academic work, which is given in cooperation with the Church Divinity School and the Pacific School of Religion, each woman is assigned to work with an institution or organization for practical experience. In many cases the training at the house serves to adapt to Church work professional training previously acquired. The rooms at the house which are not used by women in training provide quarters for women students at the university. Thus many students come in contact with Church influence. St. Margaret's has a third function in that it is the center for activities of Episcopal students at the university, of which over a thousand are registered. These activities are planned by a student chaplain and college worker, the latter residing in the house. Beyond this St. Margaret's

House provides a place for conferences of the Woman's Auxiliary and other Church organizations, and in the past few summers, for the sessions of the Pacific Coast School for Workers. The present dean, Ethel M. Springer, succeeded Deaconess Anna G. Newell, who died in 1937.

* * *

Church Schools Studied at Sewanee Conference

A special weekend conference on church school work and parent education was held at Sewanee, Tenn., August 17 to 20, immediately after the close of the Sewanee Summer School. The Rev. Leon C. Palmer, chairman of the parent-education division of the provincial department of religious education, was in charge. The conference opened with a panel discussion on "What is a satisfactory child?" Discussions of practical problems and parish programs followed. Among those taking part in the program were the Rev. Vernon C. McMaster of the National Council staff, Maude Cutler, provincial field worker of Sewanee, Elizabeth Yundt of Lexington, and Annie Morton Stout of Memphis.

* * *

Indians Hold Annual Convocation

The Rev. George A. Wieland, National Council secretary of domestic missions, and Governor Harland Bushfield of South Dakota addressed the annual convocation of the Indians

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of Niobrara Deanery of South Dakota, which was held at St. John Baptist Chapel, Crow Creek Reservation, July 30 to August 1. Every reservation was represented. The offering for the program of the Church was over \$3,900, an increase of \$300 over 1938. James Driving Hawk was ordained to the diaconate.

* * *

Bexley Will Observe Centennial

One hundred years ago Bishop Charles P. McIlvaine laid the corner stone of Bexley Hall, the divinity school of Kenyon College, at Gambier, Ohio. The anniversary will be celebrated at Bexley on October 22 and 23. The school was begun through the work of Bishop Chase, under the corporate name of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio," because he could not obtain men for the rapidly growing needs of the middle west, so called. When Bishop McIlvaine succeeded Bishop Chase in 1832 he decided to improve the organization and equipment of the seminary, and raised funds for the purpose in England. Lord Bexley was a generous donor, and it was after him that the hall was named. In 1891 the title "Kenyon College" was adopted for the whole school. The commemoration in October will honor the work of Bishops Chase and McIlvaine as well as that of the seminary and college, and all alumni and Churchpeople will be invited to attend.

* * *

Consecration of Suffragan Set

The necessary consents from the bishops and standing committees of the Church have been received for the consecration of the Rev. Edwin J. Randall as suffragan bishop of Chicago, which has been set for September 29 in the Church of the Epiphany. Presiding Bishop Tucker will be the consecrator and Bishop Stewart of Chicago one of the co-consecrators.

* * *

Graduate School Sessions End

The summer session of the Graduate School of Applied Religion in Cincinnati, which has just closed, had an enrollment of 25 students from 9 Church seminaries. The schools represented were Bexley Hall, Church Divinity School of the Pacific, Episco-

pal Theological School, General Theological Seminary, Nashotah House, Bishop Payne Divinity School, Theological Seminary at Sewanee, and Virginia Theological Seminary.

* * *

Prayer Book Anniversary Will Be Observed

Presiding Bishop Tucker has designated October 15 as the day for a church-wide observance of the 150th anniversary of the adoption of the Book of Common Prayer for the Church in America. He has suggested the use of a drama written by the Rev. Phillips E. Osgood to mark

the event. The House of Bishops in 1938 provided for a committee to make arrangements for the celebration, and this consists of Bishops Stires of Long Island, Stewart of Chicago, and Page of Michigan. The committee is preparing special prayers which will be ready September 1.

* * *

Gift of Rice Property Accepted

The trustees of the diocese of Western Massachusetts have accepted the offer of the Rev. Otis R. Rice of Irvington-on-Hudson, N. Y., to give the diocese the residence of his family



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in Springfield. The house will provide rooms for the Woman's Auxiliary, the diocesan studio, and other offices.

* * *

Newport Headmaster Appointed

Chauncey H. Beasley has been appointed headmaster of St. Michael's, a Church school for boys at Newport, R. I. Announcement of the appointment was made by Bishop Perry of Rhode Island.

* * *

Conferences Start Michigan Program

Bishop Coadjutor Creighton of Michigan and Bishop Bartlett of Idaho, former executive secretary for domestic missions, will lead a series of conferences for the field department of the diocese of Michigan at Port Huron September 5 to 10. They will make preparations for the fall program and canvass. Various aspects of leadership and budgetary matters will be discussed.

* * *

Manual Against Intolerance Issued

The Council Against Intolerance in America has issued a manual for teachers entitled "An American Answer to Intolerance," through which it seeks to further techniques in the classroom to create tolerance and an appreciation of democracy. Various school systems have recently introduced "tolerance" courses in their curriculum, following the lead of New York City's successful experiment last spring. The council is headed by Senator W. Warren Barbour, William Allen White, and George Gordon Battle, a Churchman. Among its members are Rexford Guy

Tugwell, Bishops Oldham of Albany and Freeman of Washington, Reinhold Niebuhr, Congresswoman Caroline O'Day, Lieutenant Governor Charles Poletti of New York, Governors Olson of California, Lehman of New York, and Saltonstall of Massachusetts, Prof. John Dewey, John L. Lewis, William Green and Senator Robert F. Wagner.

* * *

All Faiths Take Part in Williamstown Institute

Representative Protestant, Catholic and Jewish clergymen and laymen from all sections of the country will meet at the 1939 Williamstown Institute of Human Relations to be held on the campus of Williams College, Aug. 27 to Sept. 1, to discuss the attitudes and methods which the religious forces of America should adopt to insure the preservation of religious liberty in this country. The general theme of the institute, to be held under the auspices of the National Conference of Christians and Jews, will be, "Citizenship and Religion."

* * *

Special Prayer For Youth Issued

Bishop Manning of New York has set forth a special prayer for youth for use in his diocese: "O Lord Jesus Christ, Who dost promise to all who serve Thee faithfully in Thy Church that by the power of the Holy Spirit they shall be witnesses unto Thee: Send down Thy grace and blessing at this time upon all Thy people, and especially upon the young people of

the Church. Enlighten their minds with the light of the Everlasting Gospel, strengthen their wills, and stir them with desire for justice and brotherhood in all the world. Give them such clear knowledge of Thy truth, and such Faith in Thee, that they may do their part with steadfastness, with courage, and with joyfulness, for Thy sake Who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. Amen."

* * *

On the Road to Mandalay

Thieves, bouts of malaria, trachoma, sunburn and blistered heels, extra expenses, with illness and death among their traveling companions, are some of the circumstances in-

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to you from us gets right down to cases. What are you thinking of in connection with your Church **this week**, be you priest or layman? Is it some improvement, some memorial, some gift (consecration, ordination, confirmation or award) some books, new teaching material, aye, some different music, perhaps? (We know good music. We sang seriously for many years.) Or are you in a quandary about next season's Church School Courses,—or is your problem more personal,—a kink in the organization, maybe? Well, a 1c post card or a 3c letter will get identical treatment. Perhaps you need a friendly outsider to unburden to and know that all you say and ask for will be quite confidential. We feel that there are more ways of serving The Church than by just making a living out of it.

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volved for the American women who have accompanied the Hankow diocesan schools—from 200 to 400 boys and girls—in their successful attempt to keep open. War is not to interrupt the education of these young future leaders of China if the missionaries have their way. First the schools left Wuchang and Hankow, in the autumn of 1937 before the Japanese military entered that area, and went off to a place called Chuen Hsien in a neighboring province; this was inaccessible for supplies and only too accessible for bombing planes, so they all packed up and moved further west to Ch'in Lung San, Green Dragon Hill; this in turn has proved untenable, and the patient crowd, students, Chinese teachers and their families, and the Americans, have been moving farther west and south into the province of Yunnan where the new school year will open at Tsen Nan (or Chennan) near Kunming, on the road to Mandalay, but probably not on any map.

The most beautiful scenery in all China is said to be in the province of Yunnan, with incredible mountains like those in old Chinese paintings. At the safe distance of several thousands miles it sounds romantic. The romance wears a little thin when it involves three or four days' walking in the dust and heat, or riding in trucks piled up first with boxes, then with bedding rolls, then with twenty or thirty people on top of all. Just before they started the last journey a baby was born to one of the Chinese women and died soon after; the mother nearly died. The American women who have gone along and helped to guide the fortunes of the schools are Hazel Gosline of Baltimore, Martha Sherman of Cincinnati, and Venetia Cox of Winterville, N. C. Miss Cox is now in the United States on furlough and the other two are having a brief holiday in China.

* * *

Cambridge House Aids Labor

The basement of the Oratory of St. Mary and St. Michael in Cambridge, Mass., is being used as head-

quarters of a C.I.O. local for striking Yellow Cab drivers in the city, and members of the oratory are aiding the strikers in every way possible. The oratory is now ending its third year of work under the direction of the Rev. F. Hastings Smyth. The house has a chapel and library, and provides a center for study and for student work in cooperation with Christ Church. One of the resident members, John F. Russell, is secretary of Labor's Non-Partisan League in Cambridge, and Mr. Smyth is chairman of the Cambridge branch of the American League for Peace and Democracy. * * *

One Service for Another

The rule at St. Luke's Church, Minneapolis, of which the Rev. F. D. Tyner is rector, is "Church once a Sunday, Communion once a Month." After the early service on a recent Sunday the rector found this note on his desk:

"Mr. Tyner:

We attended Communion this morning we want to be counted as in Sunday School. We want to go fishing Henry is leaving his money with you. Bob Newcomb
Henry Simacek"

* * *

The Fair and the Church

An item in the North Carolina Churchman makes these observations: The New York World's Fair commemorates the 150th anniversary of the inauguration of the first president of the U. S. George Washington, an Episcopalian. The fair was opened in the Temple of Religion with a great service led by an Episcopal bishop, the Rt. Rev. John B. Larned, of Long Island. The first speech was made by the president of the fair, Hon. Grover Whalen, an

Episcopalian. A talk was then made by the Mayor of New York, Hon. F. H. LaGuardia, an Episcopalian. Another talk was made by the representative of the British Government, Sir Louis Beal, an Episcopalian. The main address was made by the president of the U. S., an Episcopalian. The most distinguished guests of the fair will be the King and Queen of England, both of whom are communicants of the Church of England.

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MONTHLY BULLETIN

AUGUST, 1939

EDITORIAL

POVERTY and unemployment are inseparable from the present economic order, and can be abolished only by a radical change in that order. While many economic reforms may be adopted under the present system, such as the abolition of child labor, a minimum wage, shortened hours and genuine collective bargaining, thus aiding a peaceful transition to a juster industrial order, yet it must now be realized, after years of experimentation, that such measures are but palliatives and that the profit motive in industry must itself be eliminated and replaced by some form of cooperative industrial and agricultural order, organized and controlled in the interest of the great mass of the American people. A planned national economy is not only desirable but imperative, if economic security for the people is to be achieved; if ethical and spiritual values are to be preserved; if our democracy is to endure. Church people must work for a new economic order based on cooperation, as opposed to the present competitive system. Local groups should be organized in churches and elsewhere for educational purposes and to support by group action all movements having in mind these political and economic changes. Church people must support, and attend if possible, any national conferences that may be organized to further these objectives.—**DARWIN MESEROLE**, *New York Attorney*.

REFUGEES

MEMBERS of the Cincinnati Chapter of the CLID have organized a local committee for the relief of Spanish Refugees. The Rev. Frank Nelson, not a CLID member, is serving as general chairman. The Rev. Wilford Cross, president of the Cincinnati CLID, is the executive chairman; Mrs. Joseph Fletcher is the secretary; Mrs. Richard S. Austin is the treasurer; Miss Hilda Shaul serves as chairman of the speakers' bureau and Miss Ruth Brodie is chairman of the stamp committee which helps to give publicity to the plight of refugees. The committee cooperates with the Foster Parents Plan for Spanish Children, the Medical Bureau and North American Committee to Aid Spanish



BELARMINO WITH HIS SISTER

Belarmino was taken from a French Concentration Camp by Canon and Mrs. Gilbert P. Symons of Cincinnati. They thus became his foster parents when the boy was placed in a home thru the Foster Parents' Plan for Spanish Children. See story.

Democracy and other organizations working on the Spanish relief problem. So far fourteen "foster parents" have been interested and have removed eleven children from French concentration camps and placed them in the supervising care of foster homes. Also Mrs. Leo F. Westheimer and Miss Elizabeth Matthews have "adopted" Spanish children so as to provide for them in France. Mr. Stanley Matthews, former president of the Cincinnati CLID, has offered to transport a Spanish refugee to Mexico, under a plan which has been worked out by Dr. Juan Negrin, former premier of Spain, with the Mexican government whereby a large number of refugees will be allowed to settle in Mexico.

The committee, in its publicity, makes clear that it is not a political action group. "All we want to do is to bring these children to the shores of the new world. We are all the children of exiles and this is our opportunity to repay an ancestral

debt. It is merely, as Bishop Hobson says, an extension of our generous impulses. This is an opportunity for the zealous missionary spirit. These people are our neighbors. As neighbors we help them because charity has no boundaries."

HEADQUARTERS

THE Executive Secretary lectured at the summer school of Union Seminary early in August in a class made up of ministers and secretaries of religious education. He spoke on the work and activities of the CLID. On August 5th he took part in a broadcast over station WHN as an arbitrator, the most interesting case being that of a worker who refused to work during a strike even though it meant unusual suffering for his wife and four children. Mr. Spofford contended that the worker was to be admired for making a personal sacrifice for what he considered a social gain, and he was supported in this decision by Commissioner Moss of New York in a two to one decision. The third arbitrator, Paul George McAneny, chairman of the board of directors of the Title Guarantee & Trust Company of New York, contended that the worker should return to work in spite of the strike in order to save his family from unnecessary suffering. The case was happily settled at the conclusion of the broadcast when a listener called to offer the worker a job where he would not be required to walk through a picket line.

Forthcoming engagements include an address at the Vermont State Conference on Social Work, his subject to be "The Responsibility of the Layman for Social Welfare and Progress"; several addresses in Charleston, West Virginia; an address at the forum at the Summerfield Church, New Haven; an address to The Group, a diocesan club in New York City.

INTERCESSIONS

GOD, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to

build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth.—

Amen.

LABOR SUNDAY

THE Federal Council of Churches, as in previous years, has issued a Labor Sunday Message, sent to ministers with the request that it be read at their services either on September 3rd or 10th. Since the Message this year deals chiefly with the relationship of farmers and industrial workers, a number of suggestions are offered which may be useful in promoting friendly contacts between these groups.

1. City and rural ministers may exchange pulpits on Labor Sunday, Rural Life Sunday, or on other appropriate occasions.

2. Young people's, women's or men's organizations within the congregation may carry out special projects in rural-urban relations.

a. Dramatics — emphasizing the social, ethical and religious aspects of labor and farm problems.

b. Study trips to headquarters of labor unions and farm organizations in order to become acquainted with their purposes and activities.

c. Study of the economic cooperative movement in urban and rural communities, by means of discussion groups, field trips to nearby cooperatives, special speakers and motion pictures.

3. Churches may invite labor, cooperative and farm leaders to speak at church forums and special meetings.

4. Special church suppers: a city church invites a rural congregation for supper, followed by special speakers and discussion on economic questions faced by city and rural people; rural churches invite city people for the same purpose.

5. Place on the church literature table representative pamphlets and leaflets on these issues.

6. References and materials descriptive of the type of programs mentioned above will be supplied, on request, by the Industrial Division, Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York, N. Y. Please enclose 3 cent stamp for bibliography or 25 cents for packet of literature.

PAMPHLETS

BEING limited with funds for the printing of literature, it is the policy of the publication committee of the CLID to issue only material that approaches social and industrial questions from a definitely Christian point of view. However in addition

to this material it is the plan of the committee to call attention to pamphlets issued by secular organizations, as was done in the June Bulletin. CLID material that is at present available:

Christian Doctrine and Social Action by Joseph Fletcher, director of the Graduate School of Applied Religion. 10c a copy.

Fascism, what it is and how it comes to power. Written anonymously since the author is in foreign service. 10c.

What Is This CLID? by Stanley Matthews. Free.

The Church and Labor by Bishop Robert Gooden, suffragan bishop of Los Angeles. 5c.



Hunger Takes No Vacation

There are thousands of orphaned Spanish children crowded into concentration camps in France. Their plight is desperate and if they are to survive, they must be taken out of these concentration camps as quickly as possible.

A report just received from France reads:

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about to become mothers. Malnutrition, sickness, lack of sanitary conditions were to be seen on all sides. There are no beds, all sleep on straw on the ground. I came upon four children, half starved, eating bread and raw chestnuts. I had to turn away, filled with sorrow, when they offered me some of their meal.

The Foster Parents Plan has established seven children's colonies near Biarritz, France. Here the children receive a fresh start in life, with proper food and clothing, and loving care. From the letters and photographs sent to their Foster Parents here in America, we know they are happy.

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Will you "adopt" a child? Save it from almost certain death in the concentration camps? Will you speak to your friends and ask them to help? It is terribly urgent. Starvation does not wait. Hunger takes no vacation.

ERIC G. MUGGERIDGE, Executive Secretary.

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