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The WITNESS

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APRIL 16, 1942



ABSORBED IN TASK AT
CHILDREN'S COTTAGES,
SAYVILLE, LONG ISLAND
(Story on eleven)

REDEEMING THESE TIMES

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

4 P.M.—Evensong. Special Music.

Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

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New York City

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8 A.M.—Holy Communion.

9:30 A.M.—Church School

11 A.M.—Morning Service and Sermon.

8 P.M.—Choral Evensong.

H. C. Wed. 8 A.M.; Thur. 12 noon.

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TRINITY PARISH

Broadway and Vesey Street

New York

Sundays: 9:45

Weekdays: 8, 12 and 3

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Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

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Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion;

12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.;
4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays). 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

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4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

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Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

Sunday Services: 8 and 11 A.M.; 4:30
P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church
School; 11 A.M. Morning Prayer and Ser-
mon (First Sunday in the month Holy
Communion and Sermon); 8 P.M. Evensong
and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
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Prayer.

Every Wednesday—Personal Consultation
with the Rector, 4-6 P.M.

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15 Newbury Street, Boston

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Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.

Class in "The Art of Living" Tuesdays
at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D.,
Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young Peoples' Meetings.

Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon
(Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

EDITORIAL

Civil Liberties and Browder

THE request for the release of Earl Browder has been ballooned into what purports to be a "demand by millions of Americans." The truth is that a goodly number of citizens from all walks of life and representing many businesses and professions have felt that his sentence was a violation of the spirit of the Bill of Rights. Many of them are entirely unsympathetic to Mr. Browder either politically or personally. Wendell Willkie and former Senator George Wharton Pepper of Pennsylvania are among the well known Episcopalians who have appealed to the President for Browder's release.

Many Churchmen and educators have either signed petitions or lent their support to the appeal and a group of clergy of varied denominations including rabbis, met recently in New York and passed resolutions asking the President to exercise executive clemency.

The facts are fairly simple. Earl Browder was convicted of a passport violation the usual penalty for which was three months or less and no fines were more than \$500. In the Browder case the fine was \$2,000, which has been paid, and the jail sentence was four years. It seems obvious that the excessive sentence was because of Browder's political opinions rather than his violation of the passport law. He justly deserved conviction and if he had been sentenced to sixty days and fined fifty dollars few people would have given it a second thought.

Unfortunately much of the publicity on Browder's behalf makes exaggerated claims as to the number of people interested; pictures him as the idol of toiling masses and the champion of American freedom. It smacks of the familiar Communist Party tactics of claiming to be the sole defenders of justice and the tricky use of names to draw people together in a cause to advance the prestige of the party.

The clergy interested in this incident are no part of a "united front." We emphatically believe that Earl Browder should be released

and that executive clemency would be a just and honorable act on the part of the President. With equal emphasis we disassociate ourselves with the political philosophy of Earl Browder and the opinion expressed in recent pamphlets that his release will make for national unity and "inspire the energies of millions of Americans."

No, it is simply a matter of our own conscience and our interpretation of the Bill of Rights.

"QUOTES"

IN THE seventeenth century, when war had bitterly divided the people of Britain, there was built the chapel of Staunton Harold in Leicestershire. The dedication inscription is there today, as a message for our own times:

IN THE YEARE
1653

WHEN ALL THINGS SACRED WERE
THROUGHOUT YE NATION
EITHER
DEMOLLISHT OR PROFANED
SIR ROBERT SHIRLEY, BARRONET
FOUNDED THIS CHURCH:
WHOSE SINGULAR PRAISE IT IS
TO HAVE DONE THE BEST THINGS
IN YE WORST TIMES,
AND
HOPED THEM IN THE MOST
CALLAMITOUS.

A Bigot on Unity

EVEN the bias of a bigot can be used by God to advance Christian fellowship. On a recent evening, a meeting called primarily for laymen was held at St. Bartholomew's parish house, New York City, so that under the chairmanship of Bishop Oldham they might hear Dr. Coffin and Dean Zabriskie tell of the efforts of the commission on unity to "achieve unity" as authorized by resolution of our General Convention. Patiently and clearly Dean Zabriskie outlined the work of our commission. Dr. Coffin followed a similar line and in

addition gave a splendid account of the conscientious and painstaking efforts on both sides and of the fine Christian trust and fellowship which had come out of their common efforts. Both speakers stressed the fact that the proposal for joint ordination was a partial first step toward unity and not the desired goal itself.

The meeting was then thrown open to the audience. Several laymen asked questions which were answered by the speakers or the chairman. Some of the few clergy present spoke. There was an air of courtesy and good fellowship spiced with humor even though the audience was clearly not of one mind concerning the matter.

Into this situation there obtruded one of those self-appointed saviors of the Church who take themselves so seriously that they cannot take anyone else seriously. This clergyman arose and demanded to know whether this was a serious meeting or not. If it was serious, he wanted to ask a

few questions. The chairman overlooked his rudeness and gave him the floor. The "questions" turned out to be insinuations that the Presbyterians did not really believe in the Incarnation, as evidenced by some student remarks, and that the commission did not mean what it said or at any rate did not intend to mean the same thing in its use of words, as those words would have if correctly understood. Dr. Coffin instantly and flatly denied the first insinuation and called the speaker's attention to the fact that he had previously categorically denied at another meeting a similar charge by the speaker. The chairman replied to the other insinuation of the speaker by reminding him of the calibre of the commission members and of the fact that General Convention evidently did not agree with him. The "questioner" did not want to be satisfied and was not. He interrupted the chairman and broke in on other speakers. Without any reference to the merits of the subject matter involved, it was altogether a sorry exhibition of poor taste and bad manners.

Finally, the audience overruled the exceeding patience of the chairman and voiced its objection to further listening to the heckler. When the meeting broke up, men were still irritated and indignant as a result of the experience. In the cloak-room they gave voice to their feelings. "Conceited ass." "Why didn't the chairman call him down." One man struggling with a reluctant rubber said, "If that i-dotting bigot is against the pro-

posal, I'm for it!" So . . . God moves in a mysterious way His wonders to perform!

We do not advocate bigger and better bigots, but we recognize that they usually accomplish just the opposite of what they intend. Some day such poor minnows will find themselves flapping futilely on the banks of the Tiber—with the tide gone out.

Write Senator Condon

A PROPOSAL is now pending before the New York State Legislature which, if approved, would exempt from the provisions of the State Minimum Wage Law all women and minors employed by religious, charitable and educational institutions. This law was enacted only after a long hard struggle to secure for poorly paid workers an income sufficient to provide for their adequate maintenance and the protection of their health. Why should religious organizations seek to be relieved of its provisions? Do they believe that women and minors in their employ can live on less than workers in a laundry or a sweat shop? We hope that our Churches throughout New York State will let it be known in Albany that they wish fair labor standards to apply to their own employees as well as to those in industrial plants. The Honorable William F. Condon, Senate Chamber, Albany, New York, should get a lot of letters or telegrams urging the withdrawal or defeat of this proposed "Act to Amend the Labor Law in Relation to Public Policy" (Int. No. 1432.).

Redeeming These Times

by Henry P. Van Dusen
of the Faculty of Union Seminary

AMONG the great paradoxes of the Christian life is one that is always true: It is precisely where sin reigns that grace may win its profoundest triumphs. It is precisely in times of most unfavorable outward circumstance that Christianity may work with new promise. No one can miss that feature of these days. A time in which every counsel of Christian ethics seems to be flaunted, every dream of Christian hope for the world eclipsed, is also a time when the Christian message senses a new receptivity,



a new possibility of proclaiming a full Christian gospel without rejoinder of scoffing and derision or numbing indifference.

Parents do their best to warn their children against dangers—but the child has to learn by experience; a friend will do all he can to guard his friend against misfortune—but only adversity can bring out real character; a minister will sympathize deeply with the suffering members of his flock—but real faith in immortality comes only with the passage through the valley of the shadow of death; the Church will strain every resource to guard this generation against inexorable retribution for its follies—yet the Church realizes not only that the cataclysm it would forfend is inevitable, but also that the cataclysm is the necessary precondition to penitence and the possibility of redemption.

This great paradox of the present is the reversal, the overturning of the assumptions of modern life. It is the direct outcome of the disintegration of our most cherished securities.

It is a commonplace that every human life moves about two foci which mark for it two sharply contrasted spheres of experience — what Professor Hocking has distinguished as the realm of the public order and the realm of the private order. The former determines the eternal setting of each life, the particular era and locality and outward circumstance in which it lives. These vary with successive generations. But in the private order each life traverses in much the same fashion the familiar episodes of friendship, love, marriage, begetting, separation, old age, and death. These are essentially unchanging from generation to generation and epoch to epoch.

In the providence of nature, it is the fast-changing panorama of outward circumstance which gives life its novelty, its adventure, its advance. It is the ever-repeated incidents of intimate experience which furnish life its stability, its security, its continuity. It is the interplay of these two sets of factors in mutual stimulus and balance which makes possible the breadth and depth and height of human living at its best.

Now it is the paradox of modern life that the sphere which was intended to supply novelty, adventure, advance has become for many the order of stability and security. What have been the real bases of security for many a modern man? Have they not been the dependability of outward circumstance—regularity of external regimen, certainty of house and cars and cook, assurance of the unfailing receipt of salary, income, dividends? Interference with the established familiarities of the public order has shaken his stability by threatening his security. By the same token, the sphere which was intended to assure continuity, stability, security to life—the realities of the private order—has become for him the area of change, of unpredictability, of uncertainty. Many a modern man has felt more sure of the regularity of his dividends than of the fidelity of his wife. So modern culture has reversed the providential provisions for man's experience, and has given us a generation ill-prepared for the life of faith and indifferent to faith's reading of the human pilgrimage.

These days have overturned all that. We do not need to preach the insecurity of all temporal supports—of wealth and possessions and position. Taxes and inflation will do our preaching for us. We hardly need to inveigh against the lush luxuries of lotus-land, and their decimation of the life of the spirit. The demands of the day are shrivelling those luxuries without our aid. We

do not need to urge that men's only sure reliance is to be found in the realities of the inner life, the things which though unseen are eternal because they are grounded in the unshakable reality of God. Every contemporary with eyes half open knows in his bones that that is true. Above all, we are not required to convince folk that our brief span of uncertain existence here is without permanence or meaning *unless* it be recognized as a stage upon a pilgrimage which stretches beyond the near horizons of mortal life into eternity. These times are restoring to human life its true perspective as Christian faith has always understood it—pilgrimage, perpetual, eternal pilgrimage. Once again, the feet of humanity are placed in the footprints of that great company of the pilgrims of faith who, like Abraham, when they were called to go out into a future which was their rightful heritage, have had to go forth, not knowing whither they went. Like them, many in this generation may discover that the unknown future is their promised Land.

For religion, all of this is clear gain, this forcible return to reality. "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid!" What shall we say, then? Shall we glory in war, that the Gospel may win freedom? God forbid!

What we must say is: "Look, therefore, how we walk, not as fools but as wise, *redeeming the time*, because the days are evil."

Hobby or Career?

By

J. C. KOLB

Chaplain at University
of Pennsylvania

ONE sad fact that we clergy all realize is this: we can write off about one-third of the number of people confirmed. That's the number that somehow get lost by the wayside five years after confirmation. I suspect that the attitude of the confirmands has something to do with that. How do you look at your religion? Is it a hobby or a career?

Some time ago, my wife went to the hairdresser's. The hairdresser asked her what her husband did. She said he was a clergyman.

"My, what a job!" he replied. "Does he have to run the church all by himself, or do some of the people help him?"

"The wardens help him," she said. "They are businessmen who are very much interested in religion."

"Oh, they are interested in religion," he replied. "Well, what other hobbies do they have?"

I suspect that that hairdresser's idea that even for a church warden religion is only a hobby, has more than a little to do with the failure of many confirmands to become good Christian folk. Religion isn't a hobby. Religion is a life and a loyalty. It is no by-path down which one strolls. It is the king's highway.

I grant that a man can find worse hobbies than religion, and I suspect that it is better for a man to have religion as a hobby than to have no religion at all. But if religion is no more than a hobby to you, you will never be more than a diletante or an amateur at it. You will never be a Christian soldier; you will only be a stage soldier, and you may soon find another hobby more interesting. For you started your hobbies by filling your pockets with bright stones. Pretty soon you

gave that up for stamps or birds' nests or toy dogs. Now religion is your hobby, but who knows but in a year from now it may be golf or guns or first editions.

A man doesn't choose his religion as he does his hobby. He chooses it as he does a career. And just as the time comes when a man says, "Shall I be a lawyer, or a doctor, or a teacher, or a contractor, or a grocer, or a druggist?" so too a man says, "Shall I be an agnostic, or an atheist, or a pagan, or a follower of the Mahdi, or a Christian?"

"Do you promise to follow Jesus Christ as your Lord and Saviour?" "I do." When you say that, you have outlined the rest of your life. You have made a fundamental choice. You have expressed one all-important loyalty. From henceforth whatever else you are, you are determined, first and foremost, a Christian. That is your life-long career.

Prisoner Number 60140

A Social Case Record

IN ATLANTA Penitentiary on March 25 Prisoner No. 60140 completed a year's imprisonment added to a fine of \$2,000 with three more years to serve. The offense for which he was convicted and



sentenced was a violation of passport regulations. The prosecutor for the federal government declared in his brief that no moral turpitude was involved, and that the offense was a prohibited act, not wrong in itself (*malum prohibitum*, not *malum in se*).

The present passport law was enacted in June, 1917, and comprises regulations which were the product of the disrupted relations between nations in the First World War. Between 1918 and 1941, 121 cases of violation of this statute, involving 131 defendants, were docketed and action on them completed in the Federal District Court for the Southern District of New York. Of the 131 defendants in these cases, only

In addition to her social economic studies in the United States and observations in other countries, the author has a special interest in the administration of justice. In 1930-31 she served as consultant to the National Commission on Law Observance and Enforcement, of which George W. Wickersham was chairman, and which had been established by act of Congress on recommendation of President Hoover. The report on Work and Law Observance, prepared under Miss van Kleeck's direction, constituted a section of the Commission's Report on the Causes of Crime.

by Mary van Kleeck

67 served prison terms, while 28 had their sentences suspended, 19 had their cases marked *nolle prosequi* (not to be prosecuted), and 17 were punished by fines alone.

Of the 67 who served prison terms, 12 were sentenced to 30 days or less; 8 to 60 days or less; 9 to 90 days or less; 13 to six months or less; 14 to one year and one day, or less; 5 to 18 months or less; 2 to two years; 1 to three years; 2 to four years; 1 to five years.

Included in this analysis is the case of Prisoner No. 60140, who, with a sentence of four years and a fine of \$2,000, is shown to have received the most severe treatment of any defendant in a similar case, except the one sentenced to five years. Moreover, his is the only instance in which a prison sentence on more than one count was made to run consecutively instead of concurrently. Only one other defendant was punished with both a prison sentence and a fine.

The name of Prisoner No. 60140 should be withheld until the recorded facts are fully stated. Justice has sometimes been pictured as blindfolded, holding the scales. The blindfolding evidently implies that all extraneous considerations

should be excluded, lest they weight unfairly the balance of exact objectivity. Viewed without prejudice, the facts in the case which we are discussing, which have not been contested by any party in the court, must eventually lead to the conclusion that only the name and position of the man can explain the heavy weight of the scales against him when the judge pronounced his sentence.

The social record, customarily prepared by probation officers before imposition of sentence, was omitted, though the government, as prosecutor, conceded by implication the defendant's good record, completely clear of any accusation of dishonesty or of wrongdoing against any human being. Born in Kansas in 1891, his family history goes back to Revolutionary days. His neighbors in Westchester County testify to his complete devotion and responsibility as a husband and as father of three young boys. Moreover, his work, carried on under just such hazards as his present imprisonment betokens, has been an expression of the man's life-long devotion to the welfare of humanity. To end the exploitation of man by man has been the aim of the activity which he has chosen to carry on in the political field, in a party legalized under the laws of the United States of America. His views may be unacceptable to many, but his unselfish motives and his social purposes are unquestioned by competent observers who know his work, even though they may disagree vigorously with his theories and oppose his political party.

The statement of this case goes back to his journeys in connection with his political activities. In 1921, 1927, and 1931 he traveled in Europe and the Orient, using a passport under an assumed name. The name was assumed with no intent to deceive the United States Government, since as a native-born American he had the unquestioned right to leave and enter the country. To travel in certain European countries and in the Orient, however, in the troubled years of the 1920's, would have jeopardized his life and endangered the cause for which he was working. For example, in China he was aiding the people to defend their new republic against reactionary forces within and without. Who can tell how great may have been his influence in conserving the struggling democracy of China, in preparation for the present unified defense of that country against Fascist aggression? But the China of those days would not have permitted a leader in a world-wide political movement to enter the country and work among its people. Nor would travel across certain European countries have been possible, had it been known to reactionary governments. Noteworthy is the fact that the United States Government never took any action with regard to passports used by its present

prisoner prior to 1934, though irregularities were known to officials as long ago as 1929.

By 1934 the development of the Popular Front throughout the world, and the New Deal in the United States, with its emphasis upon labor's rights, had made the political activities of minority groups safe for their leaders. In that year the present Prisoner No. 60140 applied to the State Department for a passport in his own name. In answer to the question as to whether he had had a previous passport, his reply was, No. It would appear to the layman that, at least from the point of view of the clerk in charge of the records, this was a fact, since no previous passport had been issued in the man's name.

THE new passport, correctly issued under the true name, was used in succeeding years. In September, 1938, on its expiration, he surrendered it and obtained a new one. In 1937 and 1938 he traveled to Spain, in token of his support of the Loyalist Government and to secure the first-hand information which enabled him to interpret in this country the Spanish so-called civil war as in reality a chapter in the aggressions of the Axis powers against democratic nations. The State Department, in November, 1937, had actually authorized his trip, though special regulations prevailed at that time against travel of American citizens to Spain.

Entering the Port of New York on April 30, 1937, on the steamship Berengaria, and returning home from his next trip on February 15, 1938, on the Aquitania, he showed his passport to the in-

From the Brief of the Federal Prosecutor

PETITIONER'S crime did not involve moral turpitude. He was not convicted of "making a false statement," the act made unlawful by the first portion of Section 220, and one which may likewise be regarded as perjury. Instead, petitioner was convicted of using a passport secured by reason of a false statement. There are, to be sure, uses of documents fraudulently procured, such as the negotiation of forged notes and the like, which are so directly injurious as to be odious in themselves, and *mala in se* because they are moreover common-law crimes. Clark & Marshall, *Crimes* (2d ed. 1905), Section 5. But a citizen's use for identification at home or abroad of a passport secured through a false statement does not fall within this category. It was not a common-law crime; it does not injure the one to whom it is exhibited; and it does not directly injure the Government.

spector aboard ship. The original passport, as already noted, had been issued in his name on September 1, 1934, with the notation that he was born in Kansas on May 20, 1891. It would appear that he was fully satisfying the regulations in demonstrating his citizenship with full right of return to his native land.

Notwithstanding this right, he was indicted on November 17, 1939, for "using his passport" on those two dates of entry, namely, April 30, 1937, and February 15, 1938; and on January 22, 1940, he was convicted on two counts—one for each date—of violating Section 220, Title 22 of the United States Code, declaring that

whoever shall wilfully and knowingly use or attempt to use or furnish to another for use any passport the issue of which was secured in any way by reason of any false statement, shall be fined not more than \$2,000, or imprisoned not more than five years, or both.

Because he used the passport on the two dates mentioned, and was convicted therefor on two counts, the judge sentenced him for two years on each count, actually requiring that the terms should run consecutively, totaling four years, whereas, as has been noted, in all other similar cases a sentence on more than one count has called for concurrent terms.

Thus the actual offense (*malum prohibitum*) not wrong in itself (*malum in se*) was the use of a passport, not the failure in 1934 to declare on his application that he had had a previous passport under another name. This past offense would have been outlawed by 1939, and hence the indictment referred to the more recent dates when he entered the country with a correct passport. Having in mind the admitted fact that neither the government

nor any citizen was shown to have been defrauded or injured in any way by this technical violation, an unprejudiced observer must conclude that the heavy sentence was due to influences and considerations not apparent in the record.

After a term of imprisonment already excessively long, continued confinement is day by day prolonging and intensifying an obvious injustice which serves only to harm an individual and his family. The social record, if it had been taken, would reveal all the conditions present which a social investigator for the court would ordinarily bring to the attention of a judge as calling for leniency. The same facts call now for executive clemency, and for full pardon, to redress in some degree the injustice already done. Three young boys need their father's care in their home. In accordance with progressive penology, as well as to fulfil the Bill of Rights, an American citizen whose offense has not been "wrong in itself" should be permitted as speedily as possible to resume his normal position and work in the community.

PERTINENT to such a social record would be a study of the books and articles written by Prisoner No. 60140. In recent years, with the coming of Naziism in Europe, and with all the signs of approaching aggressions and conflicts, the man now in a federal prison has directed his speeches and writings toward the purpose of averting war and revealing the dangers of Fascism. As an interpreter of Europe to the United States, he has constantly reiterated the falseness of the issue lying at the base of Hitler's bid for power on the ground of averting Communism. With remarkably prophetic insight in 1938 he foresaw the aggressions which eventually began at Pearl Harbor. In a debate against a leading isolationist at Madison Square Garden on May 4 of that year (published in a book entitled *Fighting for Peace*) he took the affirmative on the question, "Should the United States Government join in concerted action against the Fascist states?" and declared that "if, in spite of all our efforts for peace, . . . war should in fact occur between Japan and the United States, then we consider that the interest of world progress, of peace, of democracy, of the independence of China's four-hundred millions, of the future of America and of the Japanese people itself, all joined to demand the defeat of Japan's militarist government in such a war, and we would make that defeat a major guiding consideration of our whole policy under present world relationships."

Small wonder that the appeasers who hoped that Hitler and Japan would go against the Soviet Union and who advocated isolation for the United

WHAT'S THE IDEA?

IN THE diocese of Pittsburgh every parish has a Bishop's Server. He is selected by the rector of the parish as recognition for his services. At the Bishop's visitation he looks after his needs and attends him in the service. The laymen's league of the diocese has now added to the plan by providing a cross for the lad to wear when attending the Bishop. At present it is carried about by the Bishop when he makes his visitations, but the laymen hope eventually to be able to give a cross to each one of the Servers. They have come to be recognized as a diocesan legion of honor, leading up to service as a layreader.

States, despite the Fascist offensive, wished to silence this man's voice. They sought also to undermine the leadership of President Roosevelt when he called for quarantine of the aggressor in 1937; when he tentatively sought to open the door for support of the Spanish republic in the crucial days of 1938; when he condemned Munich; and when he sought in 1939 to stop the war plans of Hitler.

The forces opposing the nation's present foreign policy constitute now the real fifth column or Trojan horse in our democracy. Masquerading as protectors of the nation against revolution, the imminent danger of which they have never demonstrated, they reveal that their true purpose is to destroy democratic institutions by seeking to outlaw minority political parties and to imprison or silence their leaders. It was the Dies Committee, not the Department of State nor the Department of Justice, which started the process of unearthing the specious grounds for indictment of Prisoner No. 60140.

Further injustice can be averted only by unconditional pardon, which is within the power of the President of the United States and appears to be amply justified by consideration of the case apart from the political issues which center around it. Prisoner No. 60140 is Earl Russell Browder, general secretary, since 1930, of the Communist Party of the United States of America. If, as the facts clearly indicate, it was not his offense, but his connection with the Communist Party, which resulted in the excessively cruel sentence imposed upon him, that is a cogent reason why his case should no longer be kept off the desk of the Chief Executive through fear of the political influence of those who seek to silence minority parties. The injection of these political issues calls for the stinging rebuke which a Presidential pardon would constitute. Such a rebuke would have a tonic effect in averting fear and strengthening the democratic forces which depend upon freedom of thought and speech in American civilization.

THE SANCTUARY

Conducted by John W. Suter Jr.

O GOD who art Peace everlasting, whose chosen reward is the gift of peace, and who hast taught us that the peacemakers are thy children; Pour thy peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us for ever; through Jesus Christ our Lord.

Amen.

Mozarabic Liturgy.

KNOW YOUR BIBLE

By
FLEMING JAMES

I SAMUEL, PART I, CHAPTERS 1-16

WE ARE now to read of Samuel, Israel's first man of God since Moses, and of Saul, its first king. In I Samuel 1-16 legend and history are freely mingled. Chs. 1-3 give the beautiful idyl of Samuel's birth, his dedication to the Lord in the Shiloh temple, and his first receiving of the word of the Lord. This constituted him a prophet, and as such he became known while still a youth. Chs. 4-6 tell how the ark of God was taken by the Philistines in a great victory which made them masters of Israel and led probably to the destruction of the Shiloh sanctuary. Presently the Philistines, finding themselves unable to check the destructive power of the captured ark, returned it, the Israelites placing it in a private home. Chs. 7-6 (from a late source) bring us back to Samuel, now an aging man, the recognized leader and judge of Israel. Though his intercession had availed to discomfit the Philistines finally (Ch. 7), the people none the less desired a king to lead them in battle. In this Samuel saw a rejection of the Lord as king, yet was divinely directed to grant their request. Ch. 9 begins an older account, in which Samuel, guided by God, hailed as king the gigantic Saul, who was seeking his father's asses, and anointed him (Ch. 10). At 10:17 the later story interrupts to tell how Saul was chosen king by lot. Ch. 11 returns to the earlier account with the story of Saul's fiery leadership in rescuing Jabesh-gilead from the Ammonites, after which he was acclaimed king by the people. In Ch. 12 the later account gives Samuel's farewell address to the nation. In Chs. 13-14 the earlier narrative is resumed, and we read of Saul's rebellion against the Philistine overlords, followed by a glorious victory in which his son Jonathan played a leading part. Ch. 15 shows us Saul as now finally established on the throne. Bidden by the Lord through Samuel to annihilate Israel's hereditary foe the Amalekites, he obeyed and won another signal victory. Unhappily, so the story runs, he failed to carry out Samuel's ferocious command to destroy everything living, and so fell under the divine wrath. In eloquent prophetic language worthy of a better cause, Samuel then broke with him and announced that the Lord would take the kingdom from him. This seems to have crushed Saul's spirit. Recurrent spells of depression began to paralyze the once vigorous king. To dispel these a young musician was invited to his court (Ch. 16), and so David, the real hero, came upon the stage.

Living Costs Soaring in China

*Pre-War Dollar Is Now Worth
But Three Cents as Poor Suffer*

By John Foster

★ *Kunming, China: Special by Clipper:*—It is taking increased patience and humility for westerners to live in China as Japanese victories against England and America in the South Pacific continue to mount. In America last year I used to predict that our policy of appeasement must lead to some such outcome, but even I have been amazed at the Japanese naval power and their successful strategy. Naturally there is a great deal of justified criticism of this policy of ours and of our lack of preparation, but I feel that it has gone too far. We are all allies now, fighting this war together, and it is time to let bygones be bygones. Bitter criticism is only playing into the hands of the enemy.

The anomaly of China's position internally and externally grows as the war continues and spreads. When will the Fascist trends within be checked by China's alliance with the democracies and the new international situation? The price of rice jumped another NC\$100 per picul at the beginning of the month, within one day going up by one-third. The cost of living is said to be 30 times higher than at the beginning of the war, and one dollar is now the equivalent of three pre-war cents! The burden of war costs is being carried by the long-suffering peasant. Morale would be infinitely improved if all classes bore a proportionately equal burden, as was the intention during United Front days.

Extra Copies

★ Whatever you may think of the document *Guiding the Spirit* and the editorial by the same name in THE WITNESS for April 9, they certainly have stirred up a lot of excitement. Letters come with every mail, praising and condemning, with many ordering extra copies for distribution. The form was therefore put back on the press and an extra thousand copies printed to meet this demand. These are available, as long as the supply holds out, at 10c for single copies and 5c a copy in bundles of ten or more. Please send all orders to the Chicago office at 6140 Cottage Grove Avenue, cash with order please.

A few days ago I had to hire a coolie to carry some American Red Cross medicine to our Indusco clinic. As the distance was short, he agreed to make the trip for NC\$2.00, but afterward, since I was a foreigner, of course asked for more. When we explained that the medicine was a gift from abroad, that those who have money should give money, and those who have strength should give strength, he was quick to see the point and went off without a murmur. What reserves of manpower China has to fall back on if slogans, honestly applied, were used to mobilize them!

In January, America and England extended new credits to China. The American loan amounts to half a billion dollars, much the largest ever extended to China. If, as announced, this money will go to bolster up the currency, one wonders in just what way it will be used. It seems to some of us that more economical, as well as more democratic means of reform might have been taken, such as taxing the newly rich and taking decisive steps to stop profiteering and hoarding. Previous foreign help to China, well-meaning as it undoubtedly has been, has had the unfortunate effect of causing friction in the United Front and giving the ruling class an outside prop to lean on rather than making it politic for them to cultivate good relations with the mass of the peasants. What I feel China really needs is to be able to purchase with this loan war materials, especially airplanes, which could still be flown in. But it is encouraging that the Powers are taking more and more concrete steps to aid a free and independent China.

It is considered a great tribute to the Generalissimo and to China that he was invited to India by the British government to confer with leaders of various movements and groups there. This is no doubt true and will certainly provide a useful lesson to the Japanese after their entry into Singapore. Also, agreements were reached concerning transshipment of war supplies via India, important because the Burma Road may be cut at any time. One likes to think of the international united

front typified by the meeting of Lord Linlithgow, Pandit Nehru and Generalissimo Chiang and of what this may mean to the ultimate defeat



John Foster in the uniform of the Eighth Route Army. He was once asked to carry medical supplies to their headquarters and remained for six months.

of the Axis. One wonders, however, if any embarrassing questions were asked about the Chinese internal United Front.

Two good friends of China have recently departed. One is Sir Archibald Clark-Kerr, British Ambassador, who has been transferred to Russia. The other is Owen Lattimore, President Roosevelt's political advisor to the Generalissimo, whose term of six months has expired. Both men were devoted to China's cause, did much to improve relations between China and their home countries, and left behind a host of friends and well-wishers. The British Ambassador had a special interest in relief work of all kinds and has done much for Indusco (Chinese Industrial Cooperatives) since its inception four years ago. Indeed it is doubtful if there would still be any Indusco if it had not been for his timely intervention on several occasions. It was due to his per-

(Continued on page 17)

Caring For Church Children

*The Long Island Foundation Does
A Fine Job in Modern Child Care*

By Rev. H. Augustus Guiley

★ The boys pictured on the cover of this issue are members of the family of the Church Charity Foundation in the Children's Cottages at Sayville, Long Island. They are in the work room where they are encouraged to develop their interests and skills during leisure time activity.

The Children's Cottages are the present child-caring agency of the Foundation which comprises, in addition, the Homes for the Aged and Blind, St. John's Hospital, and the School of Nursing. The other agencies are located in Brooklyn. Work with dependent and semi-dependent children was begun as the second part of the work.

The C.C.F. was started in Brooklyn in 1851 when a group of Church people on the Heights undertook to care for four elderly and indigent women. A home for these women was established in 1852. The first servant was a widow with two children, whose care became a part of the work. In 1853 the C.C.F. added a house adjoining the one for the old ladies for orphaned and half-orphaned children.

In 1860 the first C.C.F. building was erected on the present site. It was a home for aged people and orphaned children. In 1872 a build-

ing only for the aged was erected. The orphanage continued until 1916 when part of it was destroyed by fire. In 1926 work with children was resumed in the cottages at Sayville.

The C.C.F. work with children has reflected the changes in the philosophy of child care that have occurred during its history. The first plan was casual and individualized. Later the large institutionalized orphanage plan was carried out, with uniforms, school on the premises, and the other accoutrements of that drab plan. By the time the fire had made the building unsuited to the needs of the orphanage, the inadequacies of that type of care had made people think in terms of smaller, less artificial plans. The C.C.F. then suspended their child-caring program until other resources could be developed.

In 1926 the cottage plan had proven better suited to the children's needs, and the two cottages were built on land given for that purpose in Sayville, Long Island.

Each cottage has accommodations for twenty children, house parents, and cook. The Grey Cottage houses the superintendent and children from six to twelve years of age who are normal, reside in the diocese of Long Island, who are orphaned, half-orphaned, or otherwise dependent, and are eligible for admission. They attend the Sayville public schools and St. Ann's Church, which is just across the street from the cottages. Parents or guardians pay as much as their resources allow. The children participate in the community life, and there is no evidence of their being members of an institution. They can remain at the cottages until they have completed high school.

Thus far, graduates of the cottages, who are able to do the work, have been encouraged and assisted to attend college or other specialized training schools. Some have graduated from the school of nursing. Those who do not wish further formal education are helped to secure suitable employment. They have all taken a lively and important part in the school work, and have had their

share of academic and extra-curricular honors.

The cottages are approved by the state department of public welfare, and are used by the Nassau and Suffolk county boards of child welfare



This young fellow is getting a lot of fun out of doing his bit to keep the Cottages as clean as they must be.

for placing eligible children. Admissions are made according to social case work procedures. All applicants are approved by the Gould Foundation clearing bureau. Within the limitations inherent in any type of child care apart from the home, the cottages are excellent in every particular.

Regimental Chaplain

★ A Regimental chaplain, whose name is withheld at the request of the government, writes as follows: "I wish to know if you have the means of sending a copy of THE WITNESS to the regiment for the use of the men. The articles on Malvern are exceptionally good and I would like to see THE WITNESS have its place along side other publications. You may be sure the paper would be gratefully received."

Reply: "Sure . . . we are putting you down for five copies each week. Someone is bound to come along to pay for it. More power to you and the best of luck."

Readers: Five dollars pays for these five copies for twenty weeks. First received gets the Major. But we have other chaplains on the list, all the way from Second Lieutenants to Major Generals . . . and even a few privates. Hurry! Hurry!

25%

of the space in the April Number of a monthly magazine of the Church was given to an attack on the Malvern Manifesto. Read the Original Document and Judge the Matter for Yourself.

as Edited by
WILLIAM TEMPLE

The Archbishop of Canterbury

5c for single copies
\$2 for 100 copies

**CHURCH LEAGUE FOR INDUSTRIAL
DEMOCRACY**

155 Washington St. New York City

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Word-of-Mouth Papers

★ Something new in the way of newspapers has appeared as a result of Church services. They are word-of-mouth newspapers, complete with reporters, staff, feature-writers and serials and they have been started in France to fill the need for undocumented news which can no longer be found in the German-controlled French press.

The idea started in the large White Russian Paris colony, which has been driving most of the city's taxis since the Russian revolution. Although when the Germans entered Paris, some of the colony went over to the Nazi camp, many of the Russian emigrés refused to collaborate. The Russian language newspaper *Poslednie Novosti*, organ of the liberal faction of the colony and largest Russian newspaper in exile, was immediately suppressed by the occupying German forces. This meant that a large part of the Russians in Paris were left without a newspaper, since the non-collaborationists refused to read the Fascist *Wosroshdenie*, or any of the Nazi-controlled French papers.

The "oral" newspapers first started when the Russians would gather, after their church service, outside the Russian church of the Rue Daru. Rumors would be whispered to and fro. Then one of the Russian journalists got the idea of organizing a regular staff to gather authentic news and tell it after church on Sunday mornings. The idea spread like wildfire, and soon most of the Russian colony was pressing around the church, joined by people from other denominations as their church services ended. They would gather in little bunches, and one man would pass from group to group repeating the week's news.

In Nice and Cannes in unoccupied France the system is even better organized. The back room of a café is selected as the meeting place. "Readers," or rather listeners, pay a small entrance fee. The editor reads the latest news, which is followed by feature stories, short stories, and even serials, each read by their respective authors.

The Germans have thoroughly liquidated all Russian organizations in Paris. A census was taken of them for this purpose, and it was found that there were 800 in all, including a club of former members of the Czar's secret police! One Russian relief agency is still operating in unoccupied France. Some of the White Russians who have ostensibly "gone over" to the Germans in order to keep alive are in reality doing some good because they sell, for a price, visas to the unoccupied zone, or for a higher price, authorizations of release from concentration camps, and for a still better price, annulments of requisition orders and "Aryanization papers." By this means, a number of Jews able to pay the fare have been able to escape.

Other White Russians, however, are collaborating wholeheartedly. Chief agent for hiring Russian help for the Nazis is General Witkowski, who has already sent a number of his protégés to Russia as occupation officials. He also hires speakers for the German radio, who nightly exhort listeners to "drop the Stalin-Jewish government that is oppressing you, and place yourself under the protection of Adolf Hitler."

Keeler to Young Marrieds

★ Bishop Keeler of Minnesota talked to the Young Marrieds of St. Luke's, Minneapolis, on April 10th, relating his experiences in Hawaii, which he visited for the National Council. 'Tis said that the nickname fastened on the Bishop while he was in the South Seas was "Big Boss, No. 1—Top Side Joss Pidgeon Man."

Party for Lewis

★ The clergy of Vermont staged a farewell luncheon for fellow-parson William F. Lewis, soon to be consecrated Bishop of Nevada. Mr. Lewis read a paper—the rest of them made a gift.

German-Occupied Norway

★ The clergy in German-occupied Norway are offering their resignation in mass as a protest against the orders to the Church by the puppet Premier, Vidkun Quisling. (WIT-

NESS, March 26.) The resignations brought forth a statement from Quisling that the Bishop of Oslo and other clergymen "must be treated as traitors." This was followed however by a second statement by Quisling in which he said that "the new



Preacher George Gilbert being greeted by a fellow parson. Gilbert, who added book writing to dirt farming and preaching, is the headliner at a laymen's meeting this Sunday at Syracuse.

state does not wish to set itself against the Church, but the Church must keep to its own task." Physicians also are resigning from hospital staffs in Norway in protest against government orders.

Preacher George

★ The Rev. George B. Gilbert, Connecticut farmer-preacher, and author of *Forty Years a Country Parson* is to be headlined for a breakfast meeting of the laymen's league of the diocese of Central New York. It is to be held on the 19th at St. Paul's, Syracuse. Bishop Peabody is to celebrate at a service earlier.

Discussion On Unity

★ Over two hundred Church men and women met in New York last week to discuss Church unity. The chairman of the meeting was Bishop Oldham of Albany, while the leaders of the discussion were the Rev. Henry Sloane Coffin, Presbyterian, and Dean Alexander Zabriskie of the Virginia Seminary of the Episcopal Church. Both are members of the commissions on unity of their

Churches. The meeting was arranged by a group of laymen, with a large percentage of those present of the laity. It was held in the parish house of St. Bartholomew's Church. See Editorial.

Saved for Future Use

★ Bishop Buxton of Gibraltar claims that he made it possible for Archbishop Temple to be Archbishop of Canterbury. Forty years ago the two went canoeing at Oxford. Temple, then as now on the heavy side, stepped none to centrally into the canoe. Much water was shipped but they did not get dumped. "By so narrow a margin," says Bishop Buxton, "was preserved to the Church one of her most valuable sons."

Missionary Honored

★ Lt. Commander C. M. Wassell of Little Rock, Arkansas, was once a missionary in China. He has been awarded the Navy Cross for "courageous action" for aiding wounded during shelling and machine gunning of a rescue ship by Japanese air forces. He went to China in 1914 and served many years under Bishop Roots at the Church General Hospital.

Work For Women

★ Christian vocations for women will be discussed at a conference to be held at Berkeley, California, under the auspices of the college commission of the 8th province. Social work, nursing, various kinds of Church work, occupational and physical therapy—even marriage and child raising, will come up for debate. Also women in war is on the ticket for one session.

New Secretaries

★ The Church Mission Society, England, has made the Rev. A. C. Warren of Cambridge the general secretary to succeed Bishop W. W. Cash of Worcester. The society at the same time announced that about \$75,000 had been received for the central war damage relief fund.

Not Enough Cash

★ Familiar head—what? This time it is about the new project at the Boone Library School in Chungking, China, where they are now training caretakers for government documents belonging to the ministry of education. But Director Samuel T. Y. Seng says that the \$1,250 in United States money isn't near enough to do the job.

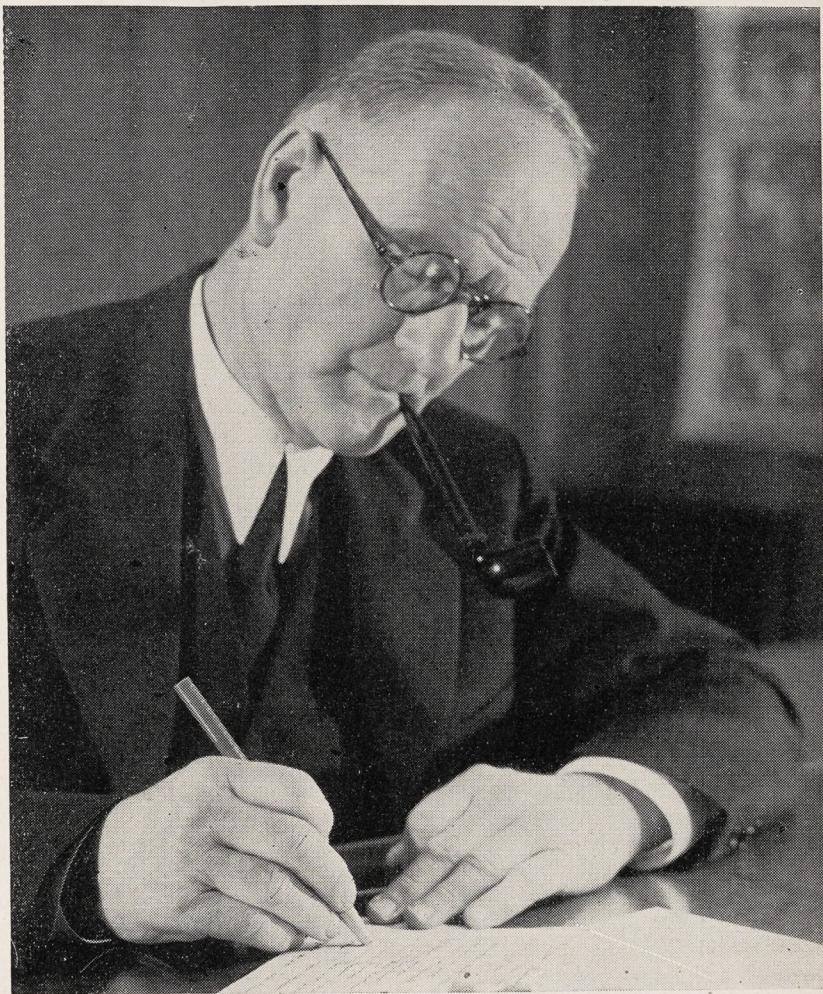
Labor in War

★ Organized labor has a headline in the conference to be held at Nashville, Tennessee, April 19-21, sponsored by the Southern Conference for Human Welfare. Picking stars is rather difficult because of so many, but there will be a lot of people who will be there primarily to hear Mrs.

America." The Church League for Industrial Democracy is cooperating in the conference.

U. S. O. Conference

★ Representatives of United Service Organizations from 6,000 cities and towns met in Washington last weekend to hear about the effort to pro-



Dean Edwin Van Etten is one of the most popular of the Boston clergymen. He presides over the Cathedral of St. Paul, long noted for its good preaching and its many services for the convenience of the business people of the city.

Roosevelt speak and Paul Robeson sing. Robeson is also to speak, which he does equally well. Chairman Frank P. Graham, who is a college president and also a member of the war labor board, says this about the affair: "Our nation's industry, largely located in vulnerable sea-coast areas, finds its productive capacity strained to the breaking point. The plant sites, the manpower, the raw materials are in the south. Industrialize the south. Employ its idle manpower—women as well as men, Negro as well as white, at decent living wages in a program of full production. This will defend

vide recreational centers for the armed forces—and also how to raise a lot of money to pay for it. One of the speakers was Churchman Charles P. Taft, one of the top men in directing the U.S.O.

Social Work Conference

★ The work of social agencies in the problems of youth in a changing world is the subject of the meeting of the National Council Church Mission of Help to be held at New Orleans on May 12. On the program are Howard W. Hopkirk, executive director of the Child Welfare League of America; Grace A. Reeder, direc-

tor of the Bureau of Child Welfare of New York state; Ralph Barrow, executive director of the Church Home Society of Boston, and the Rev. J. Allan Seabrook, director of the Children's Aid Society of South Dakota. Bishop John Long Jackson of Louisiana will preside on May 13 at a joint session of the Church Mission of Help and the Department of Christian social relations. Both meetings are in connection with the National Conference of Social Work.

Christ in Ulster

★ Clipped from a newspaper want-ad column: "General cook wanted for Godly Ulster household. Wages 16 pounds a year (about \$80) and use of harmonium on Sabbath afternoons."

New Jersey Report

★ Offerings in the Diocese of New Jersey for the Army and Navy Commission have reached \$5,235.00 and for the British Missions \$3,172.00.

Pawnee Bill's Nephew

★ Bishop Thomas Casady of Oklahoma recently confirmed two classes in Tulsa including Indians, Chinese, Negroes and whites, who represented sixteen different states. One of the Indians was the nephew of the late Gordon W. Lillie, better known as Pawnee Bill.

About Soldiers

★ A thousand men a month started to be trained for the navy at Notre Dame University, South Bend, Indiana. Presumably many of them will be Episcopalians and St. James Church is anxious to serve any that are. So write the Rev. Lawrence C. Ferguson, 117 North Lafayette Street, if you know of any men located there.

Wise-Crack

★ The Rev. Joe Harvey of Bainbridge, Ga., who is one of the world's greatest joke hander-outers, swears that this recently appeared in an English paper: "If a bomb fails near you, don't lose your head; put it in a pail of water."

How About a Job?

★ A very genial parson writes that he wants a job. He has been the rector of a large parish in the east, where he has done a grand job. He is now retired, but is full of vim and vigor and just don't like the idea of sitting around. Says he would like particularly taking the place of some man who has gone as chaplain. "I would be willing to

take anything that would enable me to pay expenses." Those interested please write the New York office of THE WITNESS and we'll forward your letters.

Japanese Looting

★ The Church General Hospital at Wuchang has been looted by the Japanese, according to a cable from Kunming. The building, vacant since 1938, has 250 beds and was valued at a half million dollars. Also from China comes the news that Lion Hill, Wuhu, has been occupied and that St. James School has been taken over for military purposes. Members of the community are confined to their compound, including Bishop Lloyd Craighill, B. W. Lamphear, Miss Laura Clark and others of the mission staff.

Good Idea Department

★ A clergyman of Pennsylvania sent the CLID \$7.50 the other day for the Chinese Industrial Cooperatives. "The family ate one 'coolie' meal a week during Lent and decided to send the money thus saved to China." How about it?

Enthronement of Temple

★ Bishop Perry of Rhode Island will represent the Presiding Bishop at the enthronement of the new Archbishop of Canterbury, it was announced this week. Bishop Perry will leave immediately for London via clipper. Bishop Tucker is not able to make the trip to England because of the consecrations of missionary bishops in the near future and the illness of his Coadjutor in Virginia, Bishop Goodwin. Bishop Perry as former Presiding Bishop and Bishop in charge of the American Churches in Europe is well acquainted with both the retiring Archbishop Lang and William Temple, the Archbishop Designate of Canterbury. The time and place of the enthronement is being withheld at the request of the British government. Germany bombs—you know.

Toward Church Unity

★ J. Hutchison Cockburn, moderator of the Church of Scotland and a member of the provisional committee of the World Council of Churches, spoke to the meeting of the World Council in New York recently. "It seems providential," he said, "that at a time when the world is falling apart, and nations look across borders with fear, the churches are gathering their forces together. At the great conferences in Oxford and Edinburgh the plans

for the World Council were set up. I believe that the council will continue to play an important part in guiding all nations in the difficult days that lie ahead. Great progress has been made on the British side of the ecumenical Church. This is the truth about the Church which has been coming to the front ever since the last war. It is gathering a momentum which is remarkable."

Army Brotherhood

★ Laymen of the army Brotherhood of St. Andrew assisted the chaplain in prayers and hymns at the three hour Good Friday service at Fort Hancock, N. J., which was attended by 400 soldiers. Two division chapters of the army Brotherhood of St. Andrew have now been organized, one at Fort Hancock, and one at Fort Sam Houston, Texas.

And Hostesses

★ The Church of the Advent in Westbury, N. Y. does its bit for soldier morale by sponsoring weekly parties for which the church committee supplies music, refreshments and hostesses. Dancing, bowling, and billiards are the entertainment, with enough refreshments for the men to take some back to their buddies in camp.

Prize for Hymn

★ A \$50 prize for original hymn texts is being offered by the hymn society of America, a national organization of hymn writers and composers. Compositions desired are, a hymn of Christian faith in a time of stress, a hymn reaffirming the world-wide mission of Christianity, and a hymn of personal Christian dedication.

DeWolfe Consecration

★ Consecration of the Very Rev. James Pernet DeWolfe as Bishop of Long Island will take place on May 1, St. Phillip's and St. James' Day, at the Cathedral, Garden City, Long Island, N. Y.

Cleveland Union Service

★ Episcopalians in Cleveland participated with thirteen other communions in an ecumenical service at Trinity Cathedral under the auspices of the friends of the World Council of Churches, the Cleveland church federation, and the ministerial association of Greater Cleveland. The congregation of 1,200 included the Greek, Russian and Rumanian Orthodox Churches, and prayers were said in eight languages. William Paton of London, secretary of the

World Council and of the International Missionary Council, in his address called for allegiance to a universal Church as a society extending beyond national boundaries and deriving its unity from God alone.

Relics in Alaska

★ At the mission at Point Hope, Alaska, relics of a culture 2,000 years old have been found. At the time of the birth of Christ the "Ipiutak" culture flourished on that site, peopled by Eastern Asiatics who are believed to have migrated across the Bering Strait. The present Eskimos may be their descendants. Nowadays a village of 250 Eskimos is a large one on the Arctic Coast of Alaska and often has difficulty in securing enough food. The discovery that the buried metropolis of Ipiutak had 4,000 occupants and boasted at least 600 or 800 houses along five avenues seems to indicate that the resources and climate of Point Hope must have been more favorable at that time than they have ever been in the known history of the Eskimo tribes.

Noise in Liberia

★ Jungle silences for centuries rarely broken by anything but a bird call, a far-off native drum or the whistle of an infrequent steamer, are

being shattered at Cape Mount, Liberia, as Pan American Airways develops its landing there.

"The quiet has vanished with the comings and goings of clippers, motor trucks and what not," writes Mary Wood McKenzie, head of the House of Bethany, Church School for girls. "I don't get used to the noises. As there has been only one motor boat, owned by the mission, every time I hear an engine, I find myself wondering where the mission people are going. Then I remember Pan American has several motor boats. When the Clipper comes I still want to rush out and see it. Not so the inhabitants. They take it as a matter of fact. Such is the casualness of the African. He seldom shows surprise and on the surface accepts innovations very quickly. But try to do something different, something for which he has no precedent, and one is against a blank wall."

Task of Chaplains

★ At the army camps in this country, chaplains have the task of serving scattered units and moving troops. The following three quotations from recent reports of chaplains illustrate the new type of service that is required: "My duties in pro-

viding religious services on Sunday are not unlike those I used to observe as a child in accompanying my father in 'riding the circuit,' in horse-and-buggy days. However, with the help of a driver and a none-too-comfortable truck, I made four or five stops at company posts, holding as many services but covering 200 miles."

"In order to reach the scattered units, I have traveled over 1,250 miles in my own car and paid my own expenses to reach them."

"At present my travels take over approximately 300 miles per week, sometimes more—my services all being in the nature of individual ones with the men."

On the war fronts the job of chaplain is often a dangerous one—two chaplains died at Pearl Harbor, and in the Philippines the work of helping the wounded during battle has brought citation for bravery to four chaplains. The present 1,500 ministers serving as chaplains is expected to increase with the rapid expansion of the army and navy.

Feeding Europe

★ A number of people interested in conditions prevailing in the occupied countries of Europe met recently at historic Malvern in England, to

Things Began to Happen When the Seminaries Were Founded

Missionaries of the Church of England founded dozens of parishes before 1776 but the Church had an uphill fight. Fields were lost, never to be recovered. There were no American bishops, and *there were no theological schools.*

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hear a talk by Miss Edith Pye who came from London at the invitation of the Quakers. Miss Pye helped to administer relief in France, Austria and Russia after 1918, and was made organizer by the British government of the relief organization which sent food to starving Spain after the civil war. At the recent meeting Miss Pye stated that the Greeks are dying off at the rate of one to two thousand a week; that the food recently sent to them by the government was an experimental supply, enough for four days only; that the Belgian, and even Dutch children of school age are becoming too undernourished to work or play, and this condition will be worse next month owing to increasing shortage of cereals.

She added that the Swedish Red Cross societies together with the international Red Cross are willing to be the distributing agencies for food, using Swedish ships and taking only a limited amount of food into the country at a time, distributing the whole of it through canteens and soup kitchens. She stated that none of the large amount of food and vitamin tablets supplied to unoccupied France for many months past by America has failed to reach the children.

Japan Permits YMCA Work

★ Japan will permit the YMCA to carry on "general welfare activities" among American, Dutch, and British prisoners of war in Japan and occupied China, according to word received via Switzerland. It is expected that the work will be carried out by neutral Swiss or Swedish nationals now resident in the Far East. The "Y" is already working with Japanese interned in this country, and is awaiting permission to extend their services to Japanese troops captured by American forces.

Youth Priorities

★ The United Christian Youth Movement in re-emphasizing its theme "Build Today for a Christian World," has outlined a program of "priorities" of responsibility that can be undertaken for work in church, camps, and defense communities. Suggested as a priority of responsibility in the church, young people are asked to do all they can to make every church an example of Christian brotherhood, by stimulating church activity, participation and understanding. In the community, a young person has a wide range, especially in the field of community service—group work and leadership,

and work with aliens as a means of promoting friendship and reducing delinquency. With youths in training camps, military or conscientious objectors, young people can "provide vital contacts with the ongoing program of the Christian church" by sending literature, visitation, and conducting services when opportunity affords.

Awarded Scholarships

★ Six missionary fellowships and scholarships have been awarded for the school year 1942-43 at Union Seminary, Rev. Daniel Fleming, professor of missions, announced recently. The awards were given to missionaries to China, India, Africa, and the Philippines.

Carolina Union

★ An interracial, interdenominational Ministers' Union, the first of its kind in North Carolina, was recently organized in Johnston County. Thirty-five ministers joined the group called by Rev. C. L. Gillespie, Baptist, who asserted the time had come for ministers to put aside denominational and racial differences and work for the good of all.

Presbyterian Movement

★ A six year "forward movement" has been launched by the National Presbyterian Church of Mexico. Headed by the lay president of the national synod, the plan states the need of an energetic evangelistic campaign, with goals of: doubling membership; trebling the number of

ordained ministers; establishing 100 new congregations; building new medical centers; organization of another synod and the general assembly; general spiritual evangelism.

America's Back Yard

★ A regional church federation has been organized throughout the area of the southern Appalachians in Kentucky and Tennessee by the conference of southern mountain workers to aid in the work of "redeeming the back yard of America" through health projects and community planning. After 30 years alone on the project, the conference is enlisting the aid of all the churches in the vicinity through the federation.

Professors Resign

★ The Rev. William H. Dunphy and the Rev. Walter C. Kline have resigned from the faculty of the Philadelphia Divinity School. No statement has been issued by the Dean but it is generally thought that it is because they lack sympathy for the

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plan of placing men in social agencies as part of their seminary training.

The United Nations

★ A patriotic service was held recently at the Cathedral of St. Paul, Boston. Dean Van Etten (picture elsewhere) arranged for the display of the flags of all the United Nations, with small flags for the smaller allies and large flags for the four major nations; the United States, Great Britain, China and the U.S.S.R. It is said to be the first time that the Soviet flag has been displayed in a Boston church.

CLID in Boston

★ A dinner meeting of the Church League for Industrial Democracy is to be held by the Boston chapter in connection with the convention of the diocese on April 21. It is to be in the parish house of Trinity Church at 5:45 with the speakers the Rev. Bradford Young of Manchester, N. H. and Mr. Stuart Rand, layman of Boston. They are to speak on post-war reconstruction and the part the Church should play in it (*The World We Seek*).

Baptist Fund Progresses

★ The first six months of the Baptist campaign for war relief funds for Europe and the Far East has brought in \$400,000. The year's goal is \$600,000.

Living Costs in China—

(Continued from page 10)

suasive powers that Indusco has had government support from the beginning.

One wonders if there is actually less international morality than a century ago. In 1840, Gladstone (a Tory) "called down the strong displeasure of the House of Commons

by the violence with which he attacked our policy and proceedings in China." This refers to the first Opium War, after which Great Britain demanded concession at Hongkong and elsewhere in China. On January 21st of this year a member (Labor) of the House of Commons asked the Foreign Secretary, Sir Anthony Eden, if he would make it clear that "one of the aims of the Allies in this war, so far as China is concerned, is the restoration of territories seized by force by Japan, including Manchuria, and whether a treaty of alliance is contemplated."

I wish that the Foreign Secretary's reply had been a little more definite, but it shows, I think, some improvement over 1840. He said: "I would refer the questioners to the declaration of the United Nations signed in Washington on January 1st, the text of which has been published in the press. The declaration endorses the purpose and principles of the Atlantic Charter, the third

article of which relates to the restoration of sovereign rights and self-government to those forcibly deprived of them."

This month I was privileged to see two excellent Chinese newsreels.

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3:00 p.m. Annual Business Meeting.

3:45 p.m. *Spiritual Discipline*, by The Rev. Theodore O. Wedel, Warden, College of Preachers, with comment by The Rev. Vincent Franks and The Rev. William Sperry.

5:30 p.m. Evening Prayer, Emmanuel Church, with Emmanuel Church Choir.

7:00 p.m. Annual Dinner: *The Church and the World*.

Speakers: The Rev. Charles Sheerin, Rector of Church of the Epiphany, Washington, D. C.

The Rev. Cyril Richardson of the Union Theological Seminary.

Friday, April 24

8:00 a.m. Holy Communion.

10:00 a.m. *Orders and Unity*, by The Rev. Cuthbert A. Simpson of the General Seminary, with comment by The Very Rev. Alexander C. Zabriskie and The Rev. Felix Kloman.

11:30 a.m. *Doctrine*, by The Rev. A. T. Mollegen of the Virginia Seminary, with comment by The Rev. Charles Penniman and The Rt. Rev. Theodore Ludlow.

1:00 p.m. Luncheon—Speaker: Mr. Dale Purves of the War Labor Mediation Board.

* * * * *

All who are interested are invited to attend. Write The Rev. Theodore P. Ferris, Rector of Emmanuel Church for reservations for meals.

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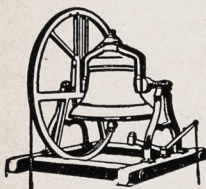
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one of the recent Chinese victory at Changsha. The Chinese officers were so modest and camera-shy that they could not look into the lens. They were a young lot and I was so overcome at the thought of what they had to put up with at the front, and so relieved to realize that there was another China besides the artificial big cities, that before I knew it I had begun to cry a little. Perhaps I should be ashamed to record this, but I am not. It may illustrate some of the tension in China today.

CLERGY NOTES

BAIZ, JOHN KARL, was ordained to the priesthood March 28 by Bishop Frank W. Sterrett in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. After his graduation in June from Union Theological Seminary, Mr. Baiz will work as assistant at St. Bartholomew's, N. Y.

BOND, JAMES SULLIVAN, vicar of Christ Church, Frederica, St. Simon's Island, Ga., has accepted a call to become rector of St. George's Church, Fredericksburg, Va., on April 15.

BUTLER, JOHN V., JR., rector of St. Peter's Church, Springfield, Mass., has accepted a call to become rector of St. Martin's Church, Providence, R. I.

CAMPBELL, ROBERT B., rector of St. Stephen's Church, Steubenville, Ohio, will become rector of the Church of the Redeemer, Lorain, Ohio, after May 1.

CHESTER, GEORGE W., will become rector of St. Mary's, Beaver Falls, Pa., upon his ordination to the priesthood in June.

DONNELLY, WILLIAM FRANCIS, was ordained to the priesthood by Bishop W. Blair Roberts at St. Elizabeth's Church, Wapakala, S. D. Mr. Donnelly will continue as priest-in-charge of St. Phillip's Church, Cupree, and will assist Rev. Stuart Frazier in his work on the Cheyenne Reservation.

GLAZIER, HARVEY WILLIAM, was ordained to the priesthood by Bishop Thomas C. Darst at the Church of the Good Shepherd, Wilmington, Del., on March 26.

GOODERHAM, G. E., formerly rector of Good Samaritan, Gunnison, Colo., will become vicar of Epiphany Church, Flagstaff, Ariz., after May 1.

HARTZEL, GODFREY WILSON, was ordained to the diaconate on April 4 in Trinity Cathedral, Trenton, N. J.

HUNT, WALDO R., was ordained to the priesthood by Bishop Frank W. Creighton at St. John's Church, Wayne, Mich., on March 24. Mr. Hunt began serving St. John's as a lay reader and later as a deacon.

JONES, EDOUARD GUILLAUME, rector of St. Thomas Church, Arcahaie, Haiti, died on March 25 at his post in Haiti.

MATHER, CEDRIC LLEWELLYN, was ordained a deacon by Bishop John C. White at St. Paul's, Springfield, Ill., on March 21. MacGOVERN, J. T., rector of Ascension Church for the past 20 years has announced his retirement for Ascension Day, 1942.

PAULSON, RAYMOND H., of Sioux City, Iowa, has accepted a call to St. Paul's Parish, Saginaw, Iowa, succeeding the Rev. Gilbert W. Laidlaw who died in February.

ROGERS, RAYMOND G., formerly assistant minister of the Church of the Messiah, Glens Falls, N. Y., succeeds Dr. C. Avery Mason as rector of the Church of the Ascension, West New Brighton, Staten Island, N. Y.

RICHARDSON, JOHN, formerly Dean of Gethsemane Cathedral has become rector of Grace Memorial Church in Portland, Oregon. SANSOM, JOHN H., in charge of churches at Cedar Falls, Iowa, and Iowa Falls, Iowa, has resigned and moved to Arlington, N. J. SUTHERLAND, RAYMOND, of Lexington, Ky., was ordained to the diaconate by Bishop H. P. A. Abbott at the Church of the Good Shepherd, Lexington, on April 2.

WESTON, ANDREW ARTEMUS, was ordained to the priesthood by Bishop W. Blair Roberts at St. Elizabeth's Church, Wapakala, S. D. on March 24. Mr. Weston will continue as assistant to the Rev. John B. Clarke on the Standing Rock Reservation.

WITMER, FREDERIC, rector of St. Thomas' Church, Bethel, Conn., is on leave of absence serving as Chaplain to the 35th Armored Regiment, Pine Camp, N. Y.

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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.

THE REV. ARTHUR MCKAY ACKERSON
Rector at Atlantic City, N. J.

I hate to waste either your time or mine. I have never cared for THE WITNESS sufficiently to want to subscribe for it, and I would appreciate it greatly if you would stop sending me copies of literature concerning it. With every good wish, I am,

THE REV. BENJAMIN MINIFIE
Rector at North Attleborough, Mass.

I agree that the Blessed Virgin Mary deserves a larger place in the devotion of Protestant Episcopalians. However what about all your statements to the effect that throughout Jesus' ministry she came into an ever-deepening understanding of this extraordinary son of hers? Except for the Fourth Gospel, the evidence is all to the contrary, . . . that she thought he was beside himself; that she wanted to restrain him, etc. Blessed, indeed, is she among women, but let's keep the record straight.

MR. R. R. JACKSON
Los Angeles, California

Would it not be sufficient to have one bishop for each province? It is well known that in the great Orthodox Communion the rite of confirmation is administered by parish priests, and with oil blessed by the bishop. Each provincial bishop could easily take care of the oil required for his province, and there would still be enough bishops to provide three for the consecration of any one. The disappointment of many aspiring priests would be easily outweighed by a nationwide financial easement.

REPLY: Bishops have many functions, among them that of being the Chief Pastor. But perhaps we had better let Bishops reply to Mr. Jackson. Who among them will write an article on *My Job as a Bishop*?

MRS. CARL DAVIS
Boston, Massachusetts

The editorial in this week's WITNESS on *Small Parishes* is all very well, as far as it goes. Nobody, I should think, could question the opportunities of a clergyman in a small parish. But that rector also has to eat, and presumably he has a wife and children to care for. The weakness of your editorial is that it side-steps the whole problem of how he is to maintain his establishment so as to do effective work.

THE REV. ROGER W. BARNEY
North Conway, N. H.

But the war is the Judgment of God! Granted that the statement is usually thrown out all too easily and meaninglessly, "harder thinking" will reveal that the war must appear as divine judgment—and for precisely the reasons (among others) that you call to implement your denial.

The war is the judgment of a righteous God on the nation which allowed and encouraged the "sowing of the dragon's teeth in 1919 and all the way along;" it

is the judgment of an equitable Lord of history on the people some of whom, with the consent of the rest, took upon themselves to arm the enemy; it is the judgment of a God of Love on a civilization so wooed with false optimism that it stood by to see its sons freeze on the Russian front, be bombed from their tenements in

the London Docks, and starve in France and Greece. It may not be legitimate to say that these latter miseries "are having the judgment of God meted out upon them;" but it is at the same time necessary to say that they are involved in the judgment of God.

God is Love; history is hardly ever even justice. There lies the Judgment, and it is on us all.

MISS MARGARET H. SHEARMAN
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