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The WITNESS

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JUNE 18, 1942



HENRY SMITH LEIPER
TELLS OF CONDITIONS
IN WARRING ENGLAND
(story on eleven)

UNIFIED PARISH PROGRAM

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,
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

ST. PAUL'S CHAPEL
TRINITY PARISH
Broadway and Vesey Street
New York
Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday)
Thursdays: 11A.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.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
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

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SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL
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.

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

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sundays: 8 and 11 A.M.
Wednesdays: Holy Communion 11:15 A.M. Noonday Service, 12:10.
The Church is open daily for prayer.

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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 Sermon (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 Communion; Friday, 10:30 A.M. Morning 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. Arthur Silver Payzant, M.A.
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Class in "The Art of Living" Tuesdays at 11 A.M.

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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 Communion 10 A.M.

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105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
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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

Moral Paralysis

ONE hundred years from now social historians will no doubt look back and trace the evil consequences of the first world war, consequences which prevailed until the second world war, and to some degree led the way toward it. Wars often have this result—the reaction is one of cynicism and disillusion. We had plenty of that sort of thing during the 1920s. We probably had less of it during the '30s, but there is still some of it left among us.

For example, there are those who say that no war can be waged for justice and honor and to put down tyranny and oppression. Wars are all economically conditioned, they say; the resort to force in putting down brutality is itself a concession to brutality and brutalizes those who make the appeal. How our friends who make this claim can pose as optimists we do not see. On the contrary, it seems to some of us that they are complete pessimists. Man at last, they seem to say, is proving what his nature really is. They seem to have no moral indignation—they can stand by and see gangsters riddle the bodies and souls of men—and all they seem to care about is their own views, whether they can conscientiously do this or that, as individuals.

This kind of moral paralysis owes more to the cynicism and disillusionment already referred to than it does to the Christian gospel. Curiously, however, it is the Christian gospel that is made to bear the responsibility for this extreme subjectivism and incapacity for moral indignation. (See *Backfire for Dissenting Viewpoint*.)

War—Not Vengeance

THE word "reprisal" has an unchristian sound. It connotes retaliation, rendering evil for evil, a vengeful spirit. In war time and particularly during the progress of the present war, it has gathered more ominous implications. It now stands for acts of cruelty, hangings, jailings, torture carried on deliberately against innocent people. These acts are not to accomplish a military objective but to satisfy an evil spirit of passion and to break the spirit of free peoples.

The Christian way of life includes righteous indignation, courage in defense of high ideals, perseverance and determination in creating a better world. But it can never include the sub-Christian, anti-Christian, spirit of the word "reprisal."

During the Ethiopian war the world was shocked by the gleeful correspondence of one of Mussolini's sons who gloried in the beauty of a bomb bursting

on an African village. Again we were appalled at the duplicity of Pearl Harbor and found the stories of atrocities in Poland little less than nauseating. Now we have the indiscriminate executions in continental Europe.

Our sense of justice and decency is outraged. We hear muttered imprecations; here and there a voice is raised asking for retaliation in kind and some have gone boldly into print suggesting the deliberate bombing of defenceless towns.

There is a vast difference between the vigorous eradication of centers of supply, military emplacements and transportation facilities which must of necessity include casualties to civilians

and the planned terrorism of noncombatants. The one advances the legitimate war aim, the other robs us of any claim to righteousness.

In recent dispatches two of the participants in the raid over Cologne were quoted. One said that he saw the blazing inferno below him and longed to turn back, but dropped his bombs on the given objective. The other expressed his sense of sorrow for civilian population which he knew to be suffering.

The Christian soldier must be aware of the sorrow and misery which he is causing. The war must not be won for vengeance but for justice.

Staying Power

ST. PETER is rather neglected by the Episcopal Church. We do not make much of his day in the calendar, perhaps because it comes late in June. Few of our churches are named after him, which is too bad for he makes a very good patron not only because he was a fisherman, but because like so many Christians he came by his Christianity the hard way. He found that enthusiasm and high spirits were not enough. Adversity, persecu-

"QUOTES"

JUSTICE, which is the correct meaning of the Bible word "righteousness," was demanded by the great Hebrew prophets, culminating in John the Baptist and crowned by Jesus. Every human being has the right, as a human being, to his just reward and to protection against unfair exploitation of his person. No man must be treated as a mere tool for another man's use. No man must be deprived of proper human life and subsistence.

—The Dean of Canterbury.

tion, any sustained spell of hard going cut the ground right out from under one who depends chiefly on his moments of inspiration and exaltation for strength.

What St. Peter found he needed to enable him to live up to his name of Rock was staying power. So, he writes for us, "And God . . . after you have suffered awhile will make you perfect, stablish, strengthen, settle you." That fortitude, which is really the strengthening of our wills by God's will is what we ought to expect from God through regular constant worship. Too many Christians judge

the value of a service of worship by how they feel: they are expecting an emotional lift. Simon Peter says to us out of experience: the important thing is not that you should feel exalted but that you should confidently believe God will strengthen you. To worship is to turn to God without poking around inside to see how that turning makes you feel. If you turn toward God with all your power of attention you cannot help but know that He is turned toward you. And you will know, despite how you feel, that God's determination will keep you steadfast.

Unified Parish Program

THE Presiding Bishop's call to go forward in service, although primarily a spiritual movement, recognizes certain factors as necessary for implementing all plans.

The first is the parish, as the working unit, rather than any one or more organizations as such.

The second is the parish council or planning board which acts as the executive group.

The third factor is the unified parish program involving the entire membership of the parish summed up in divisions of men, women, young people and children sharing in the whole work of the whole Church.

For greater efficiency these divisions will normally carry on as groups probably made up of organizations and individuals, but they will be united in common planning and in the execution of a common program covering the five fields through worship, education, service for missions and social service, stewardship of time, talents and money, and fellowship. The terminology varies in different sections of the country but the purpose is the same.

The question to be considered now is the contribution of women to this unified parish program and how they can share most efficiently in helping the Church to move forward.

The work of women has been organized longer than that of any of the groups. Years of training and experience gives them a special responsibility for helping not only men but young people. But women must face also the fact that in spite of a distinguished history of certain organizations, only about 50% of the women of today are engaged actively in any form of church work.

I venture to make a few suggestions by way of answering this question.

First, stop thinking in the terms of the Woman's Auxiliary, guild or any one organization of special

interest and develop a fresh point of view. See the whole parish as a working unit with each group a part of a working alliance in the interest of a comprehensive and definite program sponsored by the parish council.

Second, interest people in the program through the projects which appeal most to them rather than try to get them to join a society. But never let any one get tucked away in only one pigeonhole of interest instead of taking some part in every one of the divisions of activities covering the five fields, meaning worship—education—service—stewardship and fellowship.

Third, share! The work, so often supposed to be exclusively designated for women and in particular as belonging to the Woman's Auxiliary, can and must be used to educate and integrate many more persons into the whole life of the Church.

As a matter of fact there is really very little activity in the Church that cannot be shared in some form or other by all groups and the most important contribution women can make is to spread the work, too often labelled as theirs alone, out to

THE SANCTUARY

Conducted by John W. Suter Jr.

FOR GRACE

O GOD the Holy Spirit, who knowest how amid the burdens and anxieties of our daily life we so easily forget thee; inspire us with a continual sense of thy presence; teach us to hear and to heed thy voice; that we may be filled with thy grace now and evermore.

every person in every corner of the parish to be done not as Auxiliary work but as a means of vitalizing the parish in sending it forward.

This will mean a change from a limited point of view and credit for an organization, to that of the parish as the principal unit, with the organizations recognized as contributors to the whole. It will mean also responsibility on the part of the women for working out many projects adapted to men, women, young people and children for the unified parish program which can be carried out by groups and individuals in the name of the parish.

LET me illustrate this by the transformation of the Woman's Auxiliary Day of Prayer on November 11, 1941, to a Day of Prayer for a parish where, through the parish committee on worship, plans were carried out by the children who maintained a constant attendance in the children's corner from 9:30 to 12 and from 2 to 4 P.M.; the young people from 7 to 8 A.M.; 2 to 6 P.M.; men and women and families with parents and children together during the day and evening.

For two Sundays before Armistice Day members of the committee were at the church door registering names for definite periods of time, either to be spent at home by invalids, or in the church, so that every fifteen minutes was especially pledged. But far beyond these special pledges of time a large part of the parish really took part in a day of intercession for peace. All of which was due first,—to the planning by the parish council to make this day part of the parish worship program; second, to the support given by all of the groups; third, by the publicity and the emphasis put on a united task.

Another illustration through the supply work. Instead of labelling this Woman's Auxiliary "sewing" or "box" think of it in the terms of the parish which takes a mission project called a "personal box." I have seen an exhibit in a parish house where every Church school class, all the young people's organizations, the men's club, women's organizations including the altar guild, and the choir had a share, as well as many individuals not connected with any group.

After the Sunday service the congregation followed the choir out and inspected all the contributions and work done, the rector blessed this "box," the things were packed and all Saint Paul's, Plainville, joined hands in fellowship with Saint Paul's Mission, somewhere in Montana.

More persons of every age and interest took part in this one act of Christian fellowship than had ever been involved in the parish before and today supply projects are offered in the parish program

in the fields of missions and social service which can be accomplished by one or more groups or individuals as the case may be—the point being that supply work is a valuable tool for educating and stimulating activity in the fields of missions and social service for a variety of groups and individuals.

In many a parish the Woman's Auxiliary mission study class has become a part of the parish program for adult education and instead of emphasis on one study book the educational needs of a whole parish are now considered and a number of ways of enlightening men and women as to the Christian Faith—The Bible—The Prayer Book—the Church's work, are planned.

For example: The altar guild sponsors conferences on symbolism and demonstrations on the care of the altar and the preparation of the vessels for the Holy Communion for any group desiring a fuller understanding of this field.

The young people have produced pageants illustrating the faith of the Church and also the missionary work. The rector has planned special teaching services showing the source and use of the canticles; another service on the life of Christ by the use of Bible readings and hymns, as well as evening services for the different seasons which attract many people who frankly say they learn much from them.

Still another educational project is the inquirer's group where any one seeking information about the Episcopal Church or the Christian religion can ask questions and problems can be discussed without fear of displaying ignorance.

An Educational committee of a parish council must first consider the parish and its needs, then there must be real imagination as to how to meet these needs effectively, and lastly an appreciation of the resources of the Church in making the faith a vital factor in the lives of all the members.

As I see the world situation today the Church has an opportunity to make a great offensive for Christian democracy without which there can never be a real understanding of the kind of peace which must be won.

The Church's success in moving forward depends not only on vision and increased spiritual power but on cooperation and effectiveness of plans and activities. Our women have knowledge and long experience in making the Christian faith effective in life and works by means of tools tried in many fields of the Church's mission. Now is the time to share these tools and help others to understand and use them as they, in their turn, realize the power of the Saviour of the world and want to serve Him in the building of a Christian democracy for the world that is to be.

YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

WE ARE Trinitarians and proud of it. The teaching about God which receives condensed expression in the three-name formula is the most interesting, the richest, and the most provocative that we know. It is natural



that the formula should permeate our public worship, where it appears in at least three categories: in those prayers which mention all three Persons; in ascriptions to the Triune God (e.g., the Doxology, the *Gloria Patri*, post-sermon ascriptions, and the final stanzas of many

hymns); and where we preface some act with the words, "In the Name of the Father, Son, and Holy Spirit."

The danger is that the too-frequent use of this formula in a given service will dull the ear and numb the sensibilities, producing a series of "vain repetitions." The leader of a service of public worship will almost always be surprised when he takes a pencil and paper and makes a list of the number of times the formula is used in an actual service; for it is used oftener than appears on the pages of the Prayer Book. Indeed, in some services it is used so often, and with so little apparent thought, that it counts for nothing but to fill up a silence, or cover a preacher's retreat from the pulpit, or put a finishing touch on some statement whose ending otherwise does not seem quite strong enough. Thus it can degenerate into a nervous habit.

To lessen this danger, the Prayer Book wisely provides, in respect to the *Gloria Patri* in Morning Prayer, a flexibility which is too seldom taken advantage of. For example, the *Venite* (page 9) and the selected Psalms constitute a definite unit, which is introduced by *Gloria Patri* (page 8), and should likewise be brought to a close by its use again. In other words, the excerpts from the Book of Psalms as a whole are framed by the *Gloria Patri*. It is difficult to think of any reason why this ascription to the Trinity should occur additionally after the *Venite* and after each separate Psalm. As Proctor and Frere point out, the use of the *Gloria Patri* signifies our belief that the same God was worshipped by the Jewish people as by us, only that the mystery of the Trinity is more clearly revealed to us, by our Lord's teaching, than it was to the Jews. It follows that the saying or singing of the

Gloria in connection with an Old Testament passage lends to our use of that passage a Christian character. If the entire Psalter unit (which includes the *Venite*) is both preceded and followed by the *Gloria Patri* the Christian intention of the worshippers is made sufficiently unmistakable. If one bears in mind the fact that the function of the *Gloria Patri* in Morning and Evening Prayer is to give a Christian atmosphere to a unit which otherwise might appear to be only Jewish, one will be able to determine where the *Gloria Patri* is needed. It is this principle which forbids its use after the *Te Deum*, makes it compulsory (in a slightly different form) after the *Benedicite*, and optional after the *Benedictus*. It would seem logical to use it always after the *Benedictus es*, and never immediately before the Creed, as the Creed says the same thing in a longer form.

The next to the last rubric on page 9, with its many options, invites liturgical skill on the part of the one who plans a rendition of Morning Prayer.

Talking It Over

By

WILLIAM B. SPOFFORD

ERNEST JOHNSON, boss of the department of research and information of the Federal Council of Churches, has done an interesting job in seeking to find out what parsons are preaching about these war days. His sampling is far from complete but he has done enough to indicate that the clergy are not losing their heads as most of them did in World War I. Pacifists and non-pacifists alike are cautioning their congregations against hatred and bitterness, with the vast majority



declaring that it is not the business of the Church, as such, to take part in the war effort. Johnson quoted as typical of the attitude of non-pacifists, the remark by one preacher: "Warfare is brutal, cruel, and undesirable and as Christians we accept it only because we can find no other way to face in this emergency." The most common bit of advice given to congregations is that they should "avoid hysteria" while such phrases as these were common in the sermons read: "The business of the Church is to protect the innocent sufferers from war"; "we should seek every avenue of national

service"; "we must honor, protect and love the conscientious objector"; "the Church must be a source of strength to all who bear heavy burdens"; "the Church must endeavor to create unity within our own group."

OF THE 454 sermons studied, Mr. Johnson tabulates 133 of them as being on the subject, *The Task of Christians and the Church*. Running a close second was *Love of Enemies*, with 126 preaching on that subject. Many made a marked distinction between nations and peoples, expressed by one as "Hate the wrong in Japan, Germany and Italy if you will, remembering also how much wrong there is in ourselves; but never hate Japanese, Germans or Italians." The subject of 96 sermons was *Faith*. Typical statements: "Over and above mere preservation we must have a faith to fight for"; "We must have a faith which will contend for truth and love"; "It has been a forsaking of God, a denial of Him, that has produced our present calamity"; "no civilization is essential to God, but God is essential to any civilization that would endure"; "I sometimes feel that God has just about exhausted every method short of the drastic to awaken us to our spiritual peril. Let us as Christians see to it that one of the results of this war is a genuine spiritual awakening in our land"; "Faith means that God is still bigger than anything that has happened or will happen to us as individuals or to our world"; "Righteousness is mightier than evil and will ultimately triumph"; "God's will is our own salvation and redemption."

THE STATEMENT of the Oxford Conference, popularized by Malvern, was the subject of a large number of sermons: "Let the Church Be the Church." Typical: "As Christians we must remember that we are members of a world-wide Church; we must keep that spiritual fellowship intact, however impossible divergent political purposes may make it for us to communicate with one another." Many promised that "We shall not make the Church a recruiting station or propaganda agency for the nation," and this from pacifists and non-pacifists alike.

Other subjects preached upon among the 454 sermons: "Nature of the War"; "Postwar Reconstruction"; "Need for Repentance"; "Democracy"; "Civil Liberties."

Mr. Johnson is continuing the study over an extended period, and it is hoped that he will analyze not only what it is that ministers preach about, but will also indicate changes in trends. My own guess is that already there has been a sharp shift to What Are We Fighting For—What Sort of a World Do We Want?

JUST FOR LAY READERS

Conducted by F. C. GRANT

HERE is some war news that needs no special release by the censor! A friend of ours was in Washington last week and this is what an officer of the merchant marine told him: "With all these new ships and our expanding merchant service it just isn't possible to have a chaplain on every ship. Don't you have some kind of lay-ministers, in the Episcopal Church, who can hold service on Sunday, without administering any sacraments, and at the same time serve on shipboard just like anyone else?"



Of course we have such a kind of lay-ministry. Here is a job "just for lay readers." Not that lay readers are the only persons who can take services. Any layman can do that—short of the sacramental ministrations. But this is really an opportunity for churchmen in the merchant marine who can serve their fellows in an even wider way by obtaining lay readers' licenses and conducting services on shipboard.

In theory, I suppose the captain of the ship is the one responsible for the conduct of religious services; but at the same time there is no reason he shouldn't delegate this office. And I gather from the remark made to my friend that officers in the merchant marine would welcome such lay chaplains.

HERE'S AN IDEA

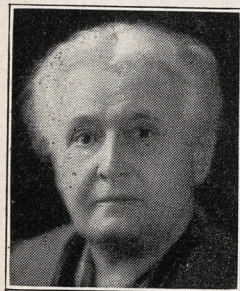
EMPHASIS

AT THE SUNDAY School of the Church of the Holy Comforter, Montgomery, Alabama, each Sunday is devoted to a special purpose. The first is missionary Sunday; the second Sunday of the month is devoted to diocesan work and news; the third centers around the parish. The fourth is for the birthday thank offering. Another parish has different services for the Sunday School on each Sunday of the month; Morning Prayer; the Holy Communion; the Litany or some modern litany; anti-Communion with sung responses, and when there is a fifth Sunday in the month hymn singing. Also many parishes announce that baptisms will be on a given Sunday each month at the time of the School, thereby increasing general interest and participation.

Lauds of Jacopone da Todi

by Vida D. Scudder

JACOPONE, perhaps the greatest lyric poet of mediaeval Italy, never saw St. Francis; he belonged to the next generation. But the heady draught poured by the saint was working in the Church. Do not think that



mystics, among whom he holds high rank, live in holy stupor or beatific calm. They are often men of action; fightings within and without are their natural portion. The phases of Jacopone's stormy life show sharp contrasts. The legend about him is late, but if not true it aids to interpret him.

It tells us that he was a hard and prosperous lawyer, who married rather late in life a girl whom he sought to draw into his own worldly ways. She acquiesced outwardly; but she was killed, when a platform collapsed at some entertainment, and underneath her pretty garments was found the hair shirt of penance.

The conversion of Ser Jacopo was sharp and sudden. He threw aside convention, abandoned all he had valued, and roamed through Italy clad in the rough "bizocone" of the Franciscan Tertiary, singing Lauds of the type then popular, the nearest parallel to which are our Negro spirituals. These poems of his first period with their catchy melodies register every extreme, from anguished penitence to all-but hysterical rapture. They can be gruesome, they can strike the note of popular satire; again, the mysterious "Jubilo" chimes in them:

*The Jubilus in fire awakes,
And straight the man must sing and pray.
His tongue in childish stammering breaks,
He knows not what his lips may say.*

Here is a psychic state known to many ages and religions, in which man is carried out of himself. Jacopone never lapses into incoherence, but he comes pretty near to it:

*Wisdom 'tis and courtesy
Crazed for Jesus Christ to be. . . .
Who hath never been a fool
Wisdom's scholar can not be.*

Perhaps he really was crazed; some people thought so. But ten years passed, unstable excite-

ments subsided, and in 1278, (are now in the area of known fact), he entered a convent of the more decorous branch of the Franciscan Order in Todi, his native town. The laud poems of his middle period written there, breathe contemplative peace; they also suggest the university man, conversant with the secular learning which he despises and steeped in that spiritual wisdom derived from the Neo-Platonists, which was an abiding tradition in the esoteric life of the Church.

Suffering is not absent; never was tension in the inner life more poignantly conveyed than in the amazing Dialogue between men of opposite religious temperaments, "Fuggo la Croce." But the general mood is that of the noble Ode, "Amor di Caritate." Here, in the midst of mounting ecstasies grandly cadenced, comes the grave voice of Christ:

*Order this Love, O thou that lovest me. . . .
All things I have ordered in the world that are
From end to end fair Order ruleth it,
That all may move in peace and not in war.*

Thus learning as all great souls must learn, that freedom finds fulfillment only in union with the harmony of law, Jacopone soars through the Four Heavens dear to the Neo-Platonist, where Poverty beloved of Francis, reveals her secrets; till he attains at last the ultimate vision, our goal, and aim:

*Love that lives and breathes without desire,
Wisdom, freed from Thought's consuming fire.*

*Poverty has nothing in her hand,
Nothing craves in sea, or sky, or land,
Hath the Universe at her command,
Dwelling in the heart of Liberty.*

But this was not the end for him. He was identified with the radical, or "Spiritual" Franciscans. They knew brief hopes while Celestine, the "hermit saint" was on the Papal throne; Jacopone wrote him a welcoming poem, charged with warning and anxious tenderness. But Celestine abdicated, and Boniface VIII, (whom Dante, incidentally, was to consign to Hell), was appointed his successor. And Boniface threw Jacopone into a noisome prison, whence he hurled stinging poems, now virulent, now pathetic, afire with all his old

vehemence, against the Pope and venal Church: "Jesu Christo se lamenta de la Chiesa Romana." Never was invective more bitter, seldom are denunciations more spicy. Were evidence needed, here it is, that the most ardent and loyal sons of Mother Church are the most drastic in exposing her corruptions.

After five years, Jacopone was released. He greeted his restoration to the light of day with a singularly exquisite poem, treating the revelation of the Divine Love as it enters the temple of the soul through the portals of the Five Senses.

His remaining three years, for he was now an old man, were spent in serene retirement. And now it was granted him, as nearly as to any mortal, to express the inexpressible; for he suggests as does no other poet save Dante, in verse enriched by connotations from the mystical philosophy he loved, and hushed with awe, the mysteries of the Unitive Way. Evelyn Underhill says truly that he actually conveys to our dulled spirits, "Love as the substance of Reality."

To talk about poetry is absurd; it must be read. Evelyn Underhill's admirable book, "Jacopone da Todi: A Spiritual Biography," (Dent, 1919), includes the best of the Lauds. Italian originals and translations, the latter not by her and rather unsatisfactory, are printed on opposite pages. Jacopone loses much in translations, but they may afford welcome aid. Why not, with their assistance, know him at first hand?

Hymns We Love

JUST AS I AM

THE emotional overuse of this hymn should not blind us to the fact that more people have become Church members under its influence in our country than under any other. And therefore it remains a part of the memory of most Americans. It was written by an Evangelical, an invalid who devoted her life to devotional writing. Charlotte Elliot was the author of this personal meditation of "Him that cometh unto Me I will in no wise cast out."

Bishop Stevens of Pennsylvania wrote of it: "This hymn is a metrical compendium of the gospel. It is so simple a child can understand it, so truthful that the heart taught of the spirit instinctively approves it, so fervent that the soul is warmed into glowing ardor by its burning words, so comprehensive that the departing soul delights to use it as he commits his soul unto his Creator." And Bishop McIlvaine of Ohio wrote: "This hymn contains my religion, my theology, my hope. It has been my ministry to preach just what it contains. When I am gone, I wish to be remembered by this hymn."

*Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
O Lamb of God, I come, I come.*

—CHARLES GRANVILLE HAMILTON

THERE IS ALSO CHINA

THE story on page twelve of this number tells something of the sacrifices being made by those in charge of the Chinese Industrial Cooperatives. Due to inflation, prices in China have increased thirty times over what they were a year ago. Yet the work goes on, even though men and women are inadequately fed. It is our belief that many American Church people and parishes will see the importance of this work and wish to make donations.

(make checks payable, "Treasurer, CLID")

CHURCH LEAGUE for INDUSTRIAL DEMOCRACY

155 WASHINGTON STREET

NEW YORK CITY

Bishop Edward L. Parsons, President

Mr. William F. Cochran, Treasurer



John Foster, WITNESS Correspondent in China and Church Representative with Indusco.

News Notes of Other Churches

*Questions of War and Peace Chief
Concern of Denominational Meetings*

Edited by Anne Milburn

World Government Urged

★ World government with final authority on international issues, trade regulations and armed forces to enforce peace was recommended to the general synod of the Reformed Church in America, meeting in Albany, June 8. Citing the present struggle as a "war for survival," the resolution warned that "the survival of the national state is not the only end of the sacrifice of these times," and maintained that the Church "must not be an adjunct to the state, but must be free to judge the state in the light of God."

Durable Peace Study

★ The New York Lutheran Synod unanimously endorsed a recommendation "That the pastors and congregations of the synod be encouraged earnestly and continuously . . . to study the principles which must underlie a just and durable peace."

Religious Education Week

★ Nation-wide observance in the local churches of 40 Protestant denominations will mark the annual religious education week, September 27-October 4. The observation is a part of the Christian education advance program, and is sponsored by the International Council of Religious Education. Plans seek "to encourage the home, church, churches working through agencies, and communities to face more adequately their responsibilities for providing a vital education program for every child, youth and adult."

Northern Baptists Meet

★ Wartime prohibition was overwhelmingly endorsed by the 2,700 delegates and 1,700 visitors at the annual Northern Baptist convention held in Cleveland. A resolution dealing with the denomination and the war, and supported by pacifists and non-pacifists, expressed willingness "to do anything for the welfare of our country which lies within the sanction of our individual consciences" and called for cooperation with the government in its distribution and taxation plans. Biggest controversy was the proposed inclusion of an amendment "affirming

allegiance to the government and to those engaged in preserving freedom . . .", which was tabled by a small majority vote, as appearing to sanction war. The convention endorsed a resolution to send food to occupied Europe under proper safe-

of its findings. The statement declared that while "looking forward to a social structure within which Jews and all others could live in freedom," the task of Jewish rehabilitation after the war would be extremely difficult, due to the Nazi-intensified anti-



Harry F. Ward, director of the Methodist Federation for Social Service is to be the leader of a conference being held next month in Canada under the auspices of the Fellowship for a Christian Social Order, an interdenominational group.

guard, and voted \$75,000 for work with Japanese evacuated from the Pacific coast. Work for the ultimate union of Baptists and Christian Disciples is going forward by means of a series of cooperative activities.

Open Palestine to Jews

★ A statement advocating that a partial solution to the problem of the "homeless, stateless" Jews of Europe would be found in "opening wider the doors for their admission into Palestine," has been signed by a committee of 75 Christian clergy and laymen. It did not endorse any particular political implementation

Semitism on the continent. In describing Palestine as the best place for Jewish migration, the committee explained that they "had an old moral claim there" recognized in certain international sanctions, and told of the social, cultural, and hygienic benefits Jews had brought to the country. Guarantee of the rights of the Arabs was deemed necessary.

Prisoners of War

★ From camps for prisoners of war in Japan and Germany, the Red Cross reports that, in general, enough food and adequate care are being given to American prisoners. Religious services are carried on in the camps by ministers who have been interned, and dentists and doctors who are interned are usually given facilities to carry on their professions among the prisoners.

Leiper Reports On Warring England

He Discovers Lively Interest in Postwar Planning and Church Unity

Interviewed by W. B. Sperry

"Then the Archdeacon shall place the Lord Archbishop into the Marble Chair and make him to sit down in it, saying:"

Thus read the rubric in the official program. There was a shuffling of feet as the packed congregation strained to get a better view of the historic moment. There was a hush as the Archdeacon raised his hand.

"In the name of God. Amen." There was another pause. "I, Thomas Karl Sopwith, Master of Arts, Archdeacon of Canterbury, by authority which I hold, do induct, install, and enthrone you, Most Reverend Father in God, William, by Divine Providence Archbishop of Canterbury, into the Archbishopric and office of Archbishop of Canterbury, and into the real, actual and corporal possession of the dignities, honors, privileges . . . and may the Lord preserve thy going out and thy coming in from this time forth for evermore. Amen."

A fanfare of trumpets echoed through the ancient cathedral. Following the rubrical direction the procession moved with colorful dignity to the High Altar: *"As soon as the trumpets have sounded the Lord Archbishop, preceded by the Canons Residentiary, the Dean, the Bishop of Dover, the other Bishops, his Legal Company, and his Provincial Officers, will return through the Choir to the High Altar."*

The Te Deum, specially written by R. Vaughan Williams for the enthronement of Archbishop Lang in 1928, with accompaniment of organ and drums was sung by the choir. Again there was silence for a moment and the sudden fanfare of trumpets. Then as though it was a spontaneous outpouring, the entire congregation sang. "Praise God from whom all blessings flow."

Dr. Henry Smith Leiper, standing with the visiting dignitaries, fumbled through his robes for a pencil and wrote one word on his program. "Glorious."

Just forty miles away to the south were the gun emplacements of Nazi occupied continental Europe. Sixty miles to the north London had experienced its 540th air raid. But in the midst of the pageantry and tradition of England there was a complete sense of security.

Why? Dr. Leiper's answer is that "the use of pageantry was governed by such complete common sense and the whole service was so dominated by the personality of William Temple that there was no place for any sense of danger."

"Do you realize," he went on, "that while there have been 180,000 casualties in England during the war, that in the same time here in the United States we have had 250,000 automobile casualties? Now I'm sure that we do not get jittery every time we cross a street. That's just the way



The Archbishop who represents Tomorrow according to Henry Smith Leiper.

the British take it. In my hotel room there was a sign saying that air raid shelters were provided for guests in case of raids, but please inform the management if you care to go there as most of the guests prefer not to be disturbed."

"The most surprising thing about England to us who are visitors is the calm routine. Of course there are inconveniences but you get used to them. You know there is no wrapping paper. If you shop for groceries you just take home an armful of onions or potatoes. Its against the law to throw paper in the street. But you get used to this."

"Don't the people complain?" I asked.

"Of course, some of them, but the surprising thing is that there is no effort to stifle criticism of the government. Much less than here. Do you remember that some bright young fellow in the general staff of the British War Department started to inaugurate a course of hatred on the ground that that was the only way to get men to fight effectively? Archbishop Temple, the Moderator of the Scottish Church and others joined in vigorous protest. It was strictly a military matter, a matter of training soldiers. But they could say what they pleased and finally sat down with generals of the staff and showed them that they were psychologically and morally wrong. The order was changed. Compare that with the protests in this country at the treatment of American citizens of Japanese birth and the comments on such protests by our officials. No, so far as I could see there is still the same sense of freedom in England that we have always associated with British custom, tradition and rights."

"The same freedom is seen in the way post-war England is discussed. Almost everyone is thinking in terms of security against war. There is no specific scheme but such phrases as 'a new commonwealth,' or 'a League with power' or 'Supra-national' constantly come up in connection with any conversation on what will follow the war. And there are already concrete plans for post war feeding of Europe. They are not so silly as to fail to realize that the problems after the war will be equal in magnitude to those they are now solving. There is an interallied commission on post-war feeding that is studying what was done after the last war. It is unfortunate that most people do not realize that after the last war 260,000 tons of food was sent into continental Europe and forty-one per cent of it went to Germany. It is not true that Germany was deliberately starved after the last war. The plans are now being laid. A plan which has government backing is ready and food is available to be shipped as soon as any area is free from the domination of Hitler.

"It is the Archbishop who is large-
(Continued on page 17)

China Cooperatives Hit By Inflation

*Progress is Nevertheless Being Made
Due to the Self-Sacrifice of Workers*

By John Foster

Kunming, China:—In Tali all but four of our cooperatives there are located in the villages. They aren't factories in the sense that our cooperatives are in larger centers, where workmen live, eat and work together. Here our purpose is rather to organize handicraft production among the peasants, which is much decentralized, as each member works in his own home when he is not busy in the fields or with household tasks, and the entire cooperative gathers together only for a business meeting. Of the 140 odd villages on the Tali plain we now have societies organized in more than 30 and applications for loans from 30 more groups, so that we are now fairly well known.

From the Chen Hwang Miao as a base I used to set out every day on inspection tours. Sometimes this meant walking 25 miles a day, but it enabled me to see much of peasant life. Our cooperatives are on the whole processing local raw materials, such as marble (for building purposes and tombstones), rape seed (now taking the place of kerosene for lighting), wool (used for jackets, belts and trunks). Others include the weaving of cotton cloth, tailoring and printing. I was struck again with the wholesomeness and integrity of people who live next the land and rejoiced that the Church was making plans to get into their midst. I saw too the wisdom of touching their lives at two such vital points as agriculture and handicraft production. I saw some cooperatives that I had not seen in two and a half years. It was encouraging to see the progress that they had made and how the appearance and life of whole villages had altered in the meantime.

Effects of rising prices were evident. Though Tali is largely agricultural and much of the business is done in fairs, prices average higher than in Kunming, reflecting the proximity to Burma and the custom of quoting prices in Rupee equivalents. The Burma Road, which should have been an unmixed blessing to this isolated part of the province, is cursed by some for bringing hardship to the average man, though it has brought unparalleled

prosperity to a few merchants. One day I overheard a quarrel between a restaurant proprietor and some soldiers, who objected to the high price of a meal by saying that they were not traitors or Japanese, and didn't deserve to be robbed so unmercifully. Rice is now collected as land tax in lieu of depreciated currency.

Many peasant workers in our cooperatives were hesitant about taking me into their confidence, fearing that I might have come to take away more of their crops for the government, or another of their sons to war. All the cooperatives without exception report that their loans granted during the past few months are now insufficient to buy enough raw materials to keep their members working full capacity. The budget at our Chinese Industrial Cooperative office has not increased commensurate to the rise in cost of living. Where we formerly had a staff of seven for eight cooperatives, now we have three to five for 40. Most of their salaries go for food, which is often hardly adequate and is much below the standard an educated man is accustomed to. The Church is doing what it can to raise the salaries of its employees. Chinese salaries are about three times pre-war standard while those of westerners are increased roughly six times. With prices increased 30 times, many find the going difficult. The Siakwan worker gets NC \$350 a month, but has expenses of NC \$500. Now he is borrowing from friends to meet the deficit, but feels that when the debt reaches a certain figure, he must leave his Church work and seek outside employment. The Church also bears a responsibility, I feel, in rebuking the profiteers and setting a Christian standard for business procedure along the Burma road. The witness of the Church, however, in these matters is impaired when it reflects the profiteering spirit around it rather than seeking to challenge it. I fear that in Kunming, anyway, Christians are only too likely to swim with the current, even some of our leaders.

One of the oddities of Tali has

been a political school run by Dr. Carson Chang, chairman of the National Socialist Party, in order to propagate his Nazi ideas. In 1940 Dr. Chang was invited by Central China College to deliver the annual commencement address. When I visited Tali this time, the school had been closed by government order. Dr. Chang had returned to Chungking and a German teacher on his staff was detained.

On this trip I had the opportunity to visit our refugee schools from Hankow. Central China College is in Hsichow north of Tali. I found a larger student body than when I had left with many more local students, showing healthy adaptation to a new environment. It is interesting that the college is still able to carry on while universities all around, in Hongkong, Singapore and Rangoon, which in the past felt themselves relatively safe, have now been disrupted. The Hankow Diocesan Union Middle School in Chennan is crammed to capacity with refugee and native students.

The Burma Road

SINCE receiving the report by Jack Foster presented here, another communication has been received from him. It is called *Burma Road in Flux* and is written jointly by Foster and Thomas R. Wiener, a member of the International Relief Committee in China as a representative of Carlton College. This thrilling story of what is certainly one of the most important highways in the world, where possibly the destinies of the United Nations is being settled, will be presented in THE WITNESS next week. Extra copies may be had at five cents a copy but they must be ordered in advance by writing the Chicago office at 6140 Cottage Grove Avenue. The number will also contain a second article about Conditions in Warring England.

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Cambridge, Mass.: — Something new in the way of conferences was announced last week by the Rev. Richard Emrich of the Cambridge Seminary. Following the lead of groups in the Church of England who for a number of years have had conferences on Christian sociology at Oxford and elsewhere, a number of leading Church men and women are to gather at the Theological School, July 13-16, to consider The Christian Doctrine of Work. It is planned that out of this conference will come material that will be published in the early fall, and that it will be preliminary to a series of annual conferences when a Christian answer to various social and economic questions will be sought.

No effort is being made at this conference next month to have a large attendance—quite the reverse. It is to be a hard working affair, with those attending expected to do preliminary reading and study in order that they may contribute to the discussions. There will be a lecture each day on some phase of the general subject and then those attending will sit together for a long evening session to discuss what they heard earlier in the day. The committee, of which Mr. Emrich is chairman, does announce however that any who are prepared to do the preliminary work and are genuinely interested in Christian sociology are cordially invited to attend. Details may be secured from him by writing to 2 St. John's Road, Cambridge.

Among those who are to present papers, or are to take part in the discussions to follow, are the Rev. Norman B. Nash, rector of St. Paul's School, the Rev. Edward Roche Hardy Jr. of the General Seminary faculty, Miss Vida D. Scudder of Wellesley, Dean Arthur Lichtenberger of Newark, the Rev. W. B. Spofford, executive secretary of the CLID, the Rev. Charles Kean of Springfield, Mass., Dean Joseph Fletcher of Cincinnati, and the following members of the faculty of the Episcopal Theological School: the Rev. Charles Taylor, the Rev. Sherman Johnson, the Rev. Massey Shepherd, the Rev. Richard Emrich and

Professor Adelaide Case. Bishop Huntington, retired Bishop of Hankow, is the leader of devotions.

Hannah More Anniversary

The Hannah More Academy celebrated its one hundredth and tenth commencement on June 9th. Bishop Noble C. Powell, bishop coadjutor of Maryland, gave the commencement address to a graduating class of sixteen seniors, many of whom will go to leading colleges in the fall. For more than a century Hannah More has maintained a record of high scholastic achievement, and the many traditions that have come down through the years have enriched the lives of its students. The campus of about twenty-five acres includes a hockey field, five tennis courts, a riding ring, and a modern gymnasium. All athletics are carefully supervised. Work in the classroom is carried on under the guidance of experienced teachers who are able to give attention to individual students as the classes are small, averaging about ten to a group. Last year, on

year, in spite of the rising cost of living, the rates will not be increased although the present standards will be maintained.

Hannah More is truly a country school where the students lead a wholesome, out-of-door life. The location, about eight hundred feet above sea level between the Green Spring and Worthington Valleys, is a safe one as it is many miles from any military objective.

Since the United States has been at war both faculty and students have made every effort to help to the fullest extent, at the same time recognizing the importance of keeping up the academic standards. There has been special emphasis on current events and once every four weeks an expert has come from Washington to discuss the latest developments in world affairs. There are courses in personal hygiene for both younger and older students to impress them with the importance of physical fitness, and the school nurse is teaching home-nursing as a foundation course for further work of this kind. Special movies are presented from time to time showing the activities of the Red Cross, also films on occupational therapy and the need for trained workers in this field. The faculty and students have worked for the Red Cross and other war relief organizations throughout the year. They have knitted many articles and



When Churchmen meet July 13-16 at the Cambridge Seminary for a conference on The Christian Doctrine of Work among the leaders will be Dean Fletcher of the Graduate School; Professor Adelaide Case of the Cambridge faculty and Dean Lichtenberger of Newark.

the basis of competitive college board examinations, the school maintained its record of winning scholarships, three students receiving such awards.

It has always been the policy of the school to make the best in educational, cultural, and recreational activities available at as moderate rates as possible, and this it is able to do because of the fact that it is incorporated not for profit. Next

raised considerable amounts of money through self-denial dinners, taxation, contributions, dramatic productions, etc. Defense stamps are on sale at definite times. The older students collect paper throughout the school which is called for regularly by the Boy Scouts, and the younger students collect stamps which will be sent to England.

The Hannah More Academy is glad to have visitors and extends a wel-

come to all who are interested in knowing more about life at the school.

In Occupied Areas

New York, N. Y.:—There are 123 missionaries of the Episcopal Church now in China and the Philippines. Communication is possible with some of those in Free China, but no word has been had directly from workers in the Philippines since the end of 1941. They are being prayed for daily at the noonday services at the Church Missions House, with six or eight mentioned each day by name.

Laymen Meet in Chicago

Chicago, Ill.:—Laymen of the diocese of Chicago are to hold a two day forum beginning this Saturday, meeting at Racine. The leader is to be Professor Kuebler of Northwestern University, with Bishop Conkling leading the devotions.

Armenians in Los Angeles

Los Angeles, Calif.:—A second parish of the Armenian Apostolic Church met for initial services on June 7th at St. Paul's Cathedral. With a large congregation present a solemn high mass was celebrated, with Miss Zaruhi Elmassian, oratorio soloist, directing the music. The new congregation was greeted by Dean Bloy. Plans provide for similar services every other Sunday at our cathedral until the Armenian parish has a church of their own. Services in Spanish are also held every Sunday, giving an ecumenical character to the cathedral.

Shoemaker Leads Conference

Lenox, Mass.:—The Rev. Samuel Shoemaker of New York was the leader of a conference of the clergy of Western Massachusetts that met here June 9-10. Assisting him were three others who at one time were associated with the Moral Rearmament Movement, led by Frank Buchman, the Rev. J. Herbert Smith, associate at Calvary House, the Rev. Irving Harris, Presbyterian minister who is also an associate at Calvary House, and the Rev. Frederic C. Lawrence, rector of St. Paul's, Brookline. Writes THE WITNESS correspondent for the diocese: "Since the officially-announced rupture between Dr. Shoemaker and the Moral Rearmament Movement last October, there has been considerable curiosity in these parts as to the di-

rection being taken by the leaders of Calvary Church, so long identified with the Oxford Group under its many names. To those attending the conference there was little to distinguish the approach of Dr. Shoemaker and his colleagues from that used before the split." Also addressing the conference was the Rev. Arthur M. Sherman of the Forward Movement staff.

Cosmo Lang Debates

London, England:—The retired Archbishop of Canterbury started a debate in the House of Lords recently on the subject of Christian teaching in the schools of England. Said the Archbishop:

"We have been busy with means and have not sufficiently considered ends. We have been asking the question what road shall we take instead of having got a clear answer to the question to what goal do we seek to arrive. What is the goal to be? Is it to fit boys and girls for useful careers? Most certainly it must be that. Is it to fit them to be worthy citizens of this great country? Certainly it must be that. But is that all? It must be a development of the whole personality, body, mind and spirit. We should all assent to that. Indeed some of us would think it a mere platitude. But what we have forgotten is to ask which of these three elements in personality is to be regarded as the highest, which is to be entitled to guide and control the others. If we give that question a little consideration I do not think we can doubt that the answer must be that the highest, the chiefest, the one that receives most care, must be the spiritual element. I use the word spiritual in this context in the widest sense as that element in the human personality which decides motives, standards of value, conceptions of good life, and it is, I am sure, true that hitherto we have paid far greater attention to mind and character than we have paid to the spirit.

"It is here that we inevitably enter the realm of religion. In this sense, if a nation is really caring about the spiritual development of its children, every school must be and ought to be religious. But of course the religious spirit of the school must find its centre and focus in some form of religious teaching. The question is, in our country, what is that form of religious teaching to be? I think we should all naturally answer: 'Among our people it must

be Christian.' It is from the Christian tradition that our nation has drawn its standards of life for long centuries. It is, I think we shall all agree, deeply implanted in the minds of our people that we are still, in profession, though, alas! not very fully in fact, a Christian nation. . . . Now, at this present time, I need not remind your Lordships that in this struggle we are contending for a Christian against a pagan way of life, and thoughtful men recognize that the better order of civilization for which we are hoping, and of which, perhaps, we speak too often, must be founded upon the Christian faith.

"But if all this is true, then surely it becomes a question of vital importance: What is the Christian education in our schools? What education is given today? What importance is attached to it?"

The Archbishop then dealt with the deputation which he had taken to the President of the Board of Education, and spoke briefly on the five points which the deputation had urged on the Board as likely to lead to a stronger Christian basis in national education.

The Archbishop concluded: "It is certainly vain to think that a great democracy can wisely meet the problems that will confront the nation, and indeed the world, when this tremendous struggle has been brought to a victorious end, unless it is in the truest sense of the word an educated democracy."

A Notable Anniversary

St. Mary's City, Md.:—One of the celebrations of the 250th anniversary of the founding of parishes in the diocese of Washington, took place in Trinity Church, June 7. Back in 1692, an act was signed in the state-house, on what is now Trinity churchyard, "For the service of Almighty God and the establishment of the protestant religion within this province." Thirty parishes were set up in the province of Maryland during that year. Anglican services can be traced back in St. Mary's City to 1638.

Mission Opportunity Foreseen

London, England:—Confidence in the growth of the world-wide Church, and appreciation of the cooperation of the Church in the United States were expressed by the Missionary Society of the English Church at its 143rd annual meeting. "We should view with dismay the extension of the war to the Pacific, with its conse-

quent disruption of missionary connections, were it not that in this we find a challenge to meet a new situation with a fresh endowment of the Spirit of Christ," the report read, and stated that, "By tendering Christian aid to China, by entering into the worthy aspirations of India, co-operating in the true education of Africa, peacemaking in Persia and Palestine, and by prayer for Japan, we would seek to bear the burdens of others and so fulfill the law of Christ."

Forty Per Cent Over

Pittsburgh, Pa.:—The diocese of Pittsburgh expects to top its army-navy fund quota by forty per cent with gifts of at least \$7,000. Assigned a quota of \$5,000, a sum of \$6,955 has already been collected, with the rest assured within the next few weeks.

To Relocate Jap Students

New York, N. Y.:—The National Council, through the Rev. Alden Drew Kelley, head of the college work division, is planning active co-operation with the national committee on student relocation. The committee is an interdenominational group representing various communions, students, faculty and govern-

ment officials, and is working on a program to aid Japanese students, who, under a government ruling will be allowed to continue their education. It is estimated that this will include about 1,200 American born Japanese students from the Pacific coast area who will need to be placed in denominational colleges and given help in readjusting and in financial aid.

Children's Prayer Card

Boston, Mass.:—A card, with a phrase from the Lord's Prayer, with appropriate hymn and Bible reading for each summer Sunday, suggestions for making a scrap-book and advice for prayers, has been issued by the diocese of Massachusetts. Cost, one cent each.

Colored Churchmen Meet

Savannah, Ga.:—A missionary zeal which would cause each member to bring at least one other person into the Church during the following year, was urged by the committee of resolutions at the council of Colored Churchmen held in St. Augustine's, last month. Also urged were regular times for prayer, and attendance at Sunday service, with appreciation and observance of Holy Days. In order to determine how the Church can

best carry out its work among Negroes of the diocese, each parish is to be asked to meet and to submit plans aiming at this end to the arch-deacon, to be formulated and sent to the bishop and diocesan convention.

Money Comes In

New York, N. Y.:—The dioceses and districts have paid 105.7% of the amount due on expectations up to June 1, the treasurer of the National Council reports. Seventy-two dioceses have paid 100% or more, May payments totalling \$181,415.

In Prisoner Exchange

New York, N. Y.:—The Rev. and Mrs. Charles Higgins and their young son who have been interned in Hong Kong, and Mr. Paul Rusch, formerly of St. Paul's University, Tokyo, who has been interned in Japan, left Japan on a Japanese ship provided for exchanged prisoners on June 10, according to word from the state department. The ship sailed for Portuguese East Africa, where an exchange for Japanese prisoners was made.

Accept Bishopricks

New York, N. Y.:—The Rev. Herman Page has accepted his election as Bishop of Northern Michigan, and the Rev. W. Roy Mason has accepted

Good Parsons Don't Grow On Trees

Usually a Christian home is somewhere in the background.

Probably a faithful parish priest took an interest in the growing boy.

Perhaps a college pastor recognised the right stuff for the ministry and kindled the spark.

But a seminary was the last link in the chain, giving three years of special education and conviction of vocation.

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his election as Suffragan Bishop of Virginia. Consecrations are expected to take place in the early fall. Bishop-elect Page is 50, and at present is serving as chaplain at Fort Knox. Bishop-elect Mason is 63, and is associate Archdeacon of the Blue Ridge Mountain work. Details of the elections were in *THE WITNESS*, June 4, and June 11.

Virginia Seminary

Alexandria, Va.:—Twenty-four students were graduated from the Virginia Seminary at the exercises May 28-29, in the presence of the smallest group of alumni and relatives since 1918. Eight members of the class were ordained to the diaconate May 30. The honorary degree of doctor of divinity was awarded to the Rev. Taylor Willis, Bishop Remington, the Rev. George Brydon and the Rev. Francis Cox (the latter interned in China). This was the last class to graduate in regular session, the next graduation being scheduled for January, '43.

Professor Flies to Haiti

New York, N. Y.:—The Rev. Rene E. G. Valliant, associate professor of romance languages at City College flew to Haiti last week to assist Bishop Carson, head of missionary work on the island. Mr. Valliant, French born, reared and educated, is especially equipped to help train the French speaking candidates for the ministry. He will return to this country in the fall to resume classes at the college. Ordained by Bishop Manning in 1936, the professor is the author of numerous books concerned with romance language and literature.

A Year of Resistance

New York, N. Y.:—The religious committee for Russian War Relief, under the chairmanship of the Presiding Bishop is to sponsor June 20-21 as days of national observance in churches and synagogues of the end of the first year of Russian resistance to the Nazi invasion.

Protestant-Catholic Unity

London, England:—"The greatest degree of religious unity since the Reformation," was the comment of the Bishop of London of the recent statement of cooperation between Anglican, Free Churches and the Roman Catholic Church, approved by the Archbishop of Canterbury and Cardinal Hinsley. Pointing out the three main items of agreement found by the joint committee, the Bishop mentioned the obligation of Christians to maintain their Christian

heritage, and to act together to secure its effective influence upon social, economic, and international problems; the large area of common ground in which cooperation is possible without raising questions of Church doctrine and order and that "among the essential freedoms was that permitting Christian bodies to work together according to their conscience."

Approach to Unity

Oakland, Cal.:—At a recent meeting of the committee on Church unity it was decided that the diocese of Sacramento would send representatives to the Presbyteries of the Redwoods and of Sacramento, who would in turn, be invited to send delegates to convention and convocations. The Rev. George Morrel committee chairman, was elected a corresponding member of the Presbytery of St. Helena's, and addressed the gathering at a recent ordination service.

The Waller Case

New York, N. Y.:—The June 6 number of Information Service, published by the Federal Council of Churches, devotes space to the case of Odell Waller, Negro sharecropper convicted by a white poll tax jury to die June 19 for murdering his landlord, Oscar Davis. The defendant claimed self-defense, the fatal quarrel arising when Davis evicted Waller, refused to pay his mother money owed her for work, and kept all of Waller's crop at threshing time, when it was usual for the cropper to take his share. The defense is basing its case on whether Waller was tried "by a jury of his peers," claiming that in the county of the trial, jury lists include only poll tax payers. "The basic question" the defense stated, "is whether constitutional provisions against the denial by a state of equal protection of the laws are limited to denials solely because of race or color, or extend to denials based on the economic status of a widespread class." A petition for rehearing by the United States Supreme Court has just been refused a second time. For the record, signers included many or-

ganizations, periodicals, and citizens, among them Episcopalians, Rev. Russell Bowie and Rev. Elmore McKee, and the Rev. Harry Emerson Fosdick, Rev. John Haynes Holmes, Methodist Bishop Francis McConnell, Rev. Clayton Powell, New York councilman, Rev. Frank McCulluch, Congregational Council for Social Action.

Called to Northampton

Northampton, Mass.:—The Rev. R. N. Rodenmayer, rector at Gloucester, Mass., has accepted the rectorship at Northampton, succeeding the Rev. Stephen Bayne Jr. who is now chaplain at Columbia University.

Called to Augusta

Augusta, Maine:—The Rev. Charles A. Clough of the staff of Trinity Parish, New York, has accepted the rectorship of St. Mark's, Augusta, succeeding the Rev. H. E. P. Pressey who is now serving as a chaplain.

Work Camp Scholarships

New York, N. Y.:—A number of scholarships to men and women wishing to go to summer work camps, particularly the Lisle Fellowship Camps, are being offered by the National Council's division of youth, and of college work, and the Woman's Auxiliary. The Episcopal Church is one of a dozen or more Churches, and boards which sponsor the Lisle Camps. This year's scholarships are part of a general program looking toward the development of summer work camps within the Episcopal Church.

No Commencement Exercise

Cincinnati, O.:—Wartime economies resulted in the elimination of the usual commencement exercises for eight students of the Graduate School. "The annual luncheon and reception," Dean Fletcher explained, "is the heart of our commencement, and we felt it was foolish to ask the

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guests to bring their own sugar and coffee!" Two new members of the board of trustees, Mr. James Stuart, executive director of the hospital care corporation of Cincinnati, and the Rev. E. Gibson Lewis, minister of the Glendale Presbyterian church, were elected May 25. The trustees reported that new social conditions during and after the war have greatly increased the importance of practical social training for Church leaders, and new terms for those who graduate from the seminary in February will provide clinical training. The summer session, which opened June 15, will have lectures and supervised field training in more than a dozen local social agencies and institutions.

Presiding Bishop Cables Moscow

New York, N. Y.:—The Presiding Bishop, in his capacity as chairman of the Religious Committee of Russian War Relief, Inc., cabled greetings in connection with June 22, anniversary of the invasion of Russia by the Nazis, to Christian Church leaders in Moscow. His message went to Alexander Karev, general manager of the all-union council representing 400,000 Russian Baptists and Evangelists, and also to His Eminence Sergius, Patriarchate of the Russian Orthodox Church. The cable read, "15,000 religious leaders in the United States have been asked by our committee to hold special prayers and services for Russian Christians on June 20 and 21 to commemorate Russian resistance against the Nazis during the last year."

Atlanta Conference

Atlanta, Ga.:—A three session conference divided into periods for children, young people, and adults will be held at Camp Mikell, near Toccoa, Georgia, by the diocese of Atlanta. The Rev. Duncan Hobart, Atlanta, will direct the junior group, the Rev. Edward Harrison, the Young People, and the Rev. David White Jr., Athens, will direct the adult group. A new course, Christian social service as interpreted for young people, will be presented.

Pittsburgh Choir Festival

Pittsburgh, Pa.:—Twenty-five choirs from the diocese held their fifth annual festival at Calvary Church, on Whitsunday, under the direction of Dr. Harvey Gaul. Since the day coincided with British Empire Day, the Rev. William Porkess, former British citizen, was the preacher.

Sealed, But Not Burned

Wuchang, China:—The General Church hospital in Wuchang, China, was not burned, but the expensive equipment has been taken by the Japanese, and the building is sealed, according to a report from Maurice Votaw, on the board of information of the Central government. While most of the mission buildings in Wuchang and Hankow have been sealed, there is no word of any mission worker being molested. The university and other hospitals have been continuing, according to Mr. Votaw, with the Methodist hospital in Japanese hands. Reported safe so far are Francis Cox (released after four months' detention and questioning), Dr. Claude Lee, Leslie Fairfield, Hollis Smith, Stephen Crane, Harry Taylor, Ernest Forster and "all the Shanghai people." Sister Constance, Bishop Craighill, B. H. Lanphear, Laura Clark, are at Wahu.

Attend Presbyterian Assembly

Detroit, Mich.:—Bishop Ivins of Milwaukee and Mr. John Spaulding, chancellor of the diocese of Michigan, representing the commission on church unity of the National Church, attended the Presbyterian General Assembly held at Milwaukee, May 21-27. The delegates were sent to the General Assembly (similar to the Episcopalian General Convention), as a part of the program looking towards unity between the two denominations. A report made by the Presbyterian committee on unity gave information, but did not ask for action.

Receives Columbia Degree

Newburgh, N. Y.:—The doctor's degree of sacred theology was awarded to the Rev. John M. Chew, rector of the Church of the Good Shepherd, at the Columbia University commencement, June 2.

Request Small Ration

Newton, Mass.:—"We don't eat our way into the Kingdom of Heaven," was the explanation given by the Rev. H. Robert Smith, rector of Grace Church, when sugar rationing officials were surprised at the small allowance requested by the parish. Mr. Smith linked the word "carefulness" with "honesty," in the principle which guided the parish in making out its requisition papers.

Churchyard to Playground

Quincy, Mass.:—The yard of Christ Church rectory has been transformed into a children's play-

ground, complete with see-saws, coasters, and swings garnered from the neighborhood. The Rev. Frederick Hicks, is rector and instigator.

United for RWR

Scarsdale, N. Y.:—Religious lines were crossed last week in the cause of Russian War Relief, when at a meeting presided over by the Rev. James H. Price, rector of the Church of St. James the Less, Mr. Arthur Driscoll, Roman Catholic and former mayor, was elected chairman of the local branch. Mr. Price was introduced by Mr. Pliney Williamson, Republican state senator, and chairman of the county branch.

St. Augustine Conference

Raleigh, N. C.:—Seventy-five delegates from ten states and representing fourteen dioceses were present at the annual conference for Church workers at St. Augustine's College, June 1-6. The conference, made possible by the cooperation of the college with the American Church Institute for Negroes, had as its theme, "Forward in service and freedom through Christ." At one of the sessions, Lt. Lawrence A. Oxley, senior technical specialist with the Federal Security Agency, advocated the calm and constant use by Negroes seeking justice of the "case method," that of presenting the case of injustice in "such a way that the inconsistency between the basic principles of democracy and the particular case could not be ignored." "But," he added, "be sure that you have a case." The chairman was the Rev. Edgar H. Goold, college president.

Reports on England—

(Continued from page 11)

ly a leader in keeping the spirit of hate out of the war. In the service of enthronement he prayed 'as Christ hath taught us, for our enemies, that their hearts and ours may be drawn to God the Father of all and filled with desire to serve him.' That took courage because there are always those, and some of them in high place, who object to any real expression of Christian good will. But the spirit is there.

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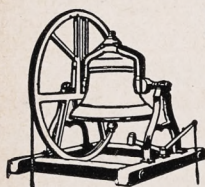
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passes or passports. I was not asked one single time to show my credentials, nor was I forced to change any script in the times I broadcasted. One or two conversations with a censor about some phrase and it was all settled."

Dr. Leiper comes back again and again to William Temple and his influence when discussing war time England. "He represents tomorrow," is his summing up of the new Archbishop. "It was evident in the very service of enthronement. It was the first time," said Dr. Leiper, "that representatives from other churches had a part in the service. Not only were thirty different denominations or ecclesiastical bodies represented but invitations were also issued to German pastors now in England to participate. Unfortunately due to transportation difficulties they were unable to accept but it was not because of either government restrictions or lack of welcome.

"The World Council of Churches and its program naturally takes up much of the Archbishop's time. The Religion and Life movement which is Protestant and interdenominational, and the Sword and Spirit movement which is Roman Catholic are in close harmony due to the tremendous prestige of Archbishop Temple outside of his own denomination and his warm personal friendship with Cardinal Hinsley who likewise encourages the growth of understanding between groups of Christians."

Dr. Leiper spoke of his own audience with the Cardinal in bomb shattered Manchester, his trips through a country side which showed almost no sign of either war or the devastations of war, the work of American relief units caring for children, the woman's ambulance corps with its record of getting to points of attack sooner than any other unit—and its consequent higher casualties, the American Service clubs where officers and men meet without distinction of rank.

But no matter what the subject it seemed to lead back to Archbishop Temple, "the Bishop of tomorrow," his leadership in the cause of a united Christendom, his realism and his vision of a world where religion touches economics and politics. Perhaps Dr. Leiper's penciled comment on his program of the enthronement service expresses his own hope for the future after his visit to England. "Glorious."

(Another article on Conditions in England next week)

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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.

ROSE PHELPS & LOUISA RUSSELL
of THE WITNESS Editorial Board

In the editorial *Moral Paralysis* two attitudes are condemned, incapacity for moral indignation and subjectivism. We are submitting this not only to register the fact of diversity of opinion, but because we feel that it is an issue on which our readers may be divided. What this editorial labels cynicism and moral paralysis may be just that in the case of some persons, but to others it is an attempt to keep a moral balance between persons and crimes. Moral indignation is not a virtue in itself. It depends on the object by which it is aroused. It is Christian to abhor sin, but to transfer the sin to the person committing it and then to wreak moral vengeance on him can hardly go by the same name. In this editorial those who "riddle the bodies and souls of men" are labeled "gangsters" and people who refuse to accept this appellation are called subjective and cynical. But to do this is to deny the fact that all people, good, bad and indifferent, are equally God's children. We have no right, some of us believe, to call some "criminals" and try to wipe them out. To do so seems to us the height of subjectivism, for it is taking the law into our own hands. If we are to be objective, we must treat them as recalcitrant or sick children who need to be educated and cured by the Gospel of Christ. Our moral conscience is aroused all right, not to judge and punish, but to convert and save.

* * * *

Mrs. E. R. LOCKWOOD
Newark, New Jersey

I will appreciate it if you can tell me where I may secure the Malvern Manifesto and the report of the Delaware Conference. Also any material relative to both.

REPLY: The Malvern Manifesto can be secured at 5c a copy from the Church League for Industrial Democracy. The report on Delaware can be secured from the Federal Council of Churches, 297 Fourth Avenue, New York, while a very excellent pamphlet on the subject dealt with at these conferences has been issued by the Christian Century, 407 South Dearborn Street, Chicago. The CLID, 155 Washington Street, New York, also has published other material relative to Malvern, a list of which would doubtless be sent on request.

* * * *

MR. REUBEN LEE
Catonsville, Maryland

I have just come in from an hour in my vegetable garden. It is one of my greatest joys, and a source of fresh, healthful food for the family. But the joy of it these days is marred by reflections that millions are suffering from want, while here I have plenty, and that I have no way of helping them. Isn't it about time that we, who are supposed to have consciences and do have grain surpluses, should remember our fellow-Christians in conquered countries like Greece and Poland who are starving? We risk the loss of their friendship by our inhuman blockade of their countries.

It is no good saying we will come to

their aid but first we must win the war. The war may last for years. Meanwhile the Greeks are dying at the rate of 3,000 a day from starvation.

It is often contended that now Hitler should feed them, and we should leave them to him. The terrible truth is that nobody is feeding them. True, the Italians sent a shipload of wheat to Greece, but that is gone, and the Italians themselves are short of food. Do we want to be less generous than the Italians?

Others say the food would go to the Axis. But such has not been the experience of the Quakers in feeding the French. The Red Cross could set up the necessary safeguards against diverting the food. No, these and similar objections are not enough, not while thousands die daily, and those who survive suffer hideously from malnutrition. Don't you think Americans, especially Christians, can be aroused to this degree of charity, to feed their hungry friends? I believe that they can, and will, if the matter is presented to them. They can and should storm the gates of Washington and London until ships are allowed to go to Greece, Poland and France with food. Why shouldn't THE WITNESS take the lead in this matter?

* * * *

RAY W. GUILD
President of the Boston branch of the
National Association for the
Advancement of Colored People

Our Boston branch wishes to thank you for the unequivocal reply to the letter addressed by Mrs. D. I. Miller of Birmingham, Alabama, which appeared in the May 28th WITNESS. I took personal pride in it for I have been an Episcopalian all my life, as my family before me. The fact that a prominent organ of our Church refused to dodge the issue is most heartening. More power to you.

* * * *

LESTER LEAKE RILEY
Rector at Douglaston, Long Island

I glory in the WITNESS frankness and courage and I will do all I can for you.

* * * *

J. CLIFFORD WOODHULL
Summit, New Jersey

Conviction and Charity by Bishop Johnson, June 4th, is a sound presentation of what has always been to me a self evident fact. Moreover it should not offend those who scoff at the idea of returning to their Church. That Church carries with it the only nucleus possible of bringing world wide unity to us. We dare not give up or compromise our unique charter. This is not selfishness or narrow-mindedness, for it is only the realization of a sacred trust.

* * * *

T. B. CHESTER
San Francisco, California

The article on the Creeds by the Rev. Frederick C. Grant was the finest on this subject I have ever read. I hope that THE WITNESS may consider making it into a pamphlet. Many rectors, I am sure, would be glad to have such a document to place in the hands of inquiring laymen.

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