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The WITNESS

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MAY 21, 1942



BISHOP McCONNELL HEARS
SPEECH ON RUSSIA BY
ACTRESS LOUISE RAINER
(Story on eleven)

ARTICLE BY W. RUSSELL BOWIE

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.

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New York City

The Rev. H. W. B. Donegan, D.D., Rector

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9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
Holy Communion Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL

TRINITY PARISH
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New York

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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.

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Sundays: 8 and 11 A.M.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

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Buffalo, New York

Shelton Square

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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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MAY 21, 1942

VOL. XXVI

NO. 5

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

Miami

Rev. G. Irvine Hiller, Rector

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.
Noon-Day Service, 12:10.

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
Communion; Friday, 10:30 A.M. Morning
Prayer.

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

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

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" Tuesday-
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

Aid to British Missions

THE CHURCH is asked by the Presiding Bishop to give generously to aid British overseas missions. Although the people of England are contributing even during war with increasing generosity to this enterprise, the demands for help upon the English missionary societies by the mission fields are greater than ever before. The need for help from America is therefore just as pressing as it ever was . . . perhaps more so. We of the Episcopal Church should welcome this opportunity to assist the missions of the Church of England, not only because of the bonds of affection and common interest which unite us, but because of the part played by the Anglican communion in fostering religious freedom throughout the world.

Conscientious Objectors

THE DEPARTMENT OF JUSTICE, we think wisely, has accepted as the equivalent of registration the letters addressed to the Attorney General, Mr. Biddle, by a number of conscientious objectors. These men, a number of them clergymen, and all of the 45-64 age group, wrote to explain their refusal to register in advance, of course, of the day of registration. The government replied in effect, "Okey, men, you are registered," and thus put a quick end to the argument. All of which perhaps makes it timely for us to say a few words on the subject.

It has been said that James Madison proposed to protect religious pacifism by providing in the Bill of Rights that "no person religiously scrupulous of bearing arms shall be compelled to render military service in person." He was overruled. In this country exemption on the ground of conscientious objection has never been a constitutional right, but a matter of legislative privilege.

As a matter of privilege it has become an American tradition. During the Civil War Mennonites, Quakers and members of other sects recognized as

pacifist were exempted from military service. They might be assigned to "duty in hospitals, or to the care of freedmen," or they might be allowed to pay the sum of three hundred dollars "to be applied to the benefit of sick and wounded soldiers."

During the World War the status of conscientious objectors was governed by the provisions of the Selective Service Act of 1917. Members of recognized pacifist sects were again exempted, "but

no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant." This included work in agriculture and service with the civilian relief and reconstruction work of the American Friends Service Committee.

With the exception of France, democratic countries abroad took somewhat similar action. In Switzerland conscientious objectors were assigned to medical service.

As the Protestant Episcopal Church is not a religious organization whose existing creed or principles forbid its members to participate in war, but desired to protect its individual members who were pacifists, the General Convention of 1934 provided for the appointment of a joint commission on non-combatant war service, the first of whose duties was "to petition the Congress of the United States for such legislation as may be necessary to

secure the status in fact accorded members of the Society of Friends for all Christian men who, though prepared to risk their lives in non-combatant service, are prevented by their conscience from serving in the combatant forces of the United States." A hearing was granted, but the Senate military affairs committee decided that the questions involved, so far as legislation is concerned, should not be raised in time of peace, but should await the actual arrival of war. However, the Conscription Act of 1940 has met the purposes of the resolution passed by General Convention. The conscientious objector is now recognized as an individual, irrespective of membership in a pacifist

"QUOTES"

THE TASK of the Church is first of all to cooperate with God in making America more Christian in order that America may be prepared to cooperate with Him in making the world more Christian. One of the great obstacles to the establishment of a just and durable peace is going to be group selfishness. Group selfishness means, however, that the people who constitute the group are afflicted with that particular moral plague. The prevailing moral characteristics of the people individually will determine the morality of their corporate activity. Our task, however, is to bring the people individually to Christ that He may drive out from their hearts this form of selfishness and put in its place that love of God which embraces the whole world in its purpose.

—The Presiding Bishop.

sect, and may be "assigned to work of national importance under civilian direction."

As for the absolute pacifists who decline non-combatant service, the members of the joint commission have indicated that they regard their case as outside the scope of the duties with which they have been charged by General Convention. In England an absolute pacifist is said to have declared to the tribunal which was examining him that he would not lift a cup of water to his mother's dying lips, if the act could be construed as participation in Britain's war effort. The logic of absoluteness sometimes points the way to martyrdom and its glory, but sometimes it points the way to the madhouse.

The Church's Birthday

THREE SLOGANS in common use during the between-wars period sum up the general attitudes of those days. The first was "Let's go!"; later "Why worry?"; third, "What of it?" On every tongue, they betokened no unity of purpose, only cynicism, aimlessness, frustration, tributes to the meaninglessness of life.

Churchmanship vs. Christianity

THE FIRST HALF of this article on *Churchmanship and Christianity* as published last week, closed with what may have seemed to be a harsh depreciation. It said that in some communities

"there is a facade of ecclesiasticism behind which there is an emptiness that is appallingly like death." But those words were not meant to be the end, but a new beginning.

For death does not *need* to have dominion over us. The *promise* is of life to those who choose to grasp it. Let

us ask today how that life comes.

In the first place, it comes through knowing Christ.

But why say anything so flatly obvious as that?—some one may interject. Well, is it so obvious? Obvious as to what ought to be, yes. But obvious as to fact? No.

Wilfred Grenfell wrote a thrilling little book entitled, *What Christ Means to Me*. How many of us could write one? We know the meaning of a lot of things: the meaning of figures, the meaning

Contrast the attitude of the disciples after the Resurrection. They had been told to wait until they were "endued with power from on high," until they had had time to understand more clearly the meaning of the life and death they had witnessed. Eager, expectant, "they were all with one accord in one place" when the Holy Spirit fell upon them and in ecstasy they made clear to men of many tongues the wonderful works of God.

Whitsunday, the birthday of the Church, promises the same gifts to eager, expectant disciples today. To them also comes the "mighty rushing wind;" to them also is given power to make known to all men the wonderful works of God, to free the captives of greed and meanness, to bind up the broken-hearted, to convince the fearful that they can withstand in the evil day, to show the wistful that their longings are the Holy Spirit's response in them to Christ's outstretched hand.

"What of it?" Fuller life in the light and color and joy of the Spirit for all Christians who desire it. "Why worry?" We don't! "Let's go!" Yes, with the wisdom and power and tenderness of God given to the Church through the Holy Ghost.

by *Walter Russell Bowie*

*Professor at Union
Seminary*

of congregational affairs, the meaning of budgets and of parish business. We can talk about those. Can we talk so assuredly on the meaning of Christ?

In large part, we cannot. Even if we have much to say, we have not created in our laity a simple and unembarrassed eagerness to listen. One of the gravest defects in our Church is the fact that most laymen have been habituated to think of their function in the church and outside it as not spiritual but material. They come to vestry meetings or to other church assemblies with the same mentality and the same set of instinctive values which they carry to the directors' room of a corporation. The church is another kind of a business that must be provided for; and when the business is transacted, their part in the church is done. How many, I wonder, have tried to get a vestry to devote a whole meeting not to any of their accustomed routine, but to a consideration of the Church's essential purpose: how far is it being



religiously vital, how far is it giving them the spiritual help they need, how far is it making its neighborhood more Christian? How many have tried this?—and how many have been confounded by the awkward silences, the obvious uncomfatableness and unrest of men who felt “caught out,” and wanted to get away?

The trouble is that our laity—even the best of them—are mostly untrained; or if trained at all, trained in a kind of formal churchmanship which they wear like a stiff collar that keeps them from ever being quite at ease. They have never been adequately helped and encouraged to let their souls get free. We lack that great gift which the Presbyterians could and I trust *will* give us: the tradition of the eldership, which is the ordination of laymen who remain laymen, but who nevertheless are lifted in their own acceptance, and by the choice of the congregation, to spiritual trust and spiritual responsibility. Our laymen know little of that; but I think it is our fault more than theirs. We have not been eager enough to rouse the capacities in them, or patient enough to overcome their shyness. One of the things I think of with mingled gladness and regret is a custom I started in a parish I loved of asking the vestry two or three times a year to come down on a weekday morning for a communion shared just by ourselves, then to have breakfast in the rectory, and then to sit down a little while to talk together. I know by little things that one or two of them let drop that something deep and true in some of them at least was touched; but if I had the years to live over again,

I should try much earlier and much harder than I did to believe in the spiritual responsiveness hidden somewhere in every man and, concentrating on the vestry first of all, never to rest until we had all called it forth together. The supreme need in our parishes is that we should have fewer church functionaries, and more of the laity who will try with us unashamedly and rejoicingly to be Christ's men.

THE Apostle Paul summed up the glory of Christianity in a three-fold phrase. The first was one Lord, and on that thought we have already dwelt; the second was one faith. If we can lead our church people to think more of the one Lord, they will more certainly be kindled by the one right faith.

It is sometimes said that this is not an age of faith. As a matter of fact, there has seldom been an age when the faiths that men have followed were more passionate or more powerful. The trouble is not that the world has too little faith: Fascism is a faith: Communism is a faith: a conviction of things hoped for, a giving substance to things not seen. Each has the terrible explosive power which is always possessed by a faith which sets men's minds and wills on fire. Millions of young people in our contemporary world have been swept up into one or the other of these flaming loyalties. If the Church is to give to a still finer group of youth an inspiration comparable in power to them, then we must exhibit in a far more glowing way than we are doing now what the faith of the Christian is.

Here again and acutely the thing that calls itself good churchmanship may stand in the way of Christianity. The church as an institution may be identified with the Kingdom of God, and to protect the immediate interests of the one is supposed to serve the other. But the truth is that the institution is often involved in many compromising relationships with the world around it, and with the mind and matters of that world. In times of change and crisis, the men who are most impassioned in the name of the Church may be defending it *not* in order that it may let loose the spirit of Christ, but rather that it may stand as one of the entrenched resistances to those disturbing and dangerous forces in which the real spirit of Christ may be expressed. With the rallying cry of loyalty to the church, they may be trying to link the church with everything which they call conservative and “safe and sane,” but which great hopes stirring among the people can only call reactionary. We have seen the terrible reality of that contrast in recent years in Spain, where a frightened ecclesiasticism allied itself with a cruel Fascism, and betrayed the

THE SANCTUARY

Conducted by John W. Suter Jr.

O GOD, as children of thy divine Fatherhood we ask thy blessing upon our homes from which sons and daughters have gone forth into the service of the Nation. By night and by day let us entrust their souls to the unsleeping Providence which guards both them and us. Help us to face with fortitude the hours of anxiety which must be our lot. Give us clear thoughts and steady hands, that we may work and speak and write as in thy presence. Let every household lift a candle of Christian hope against the darkened world. Give us new courage, new friendliness, new patience. Deepen our loyalties, confirm our faith; and grant that when the absent return, they may find not only the happiness of reunion, but also the joy of a trust well kept, and a companionship strengthened by trial; for the sake of him who, having loved his own, loved them unto the end, our Saviour Jesus Christ. *Amen.*

common people whom in Christ's name it should have served. That same danger is present in our own country, and in every country. Thousands of privileged people are apprehensive of those social and economic possibilities of change which put their privilege in jeopardy. They brand these possibilities as radicalism, and then go further and call them *atheistic* radicalism; what more plausible then than that the church which certainly is opposed to atheism should be opposed also to radicalism, and to every forward movement of the social conscience which by any contrivance can be called such? Their faith is not in a church which ever was or ever should be represented by men "who have turned the world upside down"; their faith is in a church that stands still and helps to keep things undisturbed by lending its own cloak of sacredness to the status quo.

That kind of faith, sterile and selfish and blind, will not win the heart of the world. It will never give room for the flame of youth. It would take all that is most eager and ardent in the young men coming into its ministry and smother it with discouragement, or poison it with disillusionment, or break the wings of even the most courageous effort it might make.

BUT there is another kind of faith, the *real* faith, which the disciples of Christ must claim. It is not the faith of the anchor dropped over the barnacled side of the ship that is seeking only shelter; it is the faith of the lifted sail in the great winds of the sea. It is the faith of newness and of brave adventure. This time into which we are moving now will be one of tremendous change. Whether we will or no, it will be marked by revolution; not necessarily, if God spares us, by revolutionary violence, but by essential revolution, nevertheless. It is inconceivable that after the long agony which this war will bring our world can escape vast perils—perils which at the same time may be our creative possibilities. Under the ruthless light of the war emergency, old evils and injustices and consequent weaknesses in the social structure are being revealed; new freedoms are being promised to submerged nations and to submerged classes within the nations; vital controls over production and distribution are being taken out of the hands of the few and put in the hands of the government to meet the critical needs of the country as a whole. After the war, one of two things will happen. Either we shall turn back to the old pagan faiths which many who belong to the churches and have called themselves Christians share: the faith that business is business; the faith in blind, competitive selfishness as the only normal way of human nature; the faith that "he will take

who has the power, and he will keep who can";—and in that case, we shall be plunged into a cynical and merciless struggle for mastery which may tear our whole civilization into tatters. Or, on the other hand, we may believe, and help the world believe, that only on the basis of Christ's truth can human life and human society stand secure. We may dare in the Church to hold his faith; his faith in people as more than property, his faith in the worth of the ordinary man, his faith in the coming on this earth of the realized purpose of God in which not the man who gets most but the man who gives most and serves most shall be counted great. The true leaders of the Church see that faith and understand its implications. Archbishop Temple in England has lifted the eyes of the Church toward its guiding light. Our immediate and critical responsibility now is one of education. Unless the coming crisis in our world is to catch us unprepared and helpless, we must be accustoming our people to re-shape the creeds of our every-day life in terms of the mind of Christ. Some of our parishes are beginning to do that. Certain it is that only by some such consecrated intelligence as this can we avoid being merely respectable little conventicles, and become instead dynamos of the energies of Christ.

One Lord, one faith—and then, one baptism. I think of those last words as signifying the one body into which we who have received the one baptism ought increasingly to be brought; for a divided Church cannot bring to bear effective influence upon our desperately bewildered world.

These are fateful days, and the time is late. Among the nations, the pressure of imminent peril is reducing old prejudices to insignificance. England and America have got to find a *modus vivendi* with Russia. At whatever reversal of old arrogance, the white races have got to recognize the entrance into world partnership of the colored races of Asia and of Africa. Among the little nations of Europe, and among the larger nations which are fighting desperately for the survival of the democratic way of life, it is plain that the old isolation and irresponsibility are gone, or else the hope of existence itself is gone. That is what happens to people when they open their eyes and face reality. It took the dreadful glare of a world on fire to open the eyes; but if the result is achieved, at least the fearful cost will not have been in vain.

But meanwhile in the midst of this same world on fire, here is the Church. Its need for a new understanding and a new unity is as desperate as that of the nations, for the perils on the spiritual battlegrounds today are not less mortal than the perils the nations face on the fields of war. At this very time there are presented immediate possibilities

for at least partial unions between great Christian forces, foremost among which possibilities is the proposal for joint ordinations between us and the Presbyterians, and the plan to follow after that toward the goal of organic union. But notwithstanding its crucial importance, not only for its own direct accomplishment but as a touchstone of our sincerity in the whole ideal of Church unity which we have repeatedly professed, there is danger that this high venture may be bogged down and lost. Multitudes of our people who would heartily desire the great increase of spiritual understanding and power which this plan can achieve are as yet uninformed about it. Some have picked up misleading notions which make them fearful that our own faith and practice might be endangered. Others may be affected by the enfeebling argument that "we ought not to take up anything now that might show division of opinion within our own ranks." As against these negative factors which might destroy our great and positive opportunity, our one need is for the truth, the whole truth, and nothing but the truth. The General Convention, and our Commission on Unity appointed by it, have asked that the plans being discussed between us and other Christians be studied with openmindedness, with honest thoroughness, and with the warm good will which ought to inspire men of different communions who are seeking to follow the purpose of the Master of us all. But our critical danger lies in the fact that there is among us an aggressive minority which by excited protests and even by threats is trying to prejudice and prevent the whole present plan for Christian reunion before it has been truly and loyally understood. They have made hasty and inaccurate statements as to alleged irreconcilable differences between our faith and worship and those of the Presbyterians, statements that involve a perversion of the truth which ignorance of the actual formularies of the other communion explains but cannot excuse, and statements which have been unpardonably repeated even after their lack of foundation had been made plain. These words and these actions on the part of men who call themselves good churchmen, but who have set themselves now to snare and smother—if they can—the most vital present hope that points toward Christ's larger Church, may stand in God's terrible accounting as something which comes tragically close to the sin against the Holy Ghost. Shall the great majority of warm-hearted people of our Church, for any plea whatever, surrender the Church's fate to men of that dull and paralyzing spirit? Surely, no! By honest study and by frank consideration, by unafraid discussion, and by unflagging effort and action in every Church assembly, the present possibility for larger

Christian co-operation and reunion must be given its chance for maximum success. God forbid that this Church of ours should ever be described by that devastating picture which is drawn in "Pilgrim's Progress":—

"I saw then in my dream, at the bottom a little out of the way, three men fast asleep, with fetters upon their heels. The name of one was *Simple*, another *Sloth*, and the third *Presumption*. Christian then seeing them lie in this case, went to them, if peradventure he might awake them.*** With that they looked upon him, and began to reply in this sort: *Simple* said, I see no danger; *Sloth* said, Yet a little more sleep; and *Presumption* said, Every tub must stand upon his own bottom. And so they lay down to sleep again, and Christian went on his way."

So my brief today is against that kind of churchmanship which would make us lie down with *Simple*, *Sloth* and *Presumption*, while those hopes and yearnings of mankind which are truly Christian go without us on their lonely way. And my belief is that if we think enough about the one Lord, and kindle enough the fire of his faith, we shall see before us tasks so challenging that we shall never rest until we have broken down the little barriers, and made the Church into one body strong enough to do his will.

Hymns We Love

I HEARD THE VOICE OF JESUS SAY

HORATIUS BONAR wrote of homesickness for heaven as no one had done since Bernard of Cluny. As seems to be true of most hymn writers, he was content to spend his ministry in the obscure countryside. Those quiet years at Kelso, Scotland, made him what he was. In the latter part of his life he built up a new parish in Edinburg. His hymns were widely used and there are still many in hymnals. This finest hymn of his pictures the pilgrimage of life. The Voice gives him rest as he walks the pilgrim way, the Water of Life rest him. And anew at dawn he goes on in the new day of which Christ is the Light, and the new world in which He is the Way.

*I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad.*

—CHARLES GRANVILLE HAMILTON.

JUST FOR LAY READERS

Conducted by F. C. GRANT

“UNDERSTANDEST thou what thou readeſt?”

This question was addressed by St. Philip to the Ethiopian treasurer, who was reading the Bible (of course out loud, like us) as he journeyed along the road toward Gaza.



The question should stand as a motto over every Lay Reader's hour of preparation for his task. Of course he must prepare—every lesson should be read over at least twice, in private, before reading in public. Preferably read aloud, in private

—get the rhythm, the flow, the music of the Bible into your reading. And that requires a thorough *understanding* of what is read.

There are several one-volume Commentaries on the Bible: Peake's, Gore's, Dummelow's, The Teacher's, The Abingdon Bible Commentary. Every Lay Reader should have one of these, and use it.

For all good reading is interpretative—as is all good rendering of music. This doesn't mean “dramatic reading,” which is something else. But ordinary good reading is good interpretation—and vice versa. Hence the very first thing is to make sure you yourself fully understand what you are about to read. Stories are simple enough—for example, those in the Old Testament. But St. Paul, and the Epistle to Hebrews, and the Apocalypse, and even the Gospels—one must take good care not to misinterpret. “*Understandest* thou what thou readeſt?”

HERE'S AN IDEA

IT IS still not too late to start beautifying your church grounds. Here is a suggestion that comes from the Rev. Eugene A. Heim, rector at West Pittston, diocese of Bethlehem. Each year a number of the children plant a dozen or more inexpensive shrubs. Fine ones can be purchased for twenty-five cents. They are planted according to the seasons so that they have a succession. He says that in a few years by doing this you will have transformed the unattractive church setting into a thing of beauty. As proof he offers Trinity Church, West Pittston, and St. Mary's, Reading, both of which are now attractive corners of these cities.

The Bridge

By

FRANCIS P. FOOTE
Rector of St. Paul's Church,
Burlingame, California

ONCE there was a “Bridge Church,” which enjoyed that title; the people who lived on the bridge thought the term truly descriptive of its functions in a world of deep and wide divisions. This Church gloried in its Gothic qualities, and its liturgy which everyone described as “rich and satisfying.” It had many ancient traditions and colorful ceremonies.

Now the name “bridge” was understood to mean that this Church stood as an historic connection between two opposite shores, known as the Catholic and the Protestant, being related and in some way connected with both. There were some who lived on the bridge who pointed with assurance to the word “Catholic” in the creeds; and others who were glad to use the name “Protestant Episcopal,” as it is written on the title page of the Prayer Book and in canon law.

Then it was discovered that the bridge stood nobly in the middle of the stream (some would flippantly say it “straddled” the stream) and needed approaches. Since it was realized that a bridge without approaches is not of much use, daring men set out to build some, known as “approaches to unity.” On the Catholic shore, there were some roads leading from Greece, but that was very far away, and few used it. The Romans, on their part of this shore, were not interested; they said the bridge was useless, and purely ornamental, and that when it collapsed they would be glad to receive the unfortunate victims back into the true fold; but as for approaches to the bridge itself, that was unthinkable. So the men on the bridge saw that it would be practically impossible to have any traffic with that point on the Catholic shore.

Others were watching the Protestant shore, where one band of inhabitants called Presbyterians said they would be willing to have an approach anchored to their territory, and reach out to the beautiful bridge standing in the stream. The officers of the bridge approved the project, and the whole company appointed engineers to go to work on this plan. Sketches called “A Concordat” were presented; then some of the men who had been leaning over the far end of the bridge, gazing wistfully at the Roman shore, heard about it and were surprised. The engineers kept on, and prepared more definite plans, known as “joint ordinations.” Then these protest-ers (not Protestants!) were truly scandalized, and came running. They sent

out appeals to the other occupants, and to the head men of the bridge, and said this was all wrong. They said that an approach at the Protestant end was not in accord with the rules; for no one must be allowed to cross over who did not use the order of deacons, or practice confirmation. And while they introduced themselves to their Fathers in God as members of the "P.E." Church, they did not otherwise often use the name, for they prefer to be known by a different name.

And somehow they had overlooked the Church's own plans for building approaches; the old plan known for many years as the Lambeth Quadrilateral, did not mention either deacons or confirmation. So evidently the protest-ers were not willing to see an approach built from one end which might endanger the prospects of ever building one at the Roman end, altho everyone knew that any such prospects were exceedingly slim, if not entirely non-existent.

This appeal to the Fathers in God ended with the request for ten years of prayer for unity, and a cessation of all efforts to "force the issue of unity." We have not heard what the Fathers thought of this suggestion. But others who heard of it said it seemed a queer procedure to pray for something that they were not willing to help build. In fact, one life-long member of the bridge crew was heard to say loudly, "Of all the pious bunk!"

Some said that it was no wonder that pagan forces were making great gains, and threatened to destroy the communities on either shore as well as bridges, when the Christians who occupied these places would not make efforts to hold together. Some of us thought it a good time to act as Christians in fact as well as name, in a common cause. But the protest-ers seemed to think that the bridge would still be better off standing out alone, in her continued solitary grandeur, world without end, Amen.

YOUR PRAYER BOOK

By
JOHN W. SUTER, JR.

"IT'S SO easy, I can't believe it." Thus a worshipper in the Episcopal Church commented upon the Declaration of Absolution (p. 7) in Morning Prayer. This opinion represents what is probably a widespread discontent. The objector went on to say that the Confession and Absolution come too early in Morning Prayer, before the people have heard the Bible read and before there has been adequate opportunity to ponder either one's life of the past week or the Standard by which that life is to be measured; that there ought to be a pause of some sort between the Confession and the Absolution anyway; that the experience of confessing and being absolved is better provided for in Holy Communion than in Morning Prayer; that the transaction should be attended by a greater recognition of its solemn implications.

Anyone who desires to know the Prayer Book should turn its pages and note all the references to Sin, Repentance, and Forgiveness. A scrapbook in which all the relevant pages were pasted would form an instructive exhibit. Read, for example, the Exhortation which begins on page 86. As the objector quoted above rightly hints, this whole subject is a deep one, requiring hard and constructive thinking. That the Confession and Absolution come too early in Morning Prayer most people will agree. That a pause between these two items should be made, either in silence or for the reading of a sentence or two of Scripture, many will urge, and with good reason. In the Communion Office, the Comfortable Words might be read after the Confession and before the Absolution, preparing minds of the worshippers to enter into the experience of being forgiven. This would have the further advantage of ending that section of the service with the Absolution, which sounds more like an ending than does the last of the Comfortable Words. Changes of position among the various parts of a service, usually offend historians, who point out that in this century or that, in this Missal or that, such a sequence was never used. More weighty, however, than historical conformity, are such considerations as group-psychology, mental attitudes, the ebb and flow of feelings in one's heart and mind as one kneels in the pew and tries to worship, and the logic of liturgical movement as it develops from point to point. When more attention is paid to considerations of this sort, our services will make a more powerful appeal.

The World We Seek As Christians

The Report of a Committee
of the Churches of England
on Post-War Reconstruction.

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THE WITNESS

6140 Cottage Grove Avenue

Chicago

News Notes of Other Churches

Jewish Commonwealth With Own Army Is Demanded by Committee

Edited by Iris Lloyd

For Jewish Army

★ A declaration calling for establishment of a Jewish Commonwealth in Palestine and immediate organization of a Jewish army there to fight under its own flag, was unanimously adopted at the final session of a three-day conference of the American emergency committee for Zionist Affairs meeting in New York. Six hundred delegates at the conference represented forty states and seventeen countries. "The new world order that will follow victory cannot be established on foundations of peace, justice and equality unless the problem of Jewish homelessness is finally solved," the declaration asserted. It also expressed the desire of the Jewish people for "full cooperation with their Arab neighbors."

Progress in Spain

★ The Loyalist government of Spain split up the large landed estates of the monastic orders and distributed the land to the serfs. On May 12 the Franco government gave to convents and monasteries power whereby they could regain this property by compelling the peasants to put it on the market at forced sales.

Aid to Soldiers

★ Members of the Presbyterian Church were urged to do everything possible for soldiers, "whether in camps at home or at foreign bases" by the Rev. Arthur Limouze, member of the General Council. He was speaking at the quadrennial meeting of the women's missionary organizations on May 12th at Atlantic City.

Anniversary of AFSC

★ The American Friends Service Committee on April 30 marked the 25th anniversary of its organization during World War I. From modest beginnings it has expanded to an organization using \$1,343,000 in annual contributions for relief of suffering in all parts of the world.

Methodists of Lombard

★ Declaring that it "cannot officially endorse, support, or participate in the war," the Board of the Lombard, Illinois, Methodist Church is-

sued a statement to its membership that church buildings will not be available to any agency for the promotion of war nor for any solicitation for funds save by the agencies



William E. Sweet, former governor of Colorado and moderator of the Congregational Christian Church died on May 9th. In 1924 he had a minor boom for nomination as the Democratic candidate for President. He was, incidentally, an enthusiastic reader of THE WITNESS.

of the Methodist Church. The Board gave its interpretation of the duties of the church in wartime as to teach love, to discourage hysteria, to comfort all afflicted by the war, to keep in contact with all in the services or in civilian camps, and to sustain the morale of the nation. In the event of community disaster the church will offer its facilities to help alleviate suffering and distress.

Swedish Missions

★ Swedish missionary work is reported increasing despite the war, with a thousand missionaries active in remote countries during 1941 as against 900 the previous year. Four hundred are stationed in Africa, more than a hundred of these conducting schools and hospitals in the Congo. Another 350 are active in China and 108 in India. Over \$1,500,000 were raised in Sweden in 1941 for this work.

Prizes for Pictures

★ A Salon of Religious Photography featuring religious movies and photographs of all kinds will be held in connection with the biennial meeting of the General Council of Congregational Christian Churches at the University of New Hampshire, June 18-25.

Discrimination in New York

★ Following a policy urged by church leaders, the city board of New York recently voted to withhold funds from hospitals and other welfare institutions which practice race discrimination. It said that "a charitable institution is practicing racial discrimination if it refuses to accept a reasonable proportion of inmates from any racial group because of race or color when the group is in need of such services as are rendered by the institution."

Discrimination in India

★ S. P. Sinha, president of the Indian Christian Association of the Punjab, writes to the *Indian Witness*, Christian Indian magazine, that a "Christian battalion" has been accepted by the Indian army, giving Christians the same rights as Mohammedans or Buddhists to serve in the armed forces. For fifteen years the Anglican Bishop of Lahore, Bishop George Barne, and the Association have worked to bring this about. Christians in India, like Negroes in the United States, have never before been given equal opportunities in the armed services and in defense industries.

Educational Advance

★ More than 35,000 community leaders of Christian education attended the 130 one-day conventions which launched the United Christian Education Advance in 41 states. Two hundred leaders of 40 denominational and interchurch bodies served in the nine teams which toured the country during the three week program. The programs stressed cooperation between the churches in each community in extending Christian education to all families of the community. Interracial conventions were held in most parts of the South to foster this cooperation.

Meeting Plans Aid to Russia

*Bishop Presides at Conference
Over Seven Hundred Delegates*

By W. B. Spofford

New York, N. Y.:—Religious organizations were well represented among the more than 700 delegates attending the conference of Russian War Relief, Inc., meeting May 8-9 to plan for increased aid to the Soviet Union. Presiding throughout was Bishop Francis McConnell of the Methodist Church (a bit frightened apparently in the presence of Actress Louise Rainer—see cover) who said, in opening the conference, that "It cannot be disputed that the Russian people are holding at bay for the entire world the greatest force for evil that exists in the world today. It can be doubted no more that it is the duty of Americans as participants in the struggle for Christian principles to give every possible aid to this gallant and invaluable ally."

Mr. Allen Wardwell, vestryman of St. George's Church and a trustee of the Church Pension Fund, was also a speaker. Mr. Wardwell told of the needs of Russia for medical supplies and of arrangements made between the American Red Cross and the Russian government when he went last fall to Moscow as representative of the Red Cross.

The big event of the conference was the dinner at which the chief speaker was the Hon. Joseph E. Davies, former Ambassador to Russia. He told the large audience that "some sixth columnists and some stooges of Hitler have been trying to frighten us into the belief that we are in danger that communism will destroy our form of government if the Soviet Union should defeat Hitler." The speaker reiterated his belief in capitalism and individualism, and then characterized the bogey of the Red threat to America as "just plain bunk" and called upon the United States "to pay its debt to Russia."

He pointed out that if Germany should succeed in driving through the Crimea and the Caucasus to the Baku oil fields, seize the Iraq oil fields and threaten India, it would inevitably mean domination of Europe, Asia and Africa by the Axis. "Any treaty of peace after that," said Mr. Davies, "would make Versailles look like the Lord's Prayer. Only the Soviet Union

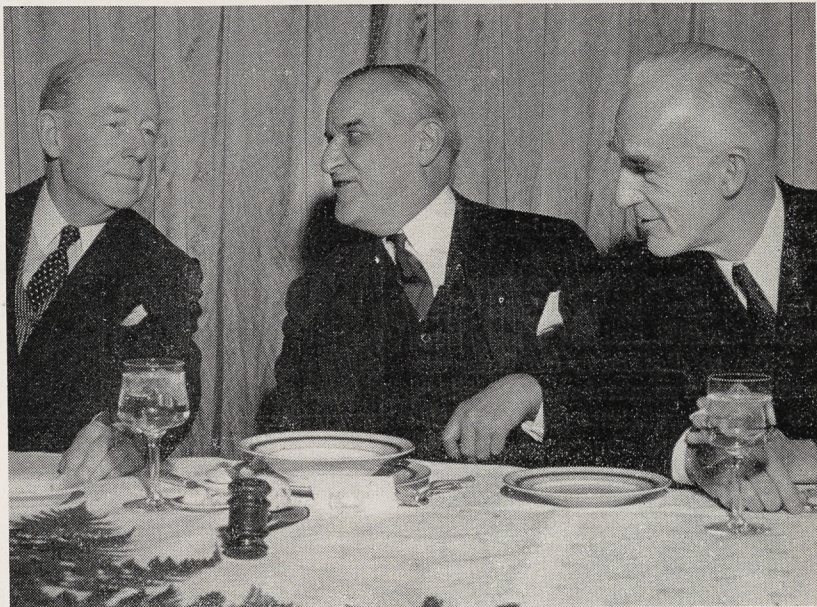
stands in the way of such a catastrophe. The Red Armies are standing at the ramparts of our civilization. That is the debt that we owe that government and that people. It is a basic pride in self-respecting American manhood that we pay our debts."

Mr. Davies then pointed out that while Americans had raised \$100,000,000 since the outbreak of the war for relief in Europe, the Red Cross had so far sent but \$2,500,000

United Nations together.

He then returned to the attack on those who oppose relief to Russia by branding them as unintelligent, unpatriotic and un-American.

Also speaking at the conference was Mr. Edward Carter, president of Russian War Relief, who brought cheers when he announced a donation of \$75,000 from the United States Steel Corporation, and still louder cheers when he stated that a radiogram had just been received



Leaders in the effort to raise funds for Russian War Relief are Mr. Thomas Lamont, senior partner of J. P. Morgan & Co.; Mr. Allen Wardwell, vestryman of St. George's, New York, and a trustee of the Church Pension Fund, and Mr. Edward Carter, the president of the organization.

of supplies to the Soviet Union, whereas Russian War Relief, Inc. has totalled only \$1,400,000. "This," he declared, "is not enough to satisfy either the self-respect of the great business community of the United States or the great respect and honor which we have for those brave people who have given us the priceless gift of time by their heroic resistance of Hitler. We are the beneficiaries of their agonies. They are fighting on our side and holding the bastions of our defense on the eastern front this very night."

The speaker repeated President Roosevelt's declaration that Russia had done more fighting, bleeding and dying and made more sacrifices in the war than all the rest of the

from the head of the sanitary administration of the Red Army, Smirnov, acknowledging receipt in Russia of another shipment of medical supplies and thanking "all American citizens participating in gathering funds for these medicines."

Presiding at the dinner was Mr. Thomas J. Watson, president of the International Business Machines Corporation, and Episcopalians among the sponsors were Presiding Bishop Tucker, the honorary chairman of the Religious Committee of Russian War Relief; President Nicholas Murray Butler of Columbia University; Mr. Myron C. Taylor, vestryman of St. Bartholomew's Church and Mayor F. H. LaGuardia of New York.

The Leper Colony at Cape Mount

Church Army Sister Tells of
Work With Lepers in Liberia

By Frances Jolly

The voyager along the west coast of Africa is able to see Cape Mount from many miles out at sea. At close range it can be seen as a jungle-covered mountain, dotted near its foot with the houses of the people who live there. The buildings of the Episcopal mission are the highest up on the slope.

Behind the mountain lies Lake Piso, a large shallow body of water some sixteen miles long. African rivers are lazy. They flow swiftly enough down the mountain sides and valleys, but when they near the coast, the land is level and the sun is hot and so they spread out and sprawl while the mangroves grow along the muddy banks. That is really what Lake Piso is. There is an opening into the sea but it is a small one and certainly there is nothing about it to suggest a mighty river surging into the ocean.

In this lake is a long, narrow, flat island. Many legends have been written about it and for a long time its claim to distinction has been the unusually large number of monkeys who make their homes there. Massateen Island was chosen as the site for a leper colony about seven years ago when a long standing dream of St. Timothy's Hospital was realized.

The Liberian government cooperated with the doctor, and the American Mission to Lepers soon became interested. Even so, it took some time to get started. At first the people were skeptical about leaving their native villages for the island abode of many monkeys.

Early in 1937, when I first went to Cape Mount, the leper colony was well established. There were about sixty patients, twelve of whom were children. Since then of course the number has increased.

I shall not forget my first visit to the island. The houses were built in a semi-circle around a small palaver house. Most of the island was still jungle and swamp. The dispensary, a mud building, stood under a mango tree near the canoe landing and there the native nurse lived.

Now the island is cultivated and all who are able to work are responsible for raising rice and cassavas. Those who have no fingers or

whose feet are crippled are employed to frighten away rice birds and monkeys. Roads have been cleared in many directions (a road is only an under path there), and a smaller village formed on the opposite side of the lake to care for those who are cured or nearly so. There is a church



Sister Frances Jolly of the American Church Army, stationed at Cape Mount, Liberia, is here shown with her little native adopted son and two of the girls who are members of her mission.

and a school building and a new dispensary too. The nurse has a house and a compound of his own, fenced in so that he may be safe from infection.

When I began to make my visits to Massateen, the sores and mutilated limbs and faces made me ill. After a while when I came to know them I forgot how hideous they had seemed to me before. They were human beings with hearts and souls like mine. There was husky young Siafa on whose legs from the knees down, one could see no area uncovered by a running sore. There was Mambu with his lumpy face and swollen ears; old Miatta walked, or hobbled about, with stumps for fingers and toes. Some were even blinded by leprosy in the eyes. This is not a sickness that kills its victims very soon. Very few ever die of it. It is a kind of doom which grows worse from year to year and

makes a man unfit to work and unfit to live among his fellows.

That is why the twelve children on the island upset me far more than Siafa or Mambu or Miatta. They did not know what their curse was. They ran and wrestled naked in the sun like all African children. Only Boko, an older boy, had lost the fingernail on one finger. The rest had only the tell-tale ringworm-like patches on their skin. There were two little girls, perhaps six years old, Waati and Maamusu. Maamusu was bold and gay and always had jokes to tell and questions to ask. Waati was shy and frightened and she used to hide behind Maamusu and smile from there. They were already having injections of chaulmoogra oil and there was hope that they might be healed or improved.

People confined on an island must have a means of mental escape and so we began to have reading lessons after our evangelistic efforts were finished in the palaver house. Our first lessons were with the children. We used sticks and used the sandy ground for a blackboard. Then the young men, headed by Musa and Siafa, came to ask for a school. They wanted to learn to read and do figures too. Poor Musa only had two fingers on his right hand and he was obliged to write with his left. This he laboriously set out to do. His tongue worked as hard as his left hand and when the others had done their assignments, they formed a rooting section around Musa and cheered when his slow left hand had completed the work.

Before long a Sunday School was organized for instruction for those particularly interested. The evangelistic services were for everyone. We used quantities of pictures of Bible stories and they would fasten them to the walls of their houses and tell their visitors from other houses the stories.

The time came when the palaver house was much too small and so it was that the first chapel was built by the lepers. It was made of mud and roofed with thatch. The altar was of mud and the pews were bamboo benches. The walls weren't straight and the roof was quite defi-

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by W. B. SPOFFORD

Hart Is Elected

Philadelphia, Pa.:—Oliver J. Hart on the sixth ballot. That was the result when the diocese of Pennsylvania met in special convention on May 12th for the election of a Bishop Coadjutor. THE WITNESS for May 14th tells the story, except perhaps that the nomination speeches were all short and to the point, with the whole thing over at three-thirty in the afternoon. Those nominated: Donald B. Aldrich, rector of the Ascension, New York; Oliver J. Hart, rector of Trinity, Boston; Ernest C. Earp of Bryn Mawr, Pa.; James M. Niblo, rector of St. John's, Norristown, Pa.; Louis W. Pitt, rector of Grace Church, New York; Charles Shreiner, rector of Glen Loch, Pa.; Granville Taylor, vicar of the Mediator, Philadelphia. Of the seven finally selected by the committee of fifty-eight, two were not nominated: Dean Angus Dun of Cambridge and Richard Loring of Baltimore. Two were nominated who had not been on the final list of the informal committee; Shreiner and Taylor. Here are the box scores:

	First		Second	
	clergy	lay	clergy	lay
Aldrich	4	3	1	0
Earp	11	4	4	2
Hart	59	43	75	55
Niblo	80	46	91	53
Pitt	0	4	0	1
Shreiner	24	21	22	21
Taylor	18	13	11	4
Necessary	99	68	103	69

	Third		Fourth	
	clergy	lay	clergy	lay
Aldrich	3	0	0	0
Earp	2	0	2	0
Hart	82	67	89	72
Niblo	88	51	90	55
Pitt	0	0	0	1
Shreiner	15	14	10	10
Taylor	9	2	4	1
Necessary	99	69	98	71

Hart choice of laity

	Fifth		Sixth	
	clergy	lay	clergy	lay
Aldrich	0	0	0	0
Earp	1	0	2	0
Hart	96	85	104	88
Niblo	89	47	84	41
Pitt	0	0	0	1
Shreiner	7	6	3	2
Taylor	3	1	2	1
Necessary	99	71	99	68
Hart choice of laity			Hart elected	

New York Convention

New York, N. Y.:—The convention of the diocese of New York, meeting May 12-13, voted to set up an investment trust, open to Church institutions and parishes of the diocese. The purpose is the highest yield consistent with safety—increasingly difficult these days, particularly for small funds that cannot diversify. The diocese of Massachusetts already has such an investment trust in operation and Albany voted to have one at their convention last week. Bishop Manning, whose 76th birthday fell on the first day of the convention, announced that for the present no new dean would be elected for the cathedral since "for the present I shall myself take oversight of the work of the cathedral."

More On Church Congress

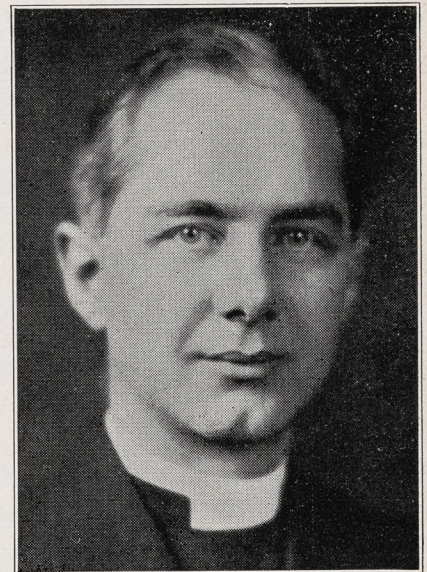
Indianapolis, Ind.:—By general agreement the most interesting session at the Church Congress (see WITNESS, May 14) was the session at which Professor Paul Tillich led off on *The Storms of Our Time*. His paper dealt chiefly with an analysis of the world crisis taking the view that Christian leadership depends upon seeing the war as the violent phase of a world revolution which leads almost certainly to an increase of "collectivism" and centralized control of the social order whoever wins. Warning against utopian expectations, he none the less asserted that by understanding world changes now and adopting a democratic attitude toward the more "organic" forms of social interdependence the Christian churches can make their gospel relevant to human needs and problems. This will be impossible, he said, unless the peoples of the United Nations fully realize that we cannot hope to re-establish the individualistic and competitive order which is now collapsing.

The Rev. Frederick Grant, colleague of Professor Tillich and chairman of THE WITNESS, lead the discussion. He introduced several panel members first. Dean Angus Dun of the Episcopal Theological School stressed the fact that the war is a cause-and-effect result of past

economic and political policies, not just a struggle between some "good people" and some "bad people" which can be "won" by the good ones who will go back to their former way of doing things! Dean Joseph Fletcher of the Graduate School, Cincinnati, emphasized the fact that our social choice is not between planned and unplanned social order, but between democratic and fascist collectivism. Professor George Thomas of Princeton University expressed the belief that the post-war social order need not be completely in the hands of the state; that much of enterprise can be a matter of voluntary association instead. The Church was generally criticized for failing to provide its people with guidance in the pressing issues of social disintegration.

Suter Succeeds Father

New York, N. Y.:—Rev. John W. Suter, Jr., rector of the Church of the Epiphany, New York, and member



John W. Suter Jr., has been appointed custodian of the Book of Common Prayer by the Presiding Bishop. His column on the Prayer Book is a regular WITNESS feature.

of the editorial board of THE WITNESS, has been appointed Custodian of the Book of Common Prayer by Presiding Bishop Tucker. The office was held for many years by Dr. Suter's father, the Rev. John W. Suter of Boston, who died recently. The Custodian has charge of the standard form of the Prayer book and all reprints must bear his authorization with the statement, "I certify that this edition of the Book of Common Prayer has been compared with a certified copy of the

Standard Book, as the Canon directs, and that it conforms thereto."

Barney Phillips Dies

Washington, D.C.:—Rev. Ze Barney T. Phillips, dean of Washington Cathedral and since 1927 chaplain of the Senate, died at his home on May 10 at the age of 67 after a brief illness. The funeral was held at the Washington Cathedral on May 13. Dr. Phillips has been president of the House of Deputies of the General Convention and presided at meetings in Atlantic City, Cincinnati, and Kansas City.

He was made the chaplain of the Senate by President Coolidge in 1927. Up until 1938 his task at the Senate was to offer a prayer only at the beginning of each "legislative day," but when the "legislative day" was made to last 100 days in 1937, the papers pointed out that the Senate had heard a "\$560 prayer" since the Chaplain had offered only three and his salary was \$1,680 a year. Since then a prayer has been offered at the beginning of each calendar day during the session.

Dr. Phillips appeared in the news in other capacities than that of chaplain of the Senate. In December, 1936, he was with Supreme Court Justice Willis Van Devanter, when the justice was embarrassed at being caught by a game warden as he hunted ducks without a \$1 Federal stamp.

A collection of his prayers was published recently as a government document, with introductory notes by former Vice-President John N. Garner and Senator Alben W. Barkley, of Kentucky, majority leader.

He was also known as a skilled musician, playing the piano and the organ. Recreations he enjoyed most were golf and duck shooting and his own brand of camp cooking.

Western North Carolina

Asheville, N. C.:—Bishop Charles C. J. Carpenter of Alabama presented the Forward in Service program at the Convention of the Diocese of Western North Carolina. The Convention elected members of the standing committee, a trustee for Sewanee, members of the ecclesiastical court, and delegates to the provincial synod.

Japanese Americans

Seattle, Wash.:—Thirty-two young American-born Japanese women living in the White River Valley have organized the first American Red Cross Unit in that locality. They are meeting at St. Paul's Mission,

Kent, Wash., to do sewing and make bandages. While there is uncertainty as to their future, and likelihood of their being, as one of the girls said, "evaporated," they intend to keep up the work until they are evacuated to some concentration center.

Education in War Time

St. Louis, Mo.:—Education in War Time will be the theme of the Conference of Educational Leaders of the Church to be held here, May 26-29. Seventy diocesan chairmen and others in the field of religious education will formulate plans and methods in religious education required by the present world crisis.

Honored by Hobart

Geneva, N. Y.:—Bishop Malcolm E. Peabody of Central New York was awarded the honorary degree of Doctor of Divinity by Hobart and William Smith Colleges, at the commencement exercises this year. Also honored were the Hon. Charles B. Sears of Buffalo, retired Justice of the Court of Appeals of the State of New York who received a degree of Doctor of Laws, and Mrs. Elizabeth Sibley Stebbins, of Rochester, member of the national executive board of the Woman's Auxiliary and three times elected presiding officer for the Triennial meetings, who received the degree of Doctor of Humane Letters.

Creed in Boston

Boston, Mass.:—The all-youth convention of Massachusetts was addressed by Rev. Richard S. M. Emrich of the Episcopal Theological School, Cambridge, Mass. on the subject "Why Believe?" at its meeting at the Cathedral Church, on May 9. Answers on different aspects of the creed were given by Rev. Frederick C. Lawrence of Brookline, Rev. Richard P. McClintock, Auburndale, Rev. William Brewster, Belmont, and Rev. Shirley B. Goodwin of New Bedford. Two young people and one adult represented each parish of the diocese.

Women Hold Meeting

Boston, Mass.:—Four conferences of the women's division of the Church Service League which are usually held separately were pooled recently in a conference at diocesan house in Boston. Bishop Raymond A. Heron spoke on present day problems in parish work and State Senator Laurence Curtis on parliamentary procedure. Miss Helen M. Cobb of Newton and Mrs. William

Payne Roberts of Shanghai, China, brought news from the missionary front. About 200 delegates from Massachusetts parishes attended the meeting.

Degrees at Kenyon

Gambier, Ohio:—Dean Angus Dun of the Episcopal Theological School in Cambridge, Mass. delivered the baccalaureate sermon at Kenyon College's 114th commencement, and was awarded the honorary degree of Doctor of Sacred Theology. Honorary degrees were also conferred on Rev. William C. Munds, rector of the Church of the Good Shepherd, Corpus Christi, Texas, and Rev. J. Francis Sant, rector of the Church of St. Michael and St. George in St. Louis, who received degrees of Doctor of Divinity.

Washington Service

Washington, D. C.:—Washington Cathedral was recently the scene of the colorful annual presentation of the diocesan Church school Lenten offering. Bishop James E. Freeman of Washington made the address. About \$5,500 was given.

Celebrate at Chapel Hill

Chapel Hill, N. C.:—The Chapel of the Cross celebrated the centennial of its organization on May 13, 1842. The congregation outgrew the first church and built a new one in 1923. Throughout its one hundred years it has always been a church for students of the university. Bishop Wm. M. Green of Mississippi whose grandfather organized the congregation in 1842, took part in the celebration.

Detroit Service

Detroit, Mich.:—Hundreds of children in colored vestments formed the massed choir at the annual Children's festival service in St. Paul's Cathedral recently at a service which included the presentation of the Lenten mite box offerings and birthday thank offerings. The choir from each parish and mission brought its processional cross, flags and banners, and the clergy, lay readers, superintendents, and woman field workers were vested and marched with the choirs. Two laymen from each parish and mission carried the offerings. The congregation, most of them children, were greeted by Bishop Frank W. Creighton.

Conference Called Off

Ocean City, N. J.:—Due to the war emergency, the Peninsula Summer School will not hold its usual

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summer session but will recommend that students go to the provincial conference at Sweet Briar, Va., or to some other available school. The school plans to continue its work at a later time and announces that the plan for discontinuing its work is only a temporary measure.

Phillips Funeral

Washington, D. C.:—The service in connection with the funeral of Dean ZeBarney Phillips was the largest ever held in the cathedral. Bishop Freeman officiated, assisted by Dean Fosbroke of the General Seminary. In the procession were scores of our clergy, representatives of the other Churches and many notables of national political life.

Putting Missions Over Top

Nevada City, Calif.:—John O'Neill, Roman Catholic manager of the *Morning Union* newspaper of Nevada City secures a Lenten offering box from Trinity Church each year for use as a "cuss box" during Lent. He puts a coin in the box for each lapse into profanity during Lent, and according to Cedric Porter, in charge of Trinity, "each year the box is plenteously filled!"

Trinity Church has a bell which

came around Cape Horn in the early fifties and is now doing double duty. In addition to calling people to services it is the official air-raid warning signal.

Assistant at Cambridge

Cambridge, Mass.:—Angus Dun, Jr., son of Dean Angus Dun of Episcopal Theological Seminary, who is also a Contributing Editor of *THE WITNESS*, will become lay assistant at Christ Church, Cambridge, on June 15 and after his graduation in December from Union Theological Seminary, N. Y., will become Assistant Minister.

Tools for Parsons

Grosse Ile, Mich.:—The Rev. Rollin J. Fairbanks is serving as chaplain at the local naval air base. The ship's counter which he uses as an altar also serves at other times as a bar.

Youth in England

London, England:—In a new youth program of the British government, all boys and girls between the ages of 16 and 18 are ordered to register with the government. They are then asked to join a youth organization voluntarily, either one at-

tached to a church or a Christian youth organization, or one of the pre-service training units—army cadets, air training corps, or sea cadets. A joint youth committee of the Anglican and Free Churches is recognized by the board of education as the advisory group on religious questions.

Serving the Soldiers

New Rochelle, N. Y.:—"Some rectors are missing a real opportunity for Christ through failure to call on, and to know personally, the young men of their parishes who are marked for service in the armed forces," declares the Rev. Philip M. Styles, rector of Trinity Church, New Rochelle, and chairman of the Forward in Service Committee for the Convocation of Westchester, in a statement sent to all the clergy of that area.

Mr. Styles ministers to Episcopalians at Fort Slocum, and in his capacity of volunteer Chaplain finds that "many draftees whose names are given to me as Episcopalians have had very little contact with their rectors. Several have said to me that they were 'Episcopalians, but don't work at it'."

"This is not to be construed as an



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indictment of the clergy," Mr. Styles adds. "Many rectors are doing an excellent job with draftees." He offers as suggestions to clergy, that "pastoral visiting be conducted with an eye on families where there are young men subject to the draft; that young men in these families be called to an awareness of their Church membership and be given, if necessary, whatever instruction is advisable for the strengthening and refreshing of their souls; that immediately prior to their departure an evening be set aside for family prayer in the home, or the Holy Communion be celebrated in Church with family and friends of the draftee present, and that at least once a month prayer be offered in Church for men of the parish in the armed forces and that these men and their families be notified of such intention beforehand."

Utica To Syracuse

Utica, N. Y.:—Headquarters of the diocese of Central New York is to be moved from this city to Syracuse, by action of the convention which met on May 13th.

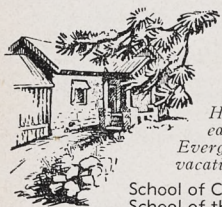
Virginia Laymen Meet

Roanoke, Va.:—President Charles J. Smith of Roanoke College was the speaker at a dinner held in connection with the annual meeting of the Laymen's League of the diocese of Southwestern Virginia on May 11th. He spoke on "The War and the Christian Man" which was an appeal for a better world in the post-war days. Bishop Phillips spoke at a business meeting that afternoon and stressed the importance and value of the League.

Bethlehem Convention

Scranton, Pa.:—Unqualified endorsement of the proposal for joint ordination was expressed in the address of Bishop Sterrett at the convention of the diocese of Bethlehem,

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meeting here May 12-13. He also expressed his delight that the Episcopal Church was a member of the Federal Council of Churches, and that the World Council of Churches is showing continued vitality. The Rev. Arthur Sherman of the Forward Movement led a clergy conference on the 11th on plans for the future. The business of the convention was routine.

Fellowship Dinner

Downey, Calif.:—Presbyterians and Episcopalians joined for a fellowship dinner here the other evening, figuring it time they knew more about each other. Planned by the Rev. H. C. Noble, Presbyterian, and the Rev. Benjamin Miller, Episcopalian, the speakers were Bishop Stevens and President Remsen D. Bird of Occidental College, both of whom spoke on unity between the two churches.

Base Hospital Unit

Boston, Mass.:—Bishop Sherill gave Godspeed to nearly 150 doctors and nurses about to leave for active army duty as Base Hospital Unit Number Six. The service was held at St. Paul's Cathedral on May 10th. Chaplain of the unit is the Rev. William E. Arnold, with the rank of lieutenant, and it was with the same Unit, and with the same rank, that Bishop Sherrill served twenty-five years ago. The commander of the present unit is an Episcopalian, Colonel T. A. Goethals, son of the late General Goethals of Panama Canal fame.

Out Five Bucks

St. Louis, Mo.:—Bishop Scarlett of Missouri gave \$5 to a stranger who said he was the brother of Bishop Sturtevant of Fond du Lac, and in temporary need of cash. So the Mis-

souri bishop called his fellow bishop to inform him of the whereabouts of his brother. "Sorry, Bishop Scarlett," said Bishop Sturtevant, "but I have no brother."

United Thank Offering

New York, N. Y.:—The United Thank Offering of the Woman's Auxiliary for this triennium now totals \$351,156, which is \$56,000 more than it was at the same time in the previous triennium.

Season of Increase

Jenkinsville, S. C.:—St. Barnabas Negro Mission reports "a season of real increase." The minister and his

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wife had a baby, the parish cow had a calf, the parish pig had a litter, the chickens had a brood, and seventeen persons were confirmed and joined the church.

GFS Conference

Berea, Ky.: — "Christianity in action" is the keynote of the program of the national council of the Girls' Friendly Society which meets at Berea College on June 23 to 28. The program states, "Religion must express itself in action in these history-making days. Speakers, discussions, workshops and all phases of the program will interpret this idea in terms of our own parishes and branches to the end that we may become effective Christians in our communities."

Leper Colony—

(Continued from page 12)

nately skewed. The termites made great piles of clay in it over night and in the most objectionable spots. But it was a chapel, and on the day when it was dedicated and many canoe loads of folks came to witness the dedication, I realized what a magnificent building it really was. It was built with leprous hands that already were healing over and it was an expression of a new spirit that was growing among them.

I can see them now, the children on the front benches, Siafa, something of a senior warden with all the sores healed over on his legs, the women huddled shyly together on one side and the men sitting straight with

importance on the other. The guests were outside listening through the doors and windows.

We knelt on the mud floor. Most of the lepers came from Mohammedan villages but they had built a Christian Chapel and were coming to instruction classes and now they were saying, "Mu Fa, mu beh aijenne," "Our Father who art in Heaven." The children sang, "Na m fala lo, Manjaa Jesus," "Come Into My Heart, Chief Jesus," a Church Army Chorus beloved by people in more than one language.

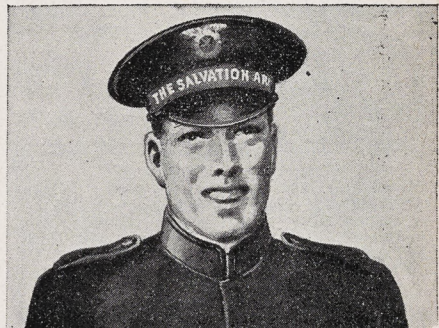
Last year this chapel became too small. The mud walls had stood through some heavy rainy seasons and they leaned threateningly. Now there is a larger chapel than before.

The first baptism in the first chapel was of a youth named Yami who came from a great distance to the colony. It was Yami who planted and tended the flower garden in front of the chapel. The dispensary, two-room school house, and chapel form a triangle, and in the centre grows Yami's masterpiece.

Yami has been cured and sent away and Musa rather feels himself responsible now. Every one of the twelve children has been cured too. So often I think, "Suppose there had been no colony—what then?" One of them, a little boy with a Mohammedan name which sounds nearly like "Benjamin" has been adopted by one of the married male nurses. Benjamin's home was solidly Mohammedan and there was no village school

near enough for him to attend. Thomas could not bear to see "Benjamin" lost to Christianity and so he is rearing him as his own son now.

Once an old fellow who was something of a philosopher came to me after a service to question me. He wanted to know why we were doing this thing for them. He wanted to know why we white people had come from our own land to this land of black men to help them recover from their sickness and bring a new learning. The colony had been much upset the previous day. The nurse and I had started out in a dugout canoe paddled by Bookai, the Massateen ferryman and interpreter. It takes a bit more than two hours to reach the island. Halfway we were hit by a tropical storm and the lake whipped into a fury. The waves



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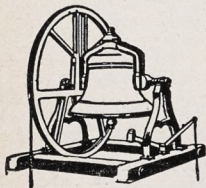
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sloshed into the canoe exactly as fast as the nurse could bail them out. The current became so strong that we feared we would be swept out to sea or into a whirlpool. We had to keep our place. Bookai plied his paddle and I used my umbrella as a paddle. We had no idea how long we fought but, when the storm and current subsided and we reached shore, we found that we had been on the lake eight hours. The lepers had expected us and feared that we had drowned when we did not come. The old man was puzzled that anyone should apparently enjoy doing so much work in their behalf.

It is not amazing to us and the rewards one receives far exceed the difficulties. Yami's flower garden and baptism; Siafa's great improvement; twelve children set free; the Massateen St. Francis Chapel—these are rewards worth a hundred such journeys. But it is a new way of thinking to an African and it takes many months of teaching to cover what we mean when we say "We do this in Christ's name." That God loves them, that the Church is for them, that Christians whom they will never see are responsible for what is being done for them, and that Christ is more than a buried prophet, are new and colossal ideas, but they can make a new man of one who accepts and realizes their meaning.

What now? Fr. Simmonds and Miss Mary Wood McKenzie are carrying on. Last year Fr. Simmonds had to be the doctor for we had no real one. Much of my evangelistic and educational work was carried on by a native teacher because the mission was shorter staffed than it had ever been before and I had so many things to do. I suppose there are still ninety-odd patients, but no new cases have been admitted because there has been no doctor.

Many babies are born each year on the island and their care has always been a problem. These children, if removed at once, are uninfected. Money has been appropriated by the American Mission to Lepers to build a nursery for these children where they may live until they are old enough to live on the mission campus with the other school children.

War has made the work difficult but it still goes on. The leper colony is going on; it is going to grow in its capacity to heal and prevent leprosy. It is so worthwhile and it is such a great witness to the meaning of Christ's mission among men as the Church carries it on today!

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THE WITNESS — May 21, 1942

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.

CLIFTON MACON

Locem Tenens, Hammond, Louisiana

Thank you for the editorial (April 23rd) calling attention to the defective reading of services by some of our clergy. On recent free Sundays I went visiting, and wondered how congregations were helped. There was little emphasis, earnestness of tone or pause. The prayers were not prayed. Fortunately, in one church, the lessons were read by an assistant who was more deliberate, and tried to interpret them, and succeeded. At another service the Litany was said, with the desk at the foot of the choir steps. Why should not the desk be placed half way down the aisle so that the clergyman could actually pray with the people rather than away from them?

* * * *

FREDERICK LANE

Layman of Buffalo, N. Y.

As one who has received THE WITNESS for many years, I want to congratulate you on the excellent news coverage you are now giving us. I take several Church papers and there is none that surpasses THE WITNESS in this regard. The interpretative story of the enthronement of Archbishop Temple; the excellent accounts of the recent meetings of the National Council; the report of the conference of educations at Princeton; the account of the conference in St. Louis of the People's Institute—these were all stories I found first in THE WITNESS and in some of our papers not at all.

* * * *

CHARLES F. LANCASTER

Sec'y, Religious Education, Mass.

I notice that THE WITNESS is now offering a column for lay readers. For three years no candidate has been granted a license in the diocese of Massachusetts without definite training, with examination thereon.

* * * *

MR. E. STANLEY JOHNSON

Onawa, Maine

I was interested in the news account that appeared in the May 7th WITNESS about the conference of the People's Institute for Applied Religion. A detachment of Negro soldiers came here in March. We opened the doors of our community hall to them, and they have not been closed since. So well have they behaved that we have been rather surprised, because our experiences with lumberjacks and railroad laborers has been very bad. Not only did these Negro soldiers leave things tidy but they even scrubbed the floors. Not one vulgar or blasphemous word has been heard by any man, woman or child in the town. So fine has been their conduct that it was not long before people were taking them into their homes, and we have had many community dances. We were of course criticized for letting our wives and daughters dance with these men, and for having them in our homes. But my answer was that as Christians we can draw no color line. Our treatment of them should be as equals, for in many ways they are

our superiors. In church we share the cup with them. Outside the church we should share life with them, as equals and brothers.

* * * *

DON FRANK FENN

Rector at Baltimore, Maryland

Since I was one of the most strenuous objectors to your articles about Long

Island, I think you ought to know how very greatly I appreciate the article by Cyril Richardson in the April 30th WITNESS. It contains the clearest, objective thinking that I have seen written by a liberal recently. It is honest and fearless and sums up the situation in the Church quite clearly I think. If the liberal group would honestly admit what the formularies of the Church now teach and then would say that they desire to change those formularies so that they might teach what they believe should be taught, the issue would be quite clear and the people of the Church would know all that was involved. If this kind of a line were followed some conclusions might be reached. At any rate I want you to know that I think the article by Richardson is a swell one.

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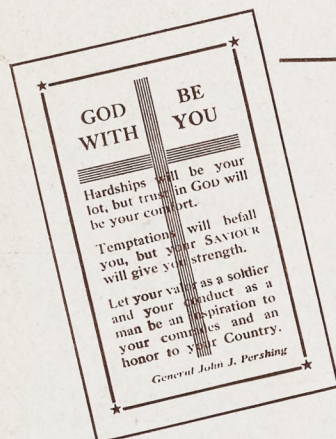
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