

# The WITNESS

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APRIL 26, 1945



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ST. ANDREW'S SCHOOL  
IN THIS NUMBER . . .

## LET US WIN THE PEACE



## SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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 4:30 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.; 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.  
4 P.M. Evensong. Special Music.  
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

ST. JAMES' CHURCH  
Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:30 p.m. Victory Service.  
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S. T. D., rector  
Sunday Services: 8, 11 A.M. and 4 P.M.  
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.  
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
The Rev. Vincent L. Bennett  
Associate 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. Edward R. Welles,  
M.A., Dean  
Sunday Services: 8 and 11  
Daily: 12:05 noon—Holy Communion  
Tuesday: 7:30 A.M.—Holy Communion  
Wednesday 11:00 A.M.—Holy Communion

## THE WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman.  
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APRIL 26, 1945  
VOL. XXVIII No. 36

## CLERGY NOTES

APPLEGATE, ROBERT F., student at the General Seminary, was ordained deacon on April 4 at the Cathedral at Garden City by Bishop DeWolfe of Long Island.

ARTIS, VERNON E., was deposed at his own request from the priesthood on April 9th by Bishop Darst of East Carolina.

BOTELHO, EUGENE G. E., rector of Trinity, El Dorado, Kan. is now the assistant director of Lawrence Hall, Chicago.

BOWMAN, F. H. O., rector of St. John's, Chicago, has accepted the rectorship of St. Matthew's, Bloomington, Illinois.

DAVIS, JOHN W., was ordained deacon on April 3rd at St. Paul's, College Point, Long Island, by Bishop DeWolfe of Long Island.

DEAN, ARDYS, on the staff of the cathedral at Honolulu, has been appointed vicar of St. James', Newport Harbor, Calif.

DIMON, JAY J., formerly rector of St. Andrew's, Washington, D. C. died on April 7th after a long illness.

EASTMAN, REGINALD W., rector of Ware Church, Gloucester, Va., has accepted an invitation to represent the Episcopal Church and the state of Virginia on the religious committee of the Southern rural life Council.

HICKS, ROBERT L., was ordained deacon recently at Christ Church, Raleigh, N. C. by Bishop Penick.

JONES, ANDREW B., formerly the rector of the parish at Welch, W. Va., is now the rector of St. Stephen's, Beckley, W. Va.

McALLISTER, CHARLES E., dean at Spokane, Wash., has been elected president of the board of regents of the State College of Washington.

WARREN, MATTHEW M., director of education in the diocese of Missouri, has accepted the rectorship of All Saints', Atlanta, Ga.

WEAVER, VERNON A., rector of St. John's, Bellefonte, Pa., becomes the rector of St. Mark's, Lewistown, Pa., on May 1st.

## 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., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS  
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

Sundays: 8, 9 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  
Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,  
Dean

Sundays, 8:30, 11 and 4:30.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.  
The Cathedral is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
The Rev. Ernest Victor Kennan, Rector

SUNDAYS  
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.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH  
15 Newberry 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" Tuesdays at 11 A.M.

CHRIST CHURCH  
Nashville, Tennessee  
Rev. Peyton Randolph Williams  
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 People's Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector  
SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
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.



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## Bishop of Liberia Consecrated In Southern Virginia

*Bishop Penick Is the Preacher at Historic  
Service Held in Crowded Church in Norfolk*

**By Shelton Hale Bishop**  
Rector of St. Phillips, New York

Norfolk, Va.:—It was a gloriously bright morning here on Tuesday last when people from many parts of the East and South began to gather at the Church of Christ and St. Luke for the consecration of the Rev. Bravid Washington Harris to be Bishop of the Missionary District of Liberia. The service was scheduled for 10:30 a.m., but by 9 o'clock there were one hundred or more people standing close about the entrance doors waiting for them to open. They were all colored people, of course, for was not "one of their own" going to be advanced to the highest office in the Episcopal Church. These were earnest, faithful Church people who had come from North Carolina, and from as far north as New York by car, by train, by boat, by plane. There was joyous and grateful excitement that with the strong breeze seemed to reflect their high mood.

This was more than that their friend was being elevated to the Episcopate. They were standing on the edge of Stockley Gardens, Norfolk; they were going to worship in this magnificent church, and there were to be no corners and back seats to which they would be motioned today. Today was a sign of the new world for which they lived and somehow the Rev. Mr. Harris was the symbol of what could come and he had made it all pretty much possible for them.

The Church was filled with more than 1,200 people when the Crucifer from Grace Church, where Mr. Harris had been rector for nearly twenty years, moved in at the head of the procession. (It must have been a wonderful day for that Norfolk lad.) Behind him were the flag-bearers, the choirs from St. Paul Polytechnic Institute in Lawrenceville, Virginia

(who had come together by bus), and from Grace Church. They were followed by the students from Bishop Payne Divinity School in Petersburg, Virginia, and the visiting clergy, more than sixty of the Negro clergy, Florida to New York, and twenty-five other clergy mostly from the diocese of Southern Virginia. It was tremendously impressive to see so many, brother clergy come to show their appreciation of all this day meant. Then followed the Bishops with the Bishop-elect in his striking rochet of egg-shell rayon. What a picture of a bit of the Kingdom on earth—what at least looked like Christian fellowship set out in a divisive world, and set down in the heart of Southern Virginia—black and white, side by side, in the chancel, in the pews, among the clergy and laity; the Presiding Bishop and Bishop Harris communicating colored and white alike kneeling side by side from the same paten and the same chalice. And here too, though few knew it, were the colored and white aristocracy as well as many a humble soul not belonging to the Church who had gotten a job, or release from jail, or five dollars that started him on a decent life, from this man standing up there in the middle aisle more covered with white than they thought any man could be.

Bishop Penick went to the pulpit to preach. This was a day for a message! "In the day that King Uziah died, I saw the Lord sitting upon a throne high and lifted up." There was an unspecified reference to President Roosevelt's death, a description of the times in which the Hebrew king died and the shock that fell upon the people. Summoned into the temple Isaiah saw his vision. The religious leadership to which he was called had four steps: the sense of

God's prevailing presence, purging from sin following a sense of unworthiness, consciousness of his neighbor and his neighbor's need, and his own surrender. Then the preacher turned to the Bishop-elect and said, in part: "Your elevation to the Bishop's office is the Church's seal of approval upon your personal traits of character and the high quality of your success in a new and pioneering field. . . . We have confidence that, under God, you will interpret Christ to all men, and especially to the members of your own great race."



*Bishop Bravid W. Harris who became the Bishop of Liberia when he was consecrated in Norfolk on April 17th*

And what is more, we believe that you are possessed of gifts that will enable the Negro to discover his own genius as a child of God, *as he has not yet discovered it* (italics mine) and make his own contribution toward the fulness of truth." And that was all!

Bishop Darst, Dr. John Johnson and Mr. Winston Douglas of Grace Church, read the necessary testimonials. Bishop Powell of Maryland read the Litany and very shortly thereafter all the Bishops present, twelve in number, including Bishop

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Baddeley of Melanesia and Bishop Demby, retired Bishop Suffragan of Arkansas, who with Bishop Juhan had been respectively Epistler and Gospeler, laid their hands on Bravid Harris and by the grace of the Holy Spirit he became the eighth Bishop of Liberia. The Presiding Bishop proceeded then with the Celebration of the Holy Communion. The special offering taken at the Service was for the work of Bishop Harris at his discretion in his new field and the combined choirs, with Miss Jeanette Cole, choral director at St. Paul's Polytechnic Institute, at the organ, sang two anthems.

Immediately after the service a luncheon was served in the diocesan house directly behind the church. It has been prepared jointly and was served by the committee of women from Christ and St. Luke Church and Grace Church. Here was further testimony of the accord and easy fellowship that ruled the day. While the more than 250 guests were served, several presentations were made to Bishop Harris, and Bishop Brown was a most gracious and jovial host. The gifts included an Episcopal ring presented by Dr. Edson Blackman of Charlotte, N. C. from the alumni of St. Augustine's College. Three gifts of money totalling \$1,225 from white lay friends in Norfolk and Portsmouth, communicants of Grace Church, and from the churches with Negro congregations in Southern Virginia. The Episcopal vestments were donated by the Negro clergy. The Bishop's agenda came from the staff of the division of domestic missions, a Prayer Book and Hymnal, from Circle 2 of the Woman's Auxiliary of Grace Church, and the Bible used at the service, by the Bishop and Negro clergy of North Carolina.

Altogether it was a revolutionary day in the Church and in the hearts of many people beyond the borders of that Southern Virginia city.

## BRITISH PRIMATE ENTHRONED

*Canterbury:*—Geoffrey F. Fisher, the Archbishop of Canterbury, was enthroned on April 19th in a colorful ceremony, reminiscent of the one held when William Temple was elevated to this high office. Attending the ceremony as the representative of the Episcopal Church was Bishop Sherrill of Massachusetts and Bishop G. Bromley Oxnam, Methodist Bishop, represented the American Federal Council of Churches. Both of

these Bishops are to visit Europe at once, the latter visiting chaplains and troops in the Mediterranean area while Bishop Sherrill will make like visits in the European theatre. Other dignitaries present at the enthronement were Archbishop Germanos of the Greek Orthodox Church, the Rev. Marc Boegner of the French Protestant Federation and acting Bishop Arne Fjellbu of the liberated areas of Norway. The Polish, Serbian, Ethiopian, Swedish, Finnish, Armenian and Danish Churches were represented by their London chaplains.

Those of you who are newspaper-minded and interested in release dates should know that someone jumped the gun on the story. The affair was a carefully guarded secret for security reasons. Nazis still are able to drop bombs, and might conceivably welcome the chance to drop

## DEEPEST SYMPATHY IS EXPRESSED

*New York:*—The Archbishop of Canterbury, Geoffrey Fisher, has cabled the Presiding Bishop in regard to President Roosevelt's death, expressing on behalf of the Church of England "deepest sympathy with the Episcopal Church and with the American people." The Archbishop adds, "The President's outstanding Christian faith and courage and his leadership in the Allied cause are a world-wide inspiration and strength. We praise God for his life, grieve for his death, and pray that Christian principles for which he strove with rock-like fidelity may prevail among men."

From Scotland the Bishop of Aberdeen, Herbert Hall, cables the Presiding Bishop: "The Bishop and diocese of Aberdeen tender respect-



Students at S.L.I. resting near Cypress Lake on the Southwestern campus. The Victory Fund campaign seeks to provide a student center on this campus

a few on a flock of notable Church leaders. Our press relations department at 281 therefore was careful to state on the story "For release on or after Friday, April 20." THE WITNESS knew that the event was to take place, and that Bishop Sherrill and Bishop Oxnam were to attend, on April 2nd. We asked two officers of the Federal Council of Churches when was the earliest time we could run the story. They emphatically said — again stressing security — "your issue dated April 26." However the New York papers and presumably other papers carried the news on April 17th. We think we know who is guilty of the slip. In any case it is not our press department at 281, and certainly this time nobody is going to accuse us of breaking a release date.

ful sympathy to the Episcopal Church of the United States, whose first bishop was consecrated in Aberdeen, upon the lamented death of the distinguished president and churchman." Bishop Hall's reference is to Samuel Seabury, whose consecration took place in Aberdeen Nov. 14, 1784; he was bishop of Connecticut and first bishop in the American Episcopal Church.

## CANON R. J. MORRIS IS DEAD

*Philadelphia:* — Canon Richard Jones Morris, for many years the secretary of the convention of the diocese of Pennsylvania, died on April 15th. He was chaplain to Bishop Rhinelander and secretary to Bishop Garland and Bishop Taitt.

THE WITNESS — April 26, 1945



# St. Andrew's a Unique School Of the Episcopal Church

*The Boys Not Only Run a Successful Farm  
But Construct Buildings as Well as Study*

**By Rita Rubin**

**Barrington, R. I.**—An Episcopal Church School where boys are farmers, carpenters, cooks and various other things besides students is unusual but this is what a fine lot of boys are at St. Andrew's School. This school, founded by the Rev. William Merrick Chapin in 1893, is at present directed by the Rev. Irving Andrews Evans who is both rector and headmaster. Addressing a group of alumni and friends recently he told of how the boys had a tough time with their crops last year, as indeed did all Rhode Island farmers. But by working twice as hard they filled the barns with hay, a silo with good corn that was cut on the day of the severe hurricane that swept the east, and the bins with good potatoes.

"Our herd," said Mr. Evans, "is now producing sufficient milk to provide at least a quart of milk each day for each boy and a thousand hens have kept the fresh eggs and poultry supply at an adequate level."

The boys feed heifers, sheep, hogs, goats and chickens, care for horses and tractors — in other words learn by doing and have a swell time at it. There is carpentry too with the boys this year constructing under the direction of a member of the faculty a fine dairy house, later furnished with all the necessary equipment for clean and safe handling of milk. It is a good-looking building, constructed in harmony with the other property at the farm, and is conveniently located a few feet from the barn in the center of the rotary driveway. There is a long room on the front for receiving, cooling, pasteurizing and chilling the milk, with a walk-in refrigerating box in the middle, for milk, butter, poultry, etc. Entered from the back near the barn, is the milk receiving-room where the boys will bring their milk pails and pour the raw milk through strainers and through the wall into the front room for pasteurizing. There are to be adequate facilities for washing, steam-sterilizing of pails, cans, etc. A third room, well sealed from the others, provides

space for the high pressure oil-burning boiler to be used to provide steam for the pasteurizer, hot water and steam for washing utensils and for heating the building in winter. The dairy is also equipped with a proper drainage system, electric lights, private phone to the farmhouse and barn and was enthusiastically approved by the representatives of the state department of dairy inspection.

But it is not merely the joy of creative work that the boys get at St. Andrew's. Ever since the war the essential war subjects of mathematics, aeronautics, physics, chemistry, electricity and kindred subjects have been stressed. There has been time, under the direction of an excellent group of teachers, also to teach good English, Latin, French, history, biography and the usual subjects one associates with a good secondary school.

Dr. Evans states that it is not easy running a school during war days, with changes in personnel, difficulty of supplies and other inconveniences. "But the students have come through without any trouble and the morale of all the boys continues at the high level of our school standard. We wish all our friends might get to know the School better and a welcome is extended to visit the campus at any time. Mr. Chapin's original motto, "Come and see" still holds good and the rector and his wife are always available to visitors."

Many of the boys are unable to contribute anything toward their education. The comparatively modest budget of \$60,000 is therefore supplemented by gifts from parish organizations and the contributions of individuals, all of whom realize that St. Andrew's is one of the most effective agencies of the Episcopal Church.

## DEPUTY PREMIER HITS AT VATICAN

**Rome (wireless to RNS):**—The Deputy Premier of Italy, Palmiro Togliatti, accused the Roman Church of interfering in national politics in

a speech before the convention of the Communist Party of which he is a member.

"We know there are priests and leaders of great religious organizations who sincerely understand that today's conditions in Italian economic and political life must be changed," Togliatti said. "We know that in the North there are priests who fight side by side with our companions against the enemy. We know that in the entire machinery of the Church there exist numerous elements which understand that the democracy we seek to create does not exclude Christian idealism, but rather recognizes the support which Christian idealism can give to the constitution of a new political, economic and social regime in our country. On the other hand, we know there exists a conservative, reactionary sector which is fighting openly



*The Rev. Richard Morford, secretary of the United Christian Council for Democracy, in his article this week tells of the task before the San Francisco Conference*

against us and on a ground in which it is difficult for us to intervene, such as refusing absolution and the last sacraments to comrades who die in the Communist faith but without denying their religious beliefs.

"The heads of the Catholic Church would do well to reflect seriously whether they should continue to permit an anti-Communist terrorism, anti-Communist not only in ideology but also in being directed against the Communist Party. It would be fatal for Italy to reopen the religious

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struggle here today. The intervention of the ecclesiastics to exercise terror with spiritual means against a legal political party participating in the government is a violation of the Concordat between the Catholic Church and the Italian state.

This attack on the Vatican was followed by a sharp attack on "leading Catholic groups" in Italy by Pravda. The writer, Kay Demidov, charged that the official Vatican paper "spares neither water nor soap to convince the world of the innocence of leading Catholic circles in respect to Fascism."

"It assures us," he wrote, "that precisely these groups, which lived peacefully with Fascist occupation forces in Rome, are the most solid in Europe, the strongest knights of democracy. And the reactionary Catholic newspaper shrilly curses the Soviet press which permitted itself to express doubts in this regard."

## PARISH SPONSORS FORUM ON PEACE

*Princeton, N. J.:*—A forum on peace plans was held at Trinity Church here on April 13, with the Rev. Arthur L. Kinsolving as sponsor. The rector paid a tribute to President Roosevelt, declaring that "it is for us who remain to realize the ideals of international cooperation toward which he lifted the hopes of mankind."

The chairman of the meeting was Governor Walter E. Edge, and there were addresses by Senator H. Alexander Smith of New Jersey; President Harold W. Dodds of Princeton University and Frank Aydelotte, director of the school of advanced study. Dr. Dodds, whose paper was read for him because of illness, warned the audience that peace may be lost through the mistakes of those who most desire to win it—the sincere but uncompromising perfectionists, who in reality play into the hands of the isolationists. "Let us understand," he said, "that the attainment of the reign of law among nations will be a long process and that we cannot depend upon any statesmen performing a miracle to achieve it in a world of starving, broken and cynical people."

The conception of a Security Council and the enormous powers which are given to it under the Dumbarton Oaks Proposals were described by Dr. Aydelotte as a continuation of the alliance which is now winning the war. It is a recognition of the fact that the nations

which wield the greatest powers should have a corresponding measure of responsibility. He expressed the conviction that the United States should support whatever agreement is finally reached at San Francisco. "We can succeed in the establishment of peace," he said, "only if we can avoid suspicion and hatred and act with courage, faith, generosity and good will."

## URGES A STRONG PEACE

*Philadelphia:*—Judge Robert V. Bolger of the Orphan's Court told a congregation at Christ Church here on April 8th that the veterans of two world wars "most urgently plead for unqualified American participation in any international understanding that offers a reasonable chance of success in the maintenance of peace. We cannot afford the price of another world conflict by remaining aloof in isolationism."

The address was given as a part of the celebration of the 250th anniversary of the parish, which was founded in 1695. There are special services each Sunday throughout this year, with laymen speaking on special topics the second Sunday of each month at the invitation of the rector, the Rev. E. Felix Kloman.

Judge Bolger advocated compulsory military training as a temporary policy to serve until world organization is completed and has proven itself. He also advocated the teaching of the Bill of Rights in schools in order to implant a simplified code of political truth into the minds of children.

In speaking of the rehabilitation of European countries he said, "At this very propitious time some sound substitute should be found for the selfish and corrupt governments of Europe—a government that will dignify the people, and assure the political, social and economic freedom. Ultimate accord would likely lie in a federation of Europe patterned after our United States of America, and another remedy would be the development of the vast untouched resources of Africa, which if properly planned would afford economic opportunity to many of the downtrodden of Europe."

## MERGER MOVE APPROVED

*Conover, N. C. (RNS):*—The proposed merger of the Evangelical and Reformed Church and the Congregational-Christian Churches was ap-

proved by the former denomination's southern synod at its annual meeting here. Endorsement was also given to the Dumbarton Oaks Proposals, while in the field of industry management and labor were urged to strive for an adequate program of social insurance against unemployment, old age and sickness. The right of labor to collective bargaining was upheld and the principle of an annual wage for labor was endorsed. Likewise the need for better understanding between races was stressed, with equal political and economic rights for Negroes.



*Congressman Jerry Voorhis of California, an Episcopalian, whose article this week explains the relationship of money to the Bretton Woods Agreements*

## HOLY CROSS COMPANIONS TO HAVE RETREAT

*Westwood, Mass.:*—Miss Winifred Hulbert has announced that the retreat of the Companions of the Holy Cross will be held this year at Adelynrood, South Byfield, Mass., from July 7 to 9, with Dean Charles Taylor of the Episcopal Theological School as conductor.

## AMERICAN CHAPLAINS FOR ARCHBISHOP

*London (wireless to RNS):*—The Rev. Frank H. Lash, chief American chaplain in London, and the Rev. John J. Weaver of Troy, Ohio, both Episcopalians, were among the chaplains to attend the Archbishop of Canterbury when he was enthroned on April 19th. This is believed to be the first time that American clergymen have been invited to take formal part in the enthronement of an Anglican archbishop.



## Franklin Delano Roosevelt

**T**HE legacy to this nation left by Franklin Delano Roosevelt is not limited to the memory of a noble man and his achievements, great as that is, nor to the speeches, papers, and public documents which he composed and which perpetuate his great spirit. The richest legacy he has left us is the memory and example of one who held a religious view of life, and who even in the most exalted office in our western world still spoke and acted as a humble devout Christian. The beautiful prayer which he composed was very appropriately used in the radio memorial programs on the day of his burial. The very phraseology of that prayer, as well as its feeling and spirit, was derived from the Book of Common Prayer. He was a loyal communicant and vestryman of the Episcopal church, both at Hyde Park and in Washington. He began his successive administrations with services of prayer and of self-dedication to the will of God. The picture we had of him at the Atlantic Conference, when he and Mr. Churchill worked out the terms of the Atlantic Charter, was taken on Sunday morning when those two great civil leaders and churchmen took time out for divine service on board a warship somewhere in the North Atlantic. He always felt a sense of religious responsibility for the great decisions he had to make—a responsibility to God as well as to his fellow men and to posterity. We Americans have had many very great men in the White House; but we venture to think that no president since Abraham Lincoln has so simply and genuinely placed his reliance upon the wisdom of God or submitted his ways more completely to the divine judgment. It was because he felt so deeply and saw so clearly that there was no other way to preserve freedom and justice and peace in our world than by going to war, that he could speak with a clear conscience and assure us that "the only thing we need fear is fear." That was no utterance of a bold self-confident nationalist but of a devout religious mind, conscious of a destiny which is not self-chosen but is the will of God for us. During the coming weeks, months,

years, and centuries, may the spiritual legacy left to America by this great Christian layman survive and enrich all our thought and endeavour.

## A Notable Consecration

**O**UR hearts and minds are so intensely focused upon the tidal sweep of great events in the various fields of war, that we are in danger of overlooking the deep significance of events at home. One such event was the consecration of the Rev. Bravid W. Harris, at Christ and St. Luke's Church, Norfolk, Virginia, on April seventeenth, to be the eighth missionary Bishop of Liberia. We

have an especial interest in Liberia because it was the place chosen by the American Colonization Society for creating a Negro republic,—using a group of former American slaves as a nucleus. This plan was largely fostered by missionary minded people of our own Church. It was an effort to avert tension between the races.

We have not always maintained our interest and the people have suffered from alternate dictation and neglect on our part. At various times we have provided for Negro control and then have undercut possibility of real success by our indifference and neglect. Five years from now this missionary district will celebrate the one hundredth anniversary of its creation. It is quite fitting, therefore, that the district should be under the competent leadership of a Negro and that we should support this leader consistently, wholeheartedly and generously. We should frankly recognize that it is the white race which is really on trial in this matter. We started this enterprise. We have dallied with it. Now we must maintain it equitably and give Negro leadership a real chance to demonstrate its capacity.

Because of the national significance of this event, we could wish that the consecration had been given a more national setting and a wider representation in its participants than just those from south of Mason and Dixon's line. We can understand Dr. Harris' natural desire to associate his consecration with the vicinity of his former parish,

### "QUOTES"

**T**HREE things made President Roosevelt one of the greatest of our history. First he expressed the profoundest issues of the war so simply that every citizen knew we were fighting, not merely for our lives, but for the things that make our lives worthwhile. Secondly he held constantly before the nation the two supreme tasks of the modern world: the extension of social justice and the building of a community of nations. Finally he was great enough to see that accomplishments of such magnitude could only issue from a world in which renewal of spiritual value had taken place.

—The Rev. John Crocker  
Headmaster of Groton School



but we regret that our common responsibility was not more clearly emphasized. Whatever may be our regret as to procedure, nevertheless we take pride in the fact and pledge Bishop Harris our prayerful support as he undertakes the responsibilities of his difficult and significant office.

### *A Noble Challenge*

**T**HE FIRST public statement by Mrs. Franklin D. Roosevelt following the death of her husband is far more than a tribute to him. It is even more a challenge to us as the United Nations Conference opens in San Francisco. "While my husband was in Albany," Mrs. Roosevelt wrote, "and for some years after coming to Washington, his chief interest was in seeing that the average human being was given a fairer chance for 'life, liberty and the pursuit of happiness.' That was what made him always interested in the problems of minority groups and of any group which was at a disadvantage. As the war clouds gathered and

the inevitable involvement of this country became more evident, his objective was always to deal with the problems of the war, political and military, so that eventually an organization might be built to prevent future wars. . . . Perhaps, in his wisdom, the Almighty is trying to show us that a leader may chart the way, may point out the road to lasting peace, but that many leaders and many peoples must do the building. It cannot be the work of one man, nor can the responsibility be laid upon his shoulders, and so, when the time comes for peoples to assume the burden more fully, he is given rest. God grant that we may have the wisdom and courage to build a peaceful world with justice and opportunity for all peoples the world over."

As you read these words the Conference of the United Nations will be under way. May we lay upon our hearts and minds these noble words of a noble woman.

# Let Us Win the Peace

*by Richard Morford*

*Secretary of the United Christian  
Council for Democracy*

**A**S CHURCHMEN of determined faith that the hope of mankind for justice and peace can be made a reality in our world, let's be positive about San Francisco. There are enough among us who will manage to see "black thunderclouds" over San Francisco and will provide all the warnings necessary. The facts are that forty-seven or more nations have sent representatives to San Francisco to work out at the conference table a plan for continuing into the postwar period a grand coalition of United Nations. This in itself, constitutes a fundamentally encouraging state of affairs. The coalition was created for the purpose of waging war. It is now to be reshaped and strengthened for the business of building peace. A realistic view of the war coalition must grant its amazing and unparalleled accomplishment in unity of purpose and strategy to achieve the military victory. It is the cynic who sees nothing in this unity already achieved which gives promise for the peace.

A man of positive, albeit conservative view, Walter Lippmann, says that the real accomplishment of the conferences of leaders of the great powers from Casablanca to Yalta was "the forging of a concerted strategy in war and for the period of pacification which we must pass through before

the nations can hope to enjoy a settled and ordered peace." Accepting the fact that there has been some misunderstanding, friction and compromise he nevertheless declares ". . . there is probably no example in history of a coalition managed so successfully on so vast a scale. Here rests the best hope of mankind that we may be able to manage a cooperative peace." The last sentence is particularly significant.

Some of us are prepared to build on this "best hope of mankind" which is the present working relationship among the United Nations, especially among the great powers. It is well to return in thought to Teheran as we go forward in San Francisco. We quote in part the declaration of the Big Three at Teheran:

"We express our determination that our nations shall work together in the war and in the peace that will follow. . . .

"We are sure that our concord will make it an enduring peace. . . .

"We shall seek the cooperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own people, to the elimination of tyranny and slavery, oppression and intolerance. We will wel-



come them as they may choose to come into the world family of democratic nations. . . .

"We come here with hope and determination. We leave here friends in fact, in spirit and in purpose."

We have abundant reason to believe that good faith motivated this declaration. There has been no abrogation of its intention. We believe that good faith predominates now even though there are differences and misunderstandings to be resolved. True, ours is the responsibility of holding leaders to the fulfillment of their pledges by every constructive means at our disposal. It would be even more true to say that ours is the responsibility to help leaders fulfill the pledges made on behalf of all of us. A certain minority of folk speak and write in ways suggesting, rather than the desire to help, a satisfaction in throwing monkey wrenches into the works. A positive attitude toward San Francisco means as much as all else a positive attitude toward the Soviet Union. As church leaders can we meet the test? In the past we have definitely arranged our Church programs to include the cultivation of American-Chinese friendship. Our mission study has often emphasized our neighbors in the other Americas. What has been done through your church in the past year to cultivate American-Soviet friendship?

The newspapers read by your people by and large seize every opportunity to cast doubt on the good intentions of the Soviet Union so far as the peace is concerned. She is often depicted as the tyrannical despot over her own people, the self-delegated ruler of Europe tomorrow, as demanding to be the boss in the set-up of the San Francisco conference or she will not play ball, as the chief enemy of the peace. She is none of these things. This is not the place to argue the points of current difference in thinking between the Soviet Union and the Anglo-American leadership. The Soviet Union will have no truck with fascism; therefore it doesn't want to seat Argentina at San Francisco. She is determined that Poland shake completely loose of the reactionary landlord control and anti-Soviet regime of pre-war days. She wants the new provisional government of Poland seated at San Francisco. Mr. Stettinius expects Russia to do her part at once to broaden the base of the Lublin government, now at work in Warsaw, to represent all democratic elements among the Polish people, as the Big Three agreed at Yalta. If this is done Poland should take her place at San Francisco. Again, the Soviet Union asks three votes in the Assembly of the world organization. This contention should have full discussion at San Francisco; a fair resolution of the matter is possible certainly without a break in unity.

It is my personal judgment that we may have

confidence in the present leadership of Russia. Their direction of affairs will be in the best interests of the welfare of all the people under their influence, toward realizing for them a free and secure life. We may expect from Mr. Stalin and his colleagues the same leadership we would expect here in our own democracy. It seems to me this applies equally to their direction of affairs within the Republics of the Union and to their relations with formerly occupied countries. In any event the cause of world friendship will be put forward by thoroughgoing attempts to understand the Soviet Union rather than by a carping criticism at every turn. This then is an appeal for self-examination leading, we hope, to the development of a more positive attitude toward San Francisco, without in any way sacrificing our right to criticize what is done there in the light of the imperatives of our Christian faith.

**WE MUST** recognize that San Francisco will not usher in world peace. It is not fair to peg our demands too high! San Francisco should, however, carry us some steps forward toward the establishment of a world organization through which international cooperation will become more possible. San Francisco should carry the nations some steps beyond Dumbarton Oaks. Amendments and additions to the Dumbarton Oaks proposals have been recommended in many quarters. At the invitation of the four governments participating at Dumbarton Oaks, other nations have been registering their criticisms and making suggestions for improvement. The American people have been doing their share of communicating with the State Department, its officials tell us. A not inconsiderable portion of the communications have carried Church identification; commendation is due people who have written.

Before the State Department now are carefully prepared recommendations by bodies of experts as well as countless common-sense proposals from ordinary citizens. As a result the Department feels its hand has been greatly strengthened for introducing into the San Francisco agenda some subjects which did not win major place in the results at Dumbarton Oaks or were postponed for later consideration.

One of these subjects on which Church people have taken an admirable and influential lead is that of dependent peoples and colonies coupled with the system of mandates. The State Department knows now that the overwhelming majority of Church people, probably a majority of the entire nation, believes that an international trusteeship for all colonies should be established in specific terms in the final charter of the world organization.



Announcement has been made that diplomatic exchanges are proceeding among the Big Five Nations to reach an understanding on international trusteeship for the former mandates and for enemy colonies captured in the war. Obviously this is insufficient assurance that the broad colonial problem will be fully and frankly discussed or that a plan for international trusteeship for all colonies will be entered in the final charter drawn up at San Francisco. But the wedge is in place and you and I must drive it in blow by blow until, in time, we shall crack this problem open. Justice will not be done the dependent peoples over night. There are some who would like to see a field day at San Francisco in which the United States delegation spearheads an attack to put Britain in the vise and squeeze out immediate independence for India, for instance. We shall not maintain unity or a sound working relationship by a reckless attack on Britain no matter how tenaciously she insists upon going her old way with the colonies. When Britain has reasonable assurance that the United States is prepared to cooperate with her economically in the postwar era and not squeeze out her life blood by attempted domination of trade, a monopoly in commercial aviation, or by some other competition, then we will be in sounder position to force the issue on colonies. What holds true about Britain in this respect goes for the other nations with colonial dependencies.

What has troubled Church people most is the fear that the great powers may swallow up the smaller nations politically and economically, moving their people around as pawns without regard to essential human rights or liberty. It is our duty to support reasonable demands of the smaller nations at San Francisco for full democratic rights in the world organization. It is possible that the people back home *during the course of the conference* may need to spur the American delegation on this point we have just raised or on some other, so that San Francisco may really achieve a reasonable advance over Dumbarton Oaks. No one is prepared to say to what extent American public opinion can make itself felt during the Conference. The principal national organizations interested in a just and durable peace, including the Churches, will be represented at San Francisco. They will exert what influence they can and reach out to their memberships for quick support in case of need.

It is a pleasure to report that the United Christian Council for Democracy, and the organizations which cooperate through this agency, has been taking its part in the coordination and promotion of a national educational program on Dumbarton Oaks these past months. Its secretary has been a member of an informal body for this purpose com-

posed of representatives of some fifty national organizations. Out of this body a Strategy Committee of twelve has been chosen to constitute a group at San Francisco for all the organizations. By arrangement with the State Department, this group will have special opportunity to observe the discussions of the several committees where most of the work will be done and to confer with Mr. Stettinius and other members of the American delegation during the conference. It will then share information and judgments with the balance of the on-the-spot representatives. Frequent expressions of the views of the Strategy Committee will be sent to the national organization offices who will relay the word to their memberships. The United Christian Council has an extraordinarily competent on-the-spot representative in the person of the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and Managing Editor of THE WITNESS.

**I**F ANY one of us thinks that America will be able to do its share in winning the peace without his help, he is dead wrong. On the crucial proposals for world organization and cooperation which will confront the Congress steadily from this point forward, our leaders are determined to proceed cautiously, awaiting clear mandate from the people at home before they bring issues to the vote. They recognize how vast are the commitments asked, how tremendous the risks, what grave responsibility will be fastened upon this nation and its people. It is well, although this is a republican form of government, that those who represent us in the Congress should call for a direct expression of opinion from the people at home and be guided by it in voting.

This will be a long, hard summer for Christian citizens! We shall have to work continuously at the job of building the peace. Public opinion must be mobilized. Churchmen ought to take the lead. Congress must know how we feel every step of the way. When they delay, we must push them. When they threaten to stand in the way of full world cooperation, we must intervene. When they stand up to fight for American acceptance of responsibility in the world family of nations commensurate with her power, then we must be on hand with encouragement and approval.

The great turning point in the affairs of men and nations has arrived. It is within our power to lay the foundations of an enduring peace. We are fighting a war to a successful conclusion at a fearful cost in human lives. No sacrifice for the peace can begin to approach what has been given up in the war—the life blood of the nations. But what it does cost we must pay as rapidly as we have opportunity. Before us are a whole series of op-



portunities. We can make solemn compact with other nations to prevent any future aggression. We can pledge our friendliness, offer our resources. We can cooperate in winning economic security for all men. We can join forces to liberate men everywhere and to guarantee democratic rights for all.

The battle for peace will not be won by civilian generals alone whether gathered in San Francisco or Washington. It will be won by a host of common soldiers, the citizens in every nation, who back

up the master plans drawn by their leaders. Surely, as Christians we count ourselves the soldiers of peace enlisted for the duration. The peace will be won by those who will dispel the "black thunderclouds," who are determined that unity among the nations shall be maintained in spite of differences. The peace belongs to those who will help concord to prevail for the sake of a common humanity, weary of death and destruction, praying for the chance to have life and to have it more abundantly.

# Money and Bretton Woods

by Jerry Voorhis

*Episcopalian and Congressman  
from California*

**I**N THE beginning there wasn't any money because there wasn't any exchange of goods. Each of our primitive ancestors gathered what food he could and either ate it on the spot or hoarded it for his own use.

As civilization began to develop people exchanged things by barter. Those who had more meat or hides than they needed traded with tribes who could spare rough pieces of metal. As centuries passed, production gradually increased and with it greater possibility for the satisfaction of human wants. There developed the custom of using some universally needed commodity as a medium of exchange. In some societies hides were used for this purpose, in others metals, in others stones of special sizes and shapes. But always it was something that practically everybody had use for and which the possessor was, therefore, reasonably certain to be able to exchange for anything else he might want. The one thing that gave money value, then as now, was its acceptability—that is the willingness of people generally to accept it in exchange for goods.

The only trouble with this sort of money was its bulk and the inconvenience of handling it. Otherwise it was very good money indeed, for it could not disappear suddenly from existence and since it consisted of a commodity which was in general supply it was almost impossible for any small group of people to control it. As time went on, however, production became even more specialized and people began to exchange goods with others in comparatively remote regions. This required a type of money which was small in bulk and high in value. Thus precious metals came into use as money. Because it was possible to

adulterate these metals or to pass them to the unsuspecting in short weight, such governments as existed began to put their stamp upon the coins to guarantee them to be of certain specified value. This was for the protection of the ordinary citizen against those who might seek to change for their own advantage the buying power of the unit of currency.

Precisely that same problem remains with us today and can be solved only by governmental action, as was the case in those earlier times.

As for gold and the "gold standard" today about all that really needs to be said is that they represent a relic of barbarism in which some people still believe. The only defense that can be made for the gold standard is to try to prove that the supply of gold in the world will increase over a period of time in exactly the same proportion as the supply of commodities and services increase. This is obviously a fantastic assumption. It has been demonstrated over and over again that a country's money was worth just as much if the country "went off" the gold standard as it was before, provided only that the amount of money in circulation was not inflated.

A great deal of interest centers at present around the Bretton Woods proposals. The purpose of stabilization of exchange rates between nations is in order to have international trade carried on, on a sound understandable basis so that exporters and importers can get paid in money of a dependable value and under circumstances where the money of their own country bears over a period of time the same relationship to the money of other countries.

The Bretton Woods proposals are twofold. First,



the purpose of the Bank for Reconstruction and Development is to enable needy nations to borrow money in a self-respecting way from a bank set up by a group of governments instead of having to come on bended knee to private bankers and pay high rates of interest which in many instances rob the borrowing country of any net benefit from the loan. If loans can be made to nations like China at a sufficiently low rate of interest, China will have a chance to actually increase its level of production and its standards of living.

The purpose of the Stabilization Fund proposed by the Bretton Woods Conference is to prevent nations from artificially changing the value of their money in order to try to gain trade advantages. As an inducement to get nations not to do this, Bretton Woods proposes to make it possible for them to secure foreign exchange in an orderly way when they need it.

A great deal more might be said of the Bretton Woods proposals and some of it would have to be critical. By and large, however, it represents a constructive attempt to solve a difficult and pressing problem. But the main thing to remember is that it will do exactly no good to stabilize international exchange rates unless the purchasing power of the various currencies within the borders of individual nations is likewise stabilized. This seems to have been forgotten. The dollar can be tied to the pound in such a way that over a long period of time they will be exchanged at the ratio, let us say of 4 to 1. But unless meanwhile both the dollar and the pound are so controlled within America and England that each buys the same, or nearly the same amount of wheat and coal and steel and housing and electricity and textiles and mills and other important commodities—taken together—unless this is done mere stabilization of exchange ratios will have little meaning or beneficial effect.

The money system which is in use today consists mostly of credit and to a very limited extent, of cash money or "currency." The reason for this is simply that it has been found more convenient to transact business by the use of checks than by the use of cash. Money either in the form of cash or credit is "good" or "sound" money if it meets two basic conditions. The first of these is that the money be accepted without question at full face value by the government of the nation in which it is issued in payment for any debts owed to the government. The second is that there should be in circulation a volume of money which bears so constant a ratio to the flow of goods that its purchasing power does not vary from year to year or decade to decade. That we do not have money which meets the second of these standards is readily apparent.

THE modern money system was begun by the goldsmiths of the later Middle Ages. These enterprising individuals used to receive deposits of gold from people for safekeeping. At first they simply stored the gold and gave it out on order of the owners to the owners. But people frequently came to goldsmiths to borrow money and it was not very long before some of the goldsmiths discovered that they could lend more "money" than they actually had gold in their possession. This was because people usually did not want to take the gold out of the goldsmith's safekeeping. They would just take a sort of check saying that they had so much gold deposited with the goldsmith and would transact their business in much the same way as people now do with bank checks. The fact that only a minor fraction actually asked for physical gold made it possible for goldsmiths to have the same "gold" loaned out at interest to two or three or more borrowers at the same time.

This is exactly what modern banks do, except that the goldsmiths were acting illegally and punished if caught at this multiple lending, whereas we have passed laws which legalize this lending of fiat credit created by private banks, even though their reserves of real money amount to only a frac-

## THE SANCTUARY

conducted by W. M. Weber

### AMERICA AND RELIGION

... "They are a religious people," observed Lord Bryce about Americans a half century ago, with great understanding for the importance of this fact for their national ideology. American scientific observers are likely to get their attentions fixed upon the process of progressive secularisation to the extent that they do not see this main fact, that America is still the most religious country in the western world. Political leaders are continuously deducing the American creed out of the Bible. Vice-President Wallace, in his historic speech of May 8, 1942, spoke thus:

"The idea of freedom—the freedom that we in the United States know and love so well—is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity. The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our nation was formed as a federal union a century and a half ago.

—Gunnar Myrdahl (Swedish social economist) *An American Dilemma*.



tion (about 1/5 at present) of the total of the deposit liabilities which they have promised to pay "on demand." Indeed we permit the banks to buy government bonds without having any cash reserves at all to make good the bookkeeping entries which they create for the express purpose of buying the bonds. This is on the theory that the government itself stands behind the bonds. In other words, if you are a banker, you can buy a government bond with money you create, but which actually is the credit of the government itself.

In practical effect, what such a system means is two things. First, that the volume of money at any given time is absolutely controlled by the willingness of banks to lend credit created on their books, and second, since the government refrains from creating money and lets the private banks do it instead, the only way in which money can be gotten into circulation is if either the government or private borrowers go in debt to the banks and thus induce the banks to create money in the form of demand deposits.

The evils of the system again are twofold. In the first place, it absolutely requires a never-ending increase in the volume of outstanding debt. Every dollar we get into circulation is tied to debt which someone must pay to the banks with interest. If private borrowers don't borrow, either we have to suffer a severe depression or else the government has to borrow in order to make the suffering less severe. After this war the only way we can, under the present debt-money system, pay off the \$300,000,000,000 national debt will be to go still further into debt in order to keep enough money in circulation to buy the volume of goods which must be produced if we are to have a high national income. And without a high national income we know we can't possibly pay that debt.

The second evil of the system is that the volume of money in active circulation can be increased and decreased at the will of 15,000 different banks. The whole business life of the country is dependent upon the willingness of someone to borrow from the banks and the willingness of bank vice presidents to grant them the loans. Just as is the case with all other people who control the supply of certain commodities, it is to the interest of the banks that money be not too plentiful. Hence the natural interest of the banks in having an insufficiency of money in circulation, and hence the necessity of the government increasing the national debt and virtually compelling the banks to buy the bonds.

The way to correct this situation is to pass a law restoring to the Congress the power given it in the Constitution when that great document says, "Congress shall have power to coin money and regulate the value thereof."

Such a law would specifically provide that

money be created by an agency of the Congress to the extent necessary to maintain a balance between the volume of money in circulation on the one hand, and the production of goods on the other. Enough money to accomplish this should be created and no more than enough at any given period. It should be spent into circulation by the government just exactly as if it had been raised by taxes. This would make it possible for a portion of the government's expenses to be paid without raising the money by means of taxation or increasing the national debt. In this way for the first time we would divorce our supply of money from the increase in debt of the country and in consequence of this would for the first time be free to maintain full employment and full production under all circumstances without increase of debt. Furthermore we could end inflation and deflation forever. They would be "against the law."

The essential thing is to divorce the supply of money from the volume of debt and to gear that money supply to the volume of real physical production. The purpose of money is to do the job it was intended to do—that is to be a vehicle to transfer all the goods and transact all the business of which a nation is capable at any given time and to do this without changes in the relationship between the money and the goods.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\*MANY CREEDS ONE CROSS. By Christopher E. Storrs. Macmillan, \$1.75.

With the peoples of the world drawing closer together, it may happen that respect for other nationalities will cause some people to question the place of Christian missions in this one world. Should Christians still attempt to convert? Archdeacon Storrs of Northam in Western Australia answers this question with authority and conviction. The attitudes developed in the Jerusalem conference, in *Rethinking Missions* and in the writings of the crisis theologians are each considered and a more complete conclusion is reached than that found in any of these. He appreciates the place of history in the sacramental faith but never loses sight of the fact that human sin has perverted the general revelation of God to mankind. His chapters on Hinduism, Buddhism, Islam, Confucianism, and Shinto nationalism while written to be understood by the beginner are equal in value to a course in comparative religion. Every clergyman should have a copy of this book to circulate among his laymen after he has himself inwardly digested it.

—S. A. T. Jr.



# General Convention Not to Be Held in San Francisco

*Bishops Agree That Situation in Pacific In 1946 Will Make That City Impossible*

Reported by W. B. Spofford

*New York:*—It seems certain now, that the General Convention will not be held in San Francisco in 1946.

Bishop H. St. George Tucker, Presiding Bishop, disclosed that he has been in correspondence with Bishop Karl M. Block of California about it, and after conference with his standing committee, Bishop Block expressed the belief that even if the war in the Pacific were over by 1946, the period of demobilization, largely through the port of San Francisco, would make it impossible for the Convention to obtain accommodations.

California has decided therefore, that it would be wise to relinquish the 1946 Convention, but Bishop Block expresses the earnest hope that they may be hosts to the General Convention of 1949, which would be the 100th anniversary of the founding of the Church in California.

Bishop Tucker stated that when other arrangements are made for the Convention, he will issue a statement on the subject.

## Laymen Meet

*Syracuse, N. Y.:*—More than 400 laymen attended the annual corporate communion of the Episcopal Churchmen's Association of Syracuse on Low Sunday. Bishop Malcolm E. Peabody of the Diocese of Central New York was the celebrant. Breakfast followed in the Masonic Temple, speaker at which was Rev. David R. Covell, chaplain of Hobart College, Geneva, N. Y. In his talk, Dr. Covell advised the laymen that the best way to win new members for the Church was to visit them in their homes.

## Chaplain Killed

*Richmond, Va.:*—The Rev. Paschal Dupuy Fowlkes, chaplain in the army serving with the 507th Parachute Infantry of the 17th airborne division, was killed in action in Germany March 24th. Chaplain Fowlkes was born in Nottoway County, Virginia, in 1915. He graduated from the University of Virginia in 1936. After one year in business, he entered the Virginia Seminary.

Upon being ordained deacon in 1940, he became deacon-in-charge, and later rector, of St. John's Church, McLean and Holy Comforter Church, Vienna, Virginia. He was appointed chaplain in 1942. After serving in the North African campaign and part of the Italian campaign, he was transferred to England and assigned to the airborne division. At the time of his death he had the rank of captain. In 1940 he married Elizabeth Rives Williams of Richmond, Virginia. They have two children.

A memorial service for Chaplain Fowlkes was held in St. Thomas' Church, Richmond, April 15th.

## Bishop of Oslo Freed

*Washington:*—Norwegian patriots have freed Eivind Berggrav, Bishop of Oslo and Primate of the Church of Norway, and "taken him to safety," the Swedish radio said yesterday. The sixty-year-old bishop had been interned by the Nazis since 1942.

According to the broadcast, which was reported by the Federal Communications Commission and which quoted "an Oslo report," "the coup was carried out apparently by a group of about twenty men who obviously had no difficulty in overpowering the guards around his sporting lodge at Asker, near Oslo," where the bishop had been interned.

"As far as is known, the guards consisted of police only," the broadcast said, adding that only two of the

police were on guard inside the lodge, while the rest were asleep in a near-by house.

Bishop Berggrav was deposed by Premier Vidkun Quisling in February, 1942, after he had made outspoken indictments of the Norwegian "new order" and specifically had condemned a decree by the Nas-



*Bishop Eivind Berggrav of Oslo who was freed last week by Norwegian patriots*

jonal Samling (Quisling Nazi party) that children from ten to eighteen years of age register for the Nasjonal Samling Ungdomsfylking (Nazi youth organization).

One report out of Norway at the time told how Quisling, his patience exhausted, shouted at the Bishop: "You triple traitor! You deserve to have your head chopped off." "Well, here I am," was said to have been the Bishop's calm reply.

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Shortly after his deposition by Quisling, Bishop Berggrav was reportedly interned in the Bretvedt concentration camp near Oslo for having inspired the mass resignation on Easter Sunday, 1942, of every Norwegian minister as a state official.

Reports out of Norway said he was later released from the concentration camp on the orders of Adolf Hitler and confined in a summer lodge guarded by twenty men and



Bishop Henry Knox Sherill flew to England to attend the enthronement of the Archbishop of Canterbury which took place on April 19th. He is now visiting chaplains and men on the European front

surrounded by barbed wire. He was forbidden to speak to any one except his nearest relatives and his servants. This action was dictated, it was reported, by the public unrest caused by the Bishop's imprisonment in the concentration camp.

Bishop Berggrav was born in the much-bombed town of Stavanger. He became Bishop of Oslo in 1937, having previously been Bishop of Haldogaland.

#### Visits Front

*Italy* (wireless to RNS): — The Archbishop of York, Cyril Garbett, visited the Italian front during Easter Week, with a tremendous schedule which took him from one end of liberated Italy to the other. He visited Naples, Forli, Assisi, Perugia, Rome and also visited fighting units in southern Italy. Among those with whom he conferred was General Mark W. Clark. The Archbishop stressed that he was "struck with the cheerfulness and hopefulness of the men, impressed by the difficult country which they have fought over and highly pleased with the excellence of army welfare work." He is scheduled to leave Italy toward the end of April.

THE WITNESS — April 26, 1945

#### Synagogue Service

*Washington*: — Chaplain Robert M. Crane, Episcopalian, formerly of Los Angeles joined with clergy of two other faiths in a service in Munchen-Gladbach, in the Schloss Rheydt Castle belonging to Joseph Paul Goebbels, Reich propaganda minister. The chaplains belong to the 29th Infantry Division and with Chaplain Crane, Chaplain Manuel Poliakoff, Jewish, and Chaplain William Crowley, Roman Catholic, held services for men of their respective faiths. Chaplain James G. DeLaVergne, who sent the information, commented that "it is interesting to note that the home of a man responsible for the destruction of many synagogues was the place picked for what may be the first Jewish service held by an American chaplain east of the Roer River."

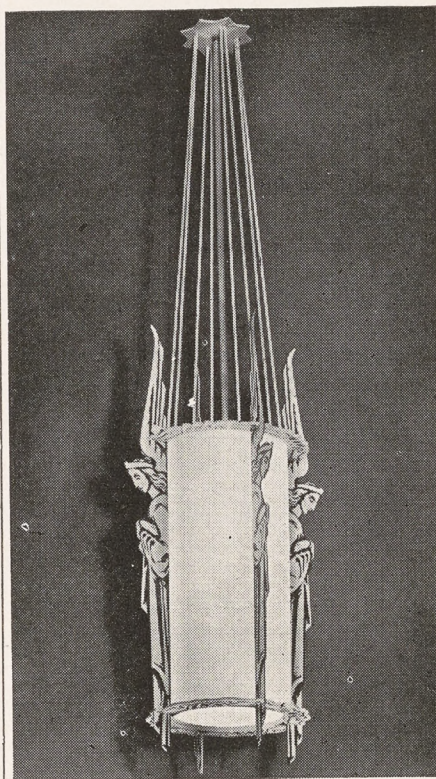
The castle was "given" to Goebbels by the people of his boyhood home town, Munchen-Gladbach, complying with orders from the Nazi Party headquarters.

#### Clinical Conference

*Philadelphia* (RNS): — A city-wide clinical conference on "religion at work in the community," was held at the University of Pennsylvania on April 17. In announcing it Bishop Hart declared: "Intolerance and prejudice have made dangerous inroads on the American way of life and represent a serious menace. Nor is there any reason to expect that

racial and group conflicts will subside merely with the coming of peace, unless practical steps are taken to combat bigotry and prejudice and to promote better understanding in the neighborhoods where conflicts and discriminations usually originate."

The conference, which was addressed by Methodist Ralph W. Sockman of New York, was arranged



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page fifteen



to stimulate churches, parishes, and synagogues to adopt and develop action programs for the community as a whole, regardless of race, religion, or nationality, Bishop Hart said.

### Students Meet

*New York (RNS):*—The World Student Christian Federation will hold its first meeting in six years on May 21-28 at Union Seminary, with W. A. Visser 't Hooft of Geneva, Switzerland, presiding at all sessions. Plans for the post-war reconstruction of the movement in countries affected by the war will be mapped. Members of the executive committee from Holland, England, New Zealand, Canada, India, China, and possibly Belgium and France, are expected to attend.

### Action Seminar

*Washington (RNS):*—A Churchman's Washington seminar convened here for three days to give members of Christian social action groups first hand information on the Dumbarton Oaks and Bretton Woods proposals as they relate to the United Nations Conference at San Francisco. Besides executive secretaries and members of social action groups, editors, public relations directors, youth, laymen and women leaders were present from the Northern Baptist, Congregational Christian, Methodist, and Presbyterian churches.

They interviewed Congressmen, particularly Senators, visited federal agencies, were guests of the State Department, and held discussions on current legislative issues. While the delegates had an unofficial status, being selected by councils of Christian social action and not by their denominations, the group represented those most actively engaged in shaping public opinion within the Church bodies participating in the seminar.

A highlight of the sessions was a dinner attended by Senators Harold H. Burton (R. Ohio), Joseph F. Guffey (D. Pa.), Carl A. Hatch (D. N. Mex.), and Charles W. Tobey (R.N.H.). The Senators voiced their hopes for the San Francisco Conference, and said the Churches had already done much to secure its success. They urged the churchmen not to seek perfection, but to support the results of the conference as the beginning of world order. It was also urged that the Bretton Woods proposals be given more support by church people, since these economic

agreements, it was said, are basic to world peace.

### Bishop Ludlow Speaks

*Jamaica, L. I.:*—Bishop Ludlow of Newark was the speaker at a dinner meeting of the Long Island chapter of the Episcopal Evangelical Fellowship held on April 12th. He spoke on the responsibilities and rights of the laity. One of the results of the conference was the organization of a laymen's group which will cooperate with the clergy group of the organization. Monthly meetings are planned, with joint meetings every other month.

### United Nations Service

*San Francisco:*—Bishop Block of California has announced that a United Nations Service would be held at Grace Cathedral on Sunday, April 29th, the first Sunday after the opening of the United Nations Conference. The Presiding Bishop has been invited to preach.

### Bishop's Funeral

*Washington:*—Bishop Malcolm Peabody of Central New York conducted the funeral of Bishop Julius Atwood at St. John's Church here on April 13, the day before the funeral of President Roosevelt who was his close friend. Bishop Angus Dun also took part in the service.

### Consecrate Church

*New York:*—The Church of the Crucifixion is to be consecrated on May 3rd. The parish is in Harlem where a few years ago a small congregation of Negro Churchmen purchased a church belonging to the Reformed Church. The congregation has grown; it has worked hard under the able leadership of the Rev. E. E. Hall so that not only has the debt been paid but many improvements have been made in the structure, including the transformation of the interior into a beautiful Episcopal Church. We extend out congratulations.

### Soldiers as Ministers

*Washington (RNS):*—The commission on army and navy chaplains has sent a questionnaire to some 8,000 chaplains to obtain the names of men in the service interested in entering the ministry after the war.

### Japanese Hostel

*Buffalo, N. Y. (RNS):*—Plans for opening a hostel to give temporary shelter to families of Japanese Americans have been announced here by the council of churches. A possible site has been found and \$3,500 is being raised to underwrite the project.

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—Governor Thomas E. Dewey.

Agreeing with this statement, and many similar to it issued by prominent leaders, THE WITNESS is sending its Managing Editor to San Francisco to report the Conference. In addition to the reports of Mr. Spofford, THE WITNESS will carry the reports of Dr. T. Otto Nall of Religious News Service. Likewise we plan to feature interviews with leaders at the Conference, particularly those who approach the tremendous problems to face the delegates from a Christian point of view.

We urge Rectors and others to have copies available for distribution during the Conference. Many parishes have already organized Action Groups for discussion and whatever action in their judgement is called for.

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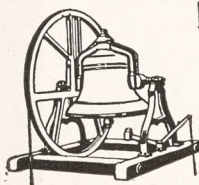
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### Plan V-E Day

*Boston:*—Episcopal and other churches here have plans made for V-E Day. At St. Paul's Cathedral a series of services lasting 24 hours will be sponsored by the Council of Churches, with a Protestant minister conducting a service each hour of the day. At the Church of St. John the Evangelist a festival service will be held at which a solemn Te Deum, especially written for V-E Day by Everett Titcomb will be sung. At Christ Church in Cambridge the Rev. Gardiner M. Day has announced four thanksgiving services. Other churches have announced similar plans, with all churches open for prayer and meditation.

### Yachtsmen Service

*Mamaroneck, N. Y.:*—A yachtsmen's service was held April 15th at St. Thomas's here with the Rev. Harold H. Kelley of the Seaman's Church Institute of New York as the preacher. This suburban town is the center of the greatest yachting and boating district in the world, according to Rector Frank Dean Gifford, so he thought it fitting to hold an annual service in the church which overlooks the harbor. A committee was formed of men interested in the sea and invitations mailed to all who had boats in the harbor. The church was decorated with signal flags, pennants and life preservers. The result was a notable service with a crowded church.

### Church and Labor

*Brooklyn:*—Mary van Kleeck, director of Industrial studies of the Russell Sage Foundation and Charles Symington, industrialist, were the speakers at a conference sponsored by the social service department of the diocese of Long Island. The meeting was held at the Messiah and Incarnation on April 22, and was largely attended.

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THE WITNESS — April 26, 1945



# 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.

REV. J. FRED HAMBLIN

Rector of St. John's, Newark, N. J.

I am amused at the answer given in Backfire to the question of the Rev. Richard Mortimer-Maddox regarding Spiritual Mobilization Inc. If THE WITNESS holds the views expressed in this answer why do they accept and print a full column ad on page 17 for the advancement of this organization? Your readers would like to see consistency in the pages of THE WITNESS.

ANSWER: Our position in regard to this is the same as that taken by other papers, both secular and religious: editorial opinion is not expressed in advertisements. As critics of this organization we have not felt justified in refusing them paid space to present their point of view. However we are by no means sure we are right and may change this policy.

\* \* \*

DR. W. SINCLAIR BOWEN

Layman of Washington, D. C.

I have been reading THE WITNESS for many years and think a great deal of it but I am surprised and distressed you allowed such a photograph printed on the front of the last issue of The Archbishop of Canterbury sitting with an old black pipe in his mouth sucking in nicotine with each breath, what an example for other ministers to follow. He is disobeying God's command by defiling the temple of the Holy Ghost as is described in 1st Corinthians, 3rd chapter, 16-17 verses. I never saw dear Dr. Temple's picture taken in this way and I am surprised to see his successor permit his photograph to be taken like this.

ANSWER:—Too bad. And then we go and further encourage old black pipe smoking by running in the very next number a picture of the treasurer of the National Council, Lewis B. Franklin, caught in the same act. Tough job, this business of pleasing readers.

\* \* \*

MR. HARRY C. ROGERS

Baptist Layman of Dove Creek, Colo.

As I send in my renewal I wish to say a few words to you. I hope this finds you and your associates well, with that same determined righteous purpose you have always shown. You are doing a wonderful job at the most critical moment in our age. We are now in the valley of decision and how well our leaders inform the people of the activities of fifth columnists will determine our destinies for twenty-five years. If our people can know the identity of the enemy within we can avoid an awful doom for our beloved America. You did a fine job on Bill White (WITNESS, Mar. 29). Long live THE WITNESS and its editorial staff which so wonderfully discloses the worthiness of the meek and so bravely champions the cause of the just.

\* \* \*

REV. CHARLES E. CRAIK, JR.

Rector of Emmanuel, Louisville, Ky.

The well-known old Te Deum by Charles E. Stephens probably contains all the musical and liturgical faults mentioned by Prof. Shepherd. But this little congregation of Emmanuel, Louisville,

averaging 50 a Sunday, doesn't let the choir do all the singing. The extra copies of the Te Deum are distributed in the congregation after each choir member has been supplied, and the canticle is sung with gusto by all. We have also used one of the Tours settings, but the congregation hasn't learned it sufficiently well to let out on it.

\* \* \*

CAPT. ERNEST J. MELCHERT

Chaplain at Camp Maxey, Texas

The Christian Marriage by Robert Findlay Thomas (WITNESS, April 12) is a piping good article which merits wide distribution. Many pamphlets have come and gone but none have dealt with the problem in such cogent manner, at least not those I have seen. Frankly I'd like to see it done in pamphlet form to be made available to chaplains in the services.

\* \* \*

REV. CHARLES A. HIGGINS

Rector at Cape Girardeau, Mo.

Many thanks to J. Clemens Kolb for his research into the size of clergy families. I would like to see more articles of this kind in your magazine. Perhaps the brain truster at "281" who is responsible for a new pamphlet entitled *The Christian Family* could be induced to read them. The pamphlet contains six photographs extolling the virtues of the small family. It is certainly the wrong kind of propaganda for Episcopalians to distribute and I would like to see the entire edition of the pamphlet contributed to the next scrap paper drive.

\* \* \*

CPL. FRANK E. NUMBERS

United States Army

In The Christian Marriage (WITNESS April 12) I have read one of the most outstanding articles of my experience. In the course of three years' service in the army I have seen dozens of pamphlets concerning marriage put out by various church and civic groups. None of them has been so well written in point of appeal to an ordinary laymen as this article, and I sincerely hope it may be possible to have this printed in pamphlet form in the near future. May I suggest that if it can be printed in this form, it be distributed to Chaplains and Special Service Officers because these two reach most of the men with their materials?

You are to be heartily congratulated for the inclusion of such a down-to-earth article in your magazine, and Dr. Thomas merits great praise for his plain and logical treatment of a question usually covered up with far too much meaningless piety by churchmen.

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