

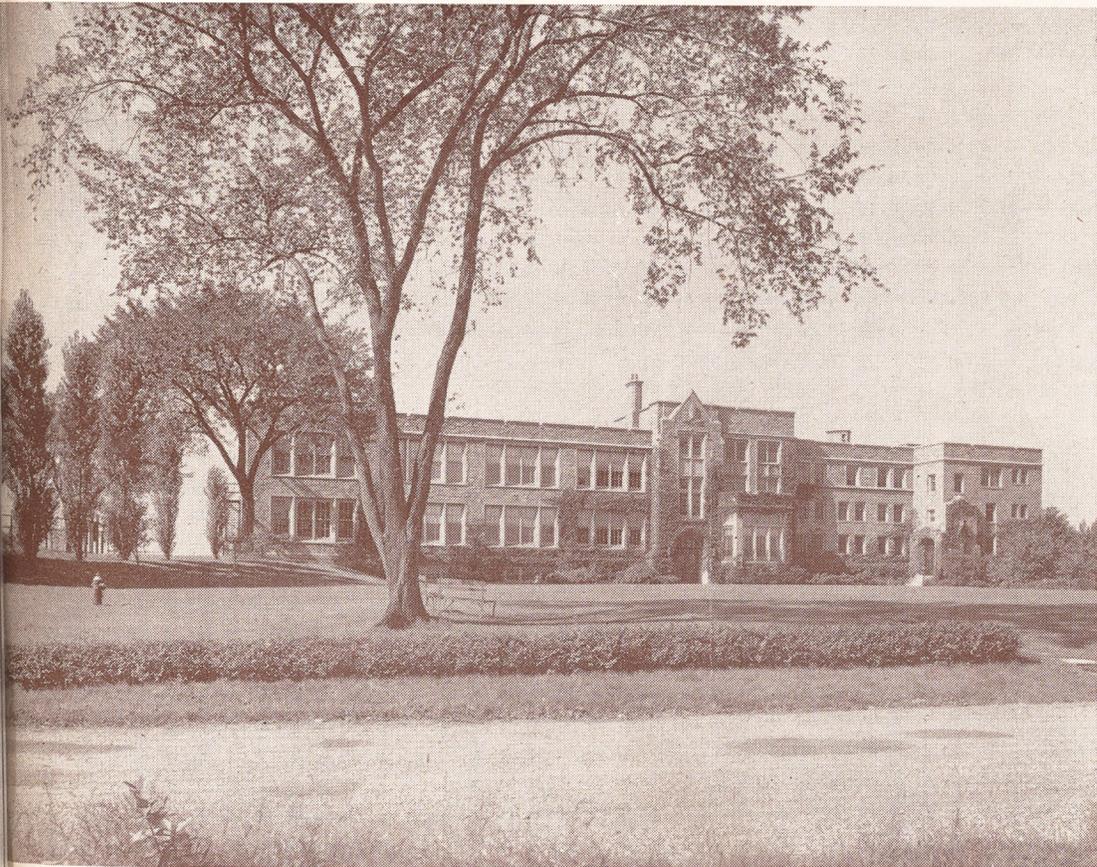
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The WITNESS

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JUNE 7, 1945



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ALBANY, NEW YORK

LEADERS AT SAN FRANCISCO

SERVICES In Leading Churches

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THE DIVINE
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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).

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Thursdays: 11 A.M., Holy Communion.

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Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

The WITNESS

For Christ and His Church

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JUNE 7, 1945
VOL. XXVIII No. 42

CLERGY NOTES

BAYNE, STEPHEN F., chaplain of Columbia University, now serving as a navy chaplain, is to be addressed at U. S. S. Salerno Bay, c/o Fleet Post Office, San Francisco, Calif.

HUNTER, HERBERT W., retired priest of the diocese of Harrisburg, died on May 3rd at his home in Pine Grove Mills, Pa.

HUTCHESON, W. B. L., formerly rector of Grace Church, Casanova, Va., is now an army chaplain.

MADSON, G. RALPH, rector of the Nativity, Dothan Ala., is also the archdeacon of Southeast Alabama, effective May 15th.

MANN, WILLIAMS S., rector of All Saints, Tupelo, Miss., was ordained priest on May 17th by Bishop Duncan M. Gray.

MEREDITH, E. B., formerly rector of St. Anne's, Glendower, Va., retired from active ministry on June 1st. His home is now at Scottsville, Va.

MOULTON, JOHN P., the rector of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of sacred studies at Iolani School, Honolulu, effective September 1st.

MULLER, ALBERT C., rector of Trinity, Arlington, Va., becomes the rector of the Ascension, Richmond, Va., July 1st.

PERRY, CHARLES H., formerly vicar of the Redeemer, Los Angeles, Calif., is now the assistant at St. James', South Pasadena.

SELWAY, GEORGE R., rector of St. Mark's, Toledo, O., has accepted the rectorship of St. Paul's, Lansing, Mich., effective August 1st.

SMITH, ELMER, formerly a teacher at Carroll College and now doing graduate work at Harvard, was ordained priest at St. James', Kingseeing, Pa., by Bishop William P. Roberts.

SOMERS, CHARLES L., in charge of a number of Negro congregations in the diocese of Southwestern Va., has retired from the active ministry.

STEVENSON, EZRA R., rector of St. John's, Midland, Michigan, for the past 23 years has resigned to retire from the active ministry.

TUCKER, A. C., formerly rector of Grace Church, Stanardsville, Va., is now the rector of St. John's, Halifax, Va.

WATERHOUSE, W. T., formerly rector of Blomfield parish, Washington, Va., is now an army chaplain.

WILLIAMS, EDWARD L., formerly the rector of St. Mark's, Detroit, has accepted the rectorship of St. John's, Midland, Michigan.

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

SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

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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The Evangelical Fellowship Urges Unity Action

Members of THE WITNESS Editorial Board
Play a Leading Part in the Conference

By Florence Miller

Wilmington, Del.:—A resolution expressing regret that no report of work accomplished since the 1943 General Convention has been made by the joint commission on approaches to unity and urging that such a report be submitted to the Church for study at the earliest possible moment, was passed at the meeting of the Episcopal Evangelical Fellowship at Old Swede's Church, Wilmington, Delaware. The major portion of the time of the conference was devoted to a discussion of the meaning of Christian Baptism following addresses by the Rev. Frederick C. Grant of Union Seminary, chairman of the WITNESS editorial board, and Professor Reuel Howe of Virginia Seminary.



Owing to the Byrnes ruling the conference had to be limited to less than fifty people from a distance. As a result there were about an equal number of Wilmington residents and non-residents in attendance. The Rev. H. Edgar Hammond, rector of Old Swede's Church, one of the oldest in the United States, was the conference host. The Rt. Rev. Arthur R. McKinstry, Bishop of the Diocese, was celebrant at the corporate communion of the Fellowship, assisted by the Rev. Gardiner M. Day, president of the Fellowship, who also presided.

It was originally planned that the Very Rev. Alexander Zabriskie, Dean of Virginia Theological School, would present and explain the proposals of the joint commission on the approaches to unity appointed at

the 1943 General Convention at an evening meeting of clergy and laity. Inasmuch as the commission has neither made any proposals nor given the Church any report of its work to consider, the program had to be rearranged so that Dr. Howe spoke on the *Personal and Social Implications of Baptism* at the evening meeting and Dean Zabriskie talked informally on the significance of the ecumenical movement at the afternoon session.

On Thursday morning the Rev. Frederick C. Grant read a paper on *The Theology of Baptism* and the Rev. Beverley M. Boyd, special service secretary of the Federal Council of Churches and a WITNESS editor, spoke on the proposed changes in the marriage canon and commended pamphlets by Dr. Easton, Dr. Grant, and Dr. Pottle, which the joint commission on holy matrimony has had published. He announced that these pamphlets were available through the chairman of the commission, Bishop Davis.

Great regret was expressed both that the joint commission on approaches to unity had not presented any new proposals to the Church for study and if the commission did not do so very soon, there would hardly be sufficient time for members of the Church to study the proposals and be prepared to act upon them at the next General Convention. The resolution was as follows: "Resolved that the Episcopal Evangelical Fellowship at their meeting regret that no report of work accomplished by the commission on approaches to unity since the 1943 General Convention has been made. We respectfully request the joint commission on approaches to unity to publish at the earliest possible date the fruits of their labors since the last meeting of the General Convention so

that material may be available for further study and an opportunity may thereafter be given the members of the two Churches to express their will in this matter for the guidance of their delegates to the next meeting of the General Convention."

Both addresses on baptism stressed the need for the restoration of the corporate character of baptism as an act, not of the minister alone, but of the congregation. From being a private and often casual rite, both speakers contended that it should be restored to its proper place as part of the regular Sunday service of worship as suggested in the rubrics in the Prayer Book. Dr. Howe, speaking on the personal and social implications particularly stressed four points:

1. Baptism is the sacramental affirmation of the spiritual fact that persons are important as persons in contradiction to the perversions of modern culture which reduces persons to the status of things and values them in terms of their functions. It should mean among other things, protection from the dictations of egocentricity, from insecurity, from the necessity of defensive living and from all the evils that result therefrom.

2. Baptism symbolizes and should effect a new society under God.

3. The ministry of baptism is a teaching ministry since the rite occasions instruction of the congregation, the godparents and the parents, in

NOTICE PLEASE

* * *

All mail is to be addressed to

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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

which all, not only the clergy, participate.

4. Finally, the sacrament is evangelical in nature. Baptism, proclaiming the good news of the gospel, incorporates those who respond into the community of the faithful, sending them out into the world as messengers of a new relationship which is the gift of God to the individual and to society.

The Rev. Frederick C. Grant speaking on the theology of baptism pointed out that many early converts had received the baptism of John which meant not simply a symbolic but a real washing away of sin. In the case of pagans converted to Judaism baptism meant the removal of their defilement through contact with idolatry. The origin of the distinctly Christian practice goes back, Dr. Grant said, to the earliest Christian days. Then there was no theology of baptism as that arose later. The original meaning was the washing away of sins following repentance, but the significance of Christian baptism was that it was *in or into the name of Christ*, that he participated in a new life in Christ.

Dr. Grant also pointed out that in the early life of the Church, illumination came first and baptism came as a confirmation of it. One had first to undertake to live a Christian life and then you were baptized. This was so important that in the later period of the early Church, people were urged to defer their baptism until they so mastered the Christian life that there was little danger of their sinning again. If one sinned after baptism there was no second chance. The original meaning of the word sponsor was that of a responsible witness who could attest to the good behaviour of the candidate for baptism since the candidate's conversion, for unless he showed that he could live a Christian life, he was not worthy to be baptized.

Dr. Grant said in closing that the early Church would not know what to make of the perfunctorily performed rite of baptism we so frequently see in Christianity today except on the mission field.

CONNECTICUT BISHOP AT HARRISBURG

Harrisburg, Pa.:—Suffragan Bishop Walter Gray of Connecticut, preaching at the convention of the diocese of Harrisburg on May 22, said that "The Church must do all in its power to build a lasting peace

and to create Christian brotherhood." He pleaded for closer cooperation between all parts of the Anglican communion. Retired Bishop Hunter Wyatt-Brown spoke feelingly of his years as bishop of the diocese and of his gratification in the progress being made under Bishop Heistand. Bishop Heistand said that after the defeat of Japan "will come the testing of the nations in the great effort to build the foundations upon which we can erect a political, economic and social structure for a lasting and peaceful world. It is in this great effort that we believe the Church can and must play an effective part."

MASSING OF COLORS AT CATHEDRAL

Washington:—A service of massing of colors was held at Washington Cathedral May 27th, with 560 individuals and 104 groups in procession, carrying flags which furnished a colorful grouping in the nave and transepts. Bishop Dun welcomed the bringing of "flags into this house of God. Here we remember before God all those who in this war and other wars have given their lives." Bishop Oliver J. Hart of Pennsylvania warned that "it has become increasingly clear that we have the choice of building a new world or preparing for a new world war. Military victory can only give us liberty with which to work for a decent world order" and then added that "such liberty has been used in the past to accomplish hellish things."

PRESBYTERIANS DEBATE ABOUT C.O.'S

Minneapolis (RNS):—A proposal that the Presbyterian Church should appropriate \$15,000 from its wartime service fund to aid Presbyterian conscientious objectors in civilian service camps stirred a hot debate in the General Assembly meeting here. The argument was much the same as that put forward by Episcopalians who want national funds for this purpose—we do not want Friends, Brethren and Mennonites to pay expenses of Presbyterians. It was brought out in the debate that these churches had donated \$55,000 since 1940 to aid Presbyterian CO's. The Rev. William B. Pugh, stated clerk and chairman of the general commission on army and navy chaplains, charged however that the "peace churches" had defeated efforts in

Congress to get the government to assume the costs of men in civilian service camps. He vigorously opposed using wartime service funds for these men, but did propose a compromise, which passed, which provides that an undetermined amount shall be appropriated for the dependents of CO's because "they should not suffer."

CHANCELLOR



Robert T. McCracken, chancellor of the diocese of Pennsylvania, is the president of the State Bar Association and the vice-chancellor of the Philadelphia Association. He is a director of a number of business corporations. He has served on a number of diocesan committees and is a vestryman of St. Peter's, Germantown

SUMMER CONFERENCE IN CALIFORNIA

San Francisco:—Two summer conferences are to be held in the diocese of California, one for adults from June 17-23, to be followed by one for high school students from June 24-30. Among those giving courses are Dean H. G. Gardner, Canon Eric Montizambert, Mrs. Charles P. Deems, the Rev. Pierson Parker, Dean Henry H. Shires, the Rev. Richard P. Coombs, the Rev. Randolph C. Miller, Miss Louise E. Rich, Mrs. V. O. Ward.

LOUISVILLE CHURCH CONSECRATED

Louisville:—The Church of the Redeemer was consecrated May 20 by Bishop Clingman of Kentucky, the remaining debt of \$5,000 having been paid. The present church was built in 1940. The rector is the Rev. W. F. Rennenberg.

The China Missionary Field Is in a Very Bad Way

*Our Government Is Moving the Missionaries
Home as a Protection Even Over Protest*

By **Richard T. Baker**

Correspondent of Religious News Service

Chungking:—One of the unnoted developments of the war in China and one which will have important consequences for the future of Sino-American good relations, is the story of what is happening to Christian missions in this country. The missionaries are leaving China. So thoroughly is the China scene being cleared of foreign missionaries that virtually no missionary work will be carried on here until the war is over or the necessary permits are granted again for Christian workers to enter the country. For this to happen to China, long a bastion of the Christian missionary movement in the world, is nothing short of astounding to those who know the history of missions here and the possibilities of work to be done in the present crisis through which the country is passing.

The reasons for this exodus are many. The entire eastern China stronghold of the missionary movement is unworkable for foreign missionaries today for the obvious reason of Japanese occupation. Hundreds of missionaries were withdrawn from Honan province, north China, in the van of the Japanese attack last spring. Hundreds more came out of territories east of the Canton-Hankow railway during the summer. The provinces of Kwangsi and Kweichow became unworkable for missionaries during the winter. Enemy occupation or the immediate threat of it is one of the prominent reasons for the curtailment of much missionary work in China.

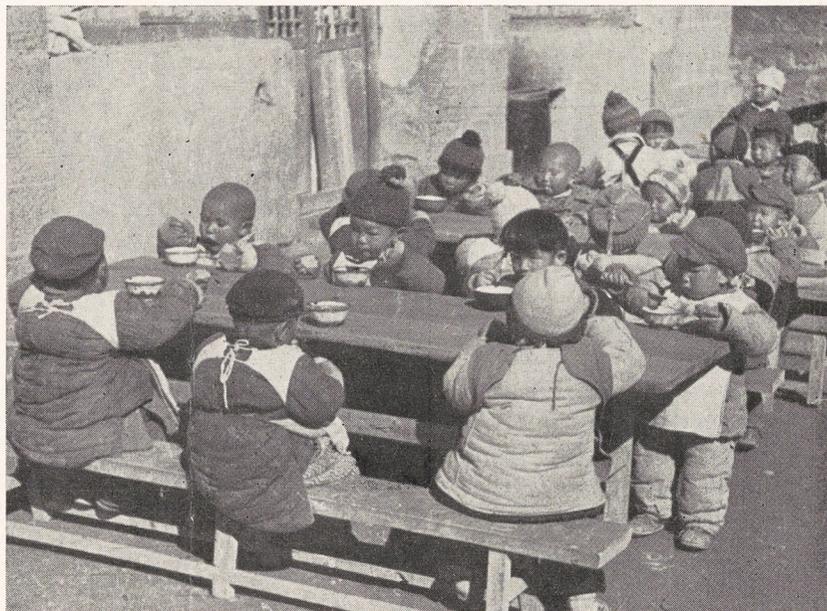
Another is the missionary's own weariness after the ordeal he has been through in the past eight years of migration, arduous service under unbearable conditions, no reinforcements and no furloughs. He is depressed and tired.

But a third reason, and the most pressing right now, is the apparent though unstated policy of the American government, as enforced by its embassy here, to strip missions to essential workers only and remove the rest entirely. The embassy po-

sition is that no American must be permitted to be captured by the Japanese, because of the degrading treatment he would receive. It has advised all its nationals in the line of Japanese advance to withdraw to positions of safety. But it has not been content to stop there. In the face of the reopening of the Burma Road, with Sino-American military liaison never better, with a stabiliza-

working with individuals, has taken responsibility for final decisions. It is known that the American embassy made it clear to the committee that it wanted the civilians removed if it did not endanger American interests, although the embassy itself would take no direct action. The result is a stream of missionaries homeward bound, foreign leadership of the Christian Church decimated, staffs cut to a few men who are no longer doing missionary work but simply safeguarding property interests.

Contributing, also, to the decline of the missionary movement in China today is the missionary's own frustration and exhaustion. For one thing, missionary personnel has not been kept rotating. Reinforcements have not been permitted by the gov-



The care of orphans like these is one of the great tasks of the Church in China. In spite of tremendous inflation the job has been carried on by the Rev. Kimber Den who has been supported generously by readers of THE WITNESS

tion of the military situation in west China, and with hundreds of civilians in China in government-related jobs, the embassy policy has continued to insist upon the removal of missionaries. The American office of war information, for example, has a little under 100 persons in China and is bringing more all the time. No emergency evacuation orders have gone to these Americans nor to others who are here in government-related work.

The procedure of evacuation of American missionary personnel has been for the embassy to advise and counsel an evacuation committee of Church leaders. This committee,

ment to depart from the United States, so that personnel here has overstayed furloughs and grown weary. When at last workers have been released for overdue furloughs, they have not been relieved but have simply left holes unfilled. Furthermore, they have lived a harassed existence these past eight years. They have been uprooted from their fields of service and have had to find new ways to serve in places where they are not acquainted and where life is whirling about them. They have lived out of suitcases, moved and moved again, lost all their possessions. They have seen their flocks evaporate into thin air, their work

of years apparently dispersed, and it is no wonder that by the waters of Babylon they have sat down and wept.

They have not been able to satisfy their evangelistic drive, have not felt they were accomplishing anything as missionaries. There was no permanent community around them in which they could feel they were making any Christian witness. They have seen the heartache and hunger and death of the refugee lines and not been able to do anything but a little to lighten the load. Their schools have been beset by the Japanese, by government restrictions, by seizure, and always by inadequate funds. Recently the 52-year-old Chiu Ching Middle School in Chungking, a Methodist landmark in the city, has been told to move out of all its main buildings to make room for U. S. soldiers.

One other enormous factor of discouragement has been money. After China's war had run a few months an inflationary cycle set in here which has never abated in the passing years. Missionaries have, as a result, suffered greatly. They have been without funds to buy clothes. All the luxuries, like soap and silk stockings and shirts and toothpaste, have been out of the range of their pocketbooks. The money they have had available for purposes of their work (with the penniless and starving all about them) has been just as scarce. It has been no time for "rice Christians," because the missions have had no rice!

All in all, the picture of missions in China right now is dark. In 1936 there were nearly 6,000 Protestant missionaries working in the country. Two thousand had been subtracted from that sum by the end of 1941. Today, by accurate count, there are 1,085, only 227 of whom are Americans. Two hundred and fifteen are Germans, 239 are Norwegians, 270 are British and Canadians.

CHURCH DELEGATION VISITS EAST

Moscow (wireless to RNS):—Patriarch Alexei and eleven other high-ranking leaders of the Russian Orthodox Church have left for Jerusalem and other Near East areas, it was disclosed here by Georgi G. Karpov, chairman of the State Council on Orthodox Church Affairs.

The delegation includes a group of three churchmen, headed by Metropolitan Nikolai of Krutitsky,

second-ranking Russian Orthodox prelate, who will later proceed to London at the invitation of the Archbishop of Canterbury.

After visiting Jerusalem, Patriarch Alexei will tour parts of Syria and Egypt, thus reviving an ancient custom in the Russian Church interrupted by the Revolution of 1917. The visits are being made in response to invitations extended by Patriarch Timothy of Jerusalem and other Near East Patriarchs who attended the Russian church council in Moscow early this year.

In addition to Metropolitan Nikolai, the delegation to London will

tween all Orthodox Churches and were made in response to invitations extended at the time of the general church council in Moscow. It means the resuming of a practice followed for centuries before the Revolution."

Replying to another question—whether delegations to other Orthodox and Protestant Churches, such as that planned to visit England shortly, indicates an effort to offset Vatican influence—Karpov said:

"This is not the meaning of these trips. The position of Orthodox Church leaders was clearly expressed in an appeal to the faithful made at the sobor, in which the Vati-



Members of the Canterbury Club at Southwestern Louisiana Institute have fun singing hymns. Standing: A/S George Drake, USNR; Kathleen Fitzgerald; Pvt. Albert Cook, USMCR; Moina Ware and A/S Harry Brawner. Frank John Reeks, USNR, is at the piano

comprise Archpriest Nikolai Kolchitsky, manager of the affairs of the Moscow Patriarchate, and Archpriest Juvenarius. The Russian churchmen are expected to attend official receptions in Canterbury and York and will remain in England until June 18 or 19, when they will return to Moscow to officiate at Pentecost services. By that time, Patriarch Alexei will also have returned from the Near East.

Asked whether these visits, and others to Yugoslavia, Bulgaria and elsewhere, signified that the Church was seeking to create a pan-Orthodox federation, Georgi G. Karpov, chairman of the Soviet Council on Orthodox affairs, replied:

"Not at all. The trips by Church leaders have been undertaken merely to cement close fraternal ties be-

can was condemned for its appeasement of Fascism. No new steps have been initiated in this direction."

"However," Karpov added, "it must not be forgotten that the struggle of the Orthodox Church against the Vatican has lasted for many centuries and certainly will not stop."

DETROIT PARISH CLEARS DEBT

Detroit:—The last \$15,000 on an \$85,000 mortgage having been paid, St. Paul's Memorial Church here featured a mortgage burning as a part of its 70th anniversary. The new bishop coadjutor, Bishop Donald Aldrich, was among those to attend the anniversary dinner. The present rector is the Rev. James G. Widdifield.

Warmth Is Needed

AS WE STOOD on the corner this morning waiting for the bus, we listened to a conversation between a seven year old girl and her brother. The little girl said she was cold. For the first time in a number of days the sun was shining. Looking up at the sun, she said, "I wish I was the sun, then I would always be warm." Non-poetic brother replied, "If you were the sun you would burn up, cause it's hot."

Two things are suggested by this childish conversation. Both of them are perfectly obvious. The first is that we all need sunshine. Our Christian destiny is to be children of light. The second obvious thing is that it takes darkness to make us appreciate the light and warmth of the sunshine.

For six long years darkness, fears, the havoc of war's destruction has plagued the world. The light begins to manifest itself again. There is still plenty of confusion and the dampness of the long night of terror and destruction is not easily dispelled. It is going to take a lot of sunshine to thaw out the cold of six years of destruction and disillusionment.

As Christians it is our responsibility to assist in that thawing out process. We shall not be afraid to literally burn ourselves out in bringing warmth into this chaotic world. Each convinced Christian may become a burning meteor marking his own pathway across the life of his community, by the sparks of goodness that flow from his works.

To be specific, the chill of unreality hangs over much that we do in the field of race relations. We may preach eloquent sermons, and aid in the drafting of excellent pronouncements, but what do we actually do to further mutual understanding between racial groups? Why should we think we have done a fine thing when we have spoken kindly to a Negro or praised some achievement of his? He is a child of God. He is our brother.

In the area of labor-management relations there clings the chill of suspicion. How much have we actually as Christian leaders done to dispel this chill. Do not most of us belong to class churches? Yet we believe in the fatherhood of God, and the brotherhood of man.

When we are honest with ourselves we find we are very much like the little girl — we are cold. Christianity teaches us to be warm in our friendships; to burn with consuming indignation against all evils that do despite to the dignity of human kind made in the image of God.

The little girl's simple statement can be made a philosophy for Christian action. The chill of six long years of death and destruction can only be obliterated by our becoming children of the son of righteousness.

A Fine Decision

IT IS OFTEN said that the successful city rector is not missionary minded. He is prone to become satisfied with his position, feels secure, and therefore is not willing to make sacrifices for the advancement of God's kingdom, either monetarily or by personal sacrifice. Unfortunately this is too often true.

On May 29th in Pittsburgh the lie was given to such generalizations about prominent city rectors. When the House of Bishops met in Birmingham they elected a prominent city rector, missionary bishop of

Arizona — the Rev. Arthur Barksdale Kinsolving II, of Calvary Church, Pittsburgh. Calvary is one of the largest parishes numerically speaking in the Church. It is prominent. Its rector carries a tremendous responsibility. True, its beautiful architecture inspires a man to do his best. This does not mean that all is easy sailing and that there are no headaches for the rector. Every parish, large or small, has its problems. Dr. Kinsolving, "Big Tuie" as he is familiarly known, has done a splendid work at Calvary. When he began his ministry there he placed emphasis upon the re-

"QUOTES"

I AM in no position here to judge how close to a real agreement the conference at San Francisco has moved, but I'm in a very good position to judge how desperately, how bitterly such agreement is needed. Without solid agreement there can be no hope for a peaceful, stable Germany and without a peaceful, stable Germany there is no hope for a peaceful, stable Europe. The most dangerous thing in the world would be for us to imagine that the German people have accepted defeat as final and irrevocable. They simply are looking for other armies to take up for them the battle where their own Wehrmacht left off and for this battle they've chosen the armed forces of Britain and America. The enemy of course is Russia. — I am also convinced that this is in some measure the result of a deliberate campaign by Hitler's heirs, whoever they may be. There's one Hitler weapon which our tanks, guns and planes failed to shatter — the divide-and-conquer policy. And it is this weapon which remains unshattered that is Germany's only hope for salvaging victory out of defeat. . . . Only the achievement of real agreement at San Francisco can teach the German Fascist what he most needs teaching in: that the world really is against him. This unity must be real and firm.

—VICTOR H. BERNSTEIN
Written at Munich

sponsibility of a strong parish to exercise missionary leadership. Under his guidance Calvary has increased its missionary giving. Now Calvary has sent its rector forth as a missionary bishop.

We congratulate Calvary. We commend Arthur B. Kinsolving II for the fine decision he has made. Son of a missionary bishop, nephew of a bishop who was in every sense a missionary bishop to Texas; grandson of a clergyman who ministered long and earnestly in rural Virginia in the hard days following the Civil War, "Big Tuie" brings to his new office a rich heritage coupled with distinctive natural talents, augurs well for the kind of leadership the missionary district of Arizona will receive under its new bishop.

We know of nothing that has done the whole cause of missions more good than this fine decision made by the rector of Calvary to accept the office of Bishop of Arizona. As we heard one Bishop express it, it was like a wounded man receiving a shot of plasma.

May God's richest blessing rest upon the newly consecrated Bishop of Arizona and prosper the work of his hands.

Talking It Over

By

W. B. SPOFFORD

HOW is Stettinius handling the Conference? That is always near the top of the list of questions thrown my way in talks about San Francisco. The answer as far as I am concerned is that he is doing a good job. There is no question whatever about his earnestness, sincerity and his determination to make this Conference a success. He has handled things beautifully in the plenary sessions, and he has been frank, honest and genial with the press. How he made out in the sessions behind closed doors



with Eden, Soong, Molotov and others of course I wouldn't know. My guess is that he has done all right. He has made mistakes. I think he did a sloppy job on the Argentina business. Even if it was desirable to get that South American country in, which I do not believe, then it could have been done less brutally. Also he muffed that arrest of sixteen Poles business, since it was evident from questions by reporters that Stettinius did not have

all the facts. But any man with the tremendous job our Secretary of State had to do would have slipped somewhere and I think we can all feel pretty proud of Mr. Stettinius.

Anthony Eden I was prepared to dislike. Handsome guys with striped pants, Homburg hats and Oxford accents for some reason I can't go. A psychiatrist probably wouldn't have much trouble figuring the reason — envy maybe at all those dumb dames who sat around the lobby of the Fairmont Hotel all day just to get a glimpse of the notable Britisher. But the fact is I had to like him. His speech at the plenary session at the beginning of the Conference was the best delivered speech of the affair, and he was a tip-top chairman, with nothing of the stuffy matinee idol about him that I could see. Likewise he handled himself well in press conferences as he handed out the British tory line which of course he was there to do.

Commander Stassen, it is generally agreed among the reporters, is the top man of the American delegation and perhaps of the Conference and has made a lot of friends who will be of help to him in 1948 if he still wants to be the president of the United States. A young man of thirty-eight, he has lots of dignity without being stuffy; is a liberal of the Willkie type; shows a remarkable ability in press conferences in explaining complicated questions in simple language. Also he is a good listener and repeatedly asks reporters to elaborate on some question they put to him with the remark: "Please explain that more fully. I think you have an important point and I want to understand it thoroughly so that I can carry it back to our delegation." That attitude naturally makes a hit with the newsmen. It was my good fortune to meet him with a small group early in the conference and I liked the way he put himself in the other fellow's shoes, as he did on the Soviet's requests for four presidents and for the seating of delegations from the Ukraine and White Russia. He had no trouble in understanding the Russian positions and agreeing with them on both.

Dean Gildersleeve apparently is on the progressive side of all questions and is a real factor in the American delegation but she held no press conferences so that I have no impression of her, one way or the other.

T. V. Soong is quiet, gentlemanly, youthful looking and able, both as a chairman of plenary sessions and in press conferences. His spot of course is not an easy one, particularly when the U.S.A. takes one side of a question and the USSR the other, since China above everything wants to remain friends with both. There are times therefore when he sidesteps questions, but taking it by and large he comes up with quick and frank

answers, and has the ability to turn aside the others with witty remarks. He is also the only head of a delegation who calls upon his associates to answer some of the questions shot at him. He says, "Mr. So-and-So is our authority on that" and then he sits down in order to be as inconspicuous as possible while his fellow-delegate carries the ball.

GEORGES BIDAULT, the head of the French delegation, no longer here, was calm, quiet, unruffled by any question shot at him — and reporters have a way of asking some tough ones — was always smiling and was quicker in getting out his answers than any person I have heard in San Francisco. But he avoided giving a clear answer to about every question put to him, whether it was about the Rhineland, the Ruhr, the Saar Basin, the Polish question, Argentina, Indo-China, or Franco Spain. One rather got the impression that he met with the press only because everyone else did and he therefore felt compelled to do so, but that he meant to give them as few answers as possible.

There will be those who will say that it is prejudice, but I think the star of the show was V. M. Molotov. I attended all of his press conferences and heard him vigorously applauded by hardboiled reporters for his frank honesty, his wit and his moral leadership. They hammered him on the Polish question but he kept smiling and insisting that "You cannot solve the Polish question without the Poles," the inference being that Mr. Eden, Mr. Stettinius and himself could hardly be expected to arrive at a solution by meeting in a penthouse on top of a fashionable hotel in San Francisco. When asked why the Soviet Union had not tried to seat delegations for all of the sixteen Soviet republics he came back quick as a flash with "The Soviet Union always asks for the minimum." As for moral leadership I do not think anyone can deny that the Soviets took it in the opening days of the conference and held it throughout. It was they who insisted that justice, human rights and fundamental freedoms be written into the Charter — even if some of the American consultants are now claiming a good deal of credit for those amendments. It was the Soviet delegation alone that stood by labor in its request that it be admitted as an advisor. They wanted the independence of colonies definitely stated as an objective of the World Organization. Incidentally when Mr. Molotov said at a plenary session that "we all know that the time will come when the voice of an independent India will be heard" it made millions of hearts in that far off country beat a little faster. One of my friends in San Francisco, J. J. Singh, reporting for a Calcutta paper, got a cable a couple of days later reading:

"Send more on Molotov's speech. It was headlined in every India newspaper."

I think too that most people at the Conference believe that Molotov was right about Argentina. In any case there was stormy applause when he said: "It may be argued that Argentina has sinned but that her sins may be forgiven. This may be true; perhaps we should really forget Argentina's sins. But let me ask you: if certain sins committed by Argentina may be forgiven, why should we forget Poland's services? Why should we forget the great services of the Polish nation in the struggle against our common foe?"

The fact is that the Soviet delegation has been on the side of progress throughout — standing for principles of justice; for equality and self-determination of nations; for human rights and fundamental freedoms; the right of all men to work and to education, with Mr. Molotov asking the press: "Is it not clear that the right to work is of vital importance to working men and women in the transitional period from war to peace, when the danger of mass unemployment will be particularly grave?" That remark may be lost on this conference. But the working masses throughout the world will not forget it, particularly in those days soon upon us with cutbacks, reconversion and perhaps mass idleness. Molotov, alone among the hundreds of delegates, also went to bat for women by asking that it be agreed that there should be no job in the World Organization that might not be filled by a woman.

There were many other outstanding and interesting people here of course — Clement Attlee of England; the scrappy General Carlos Romulo of the Philippines; democratic Trygve Lie of Norway; Peter Fraser of New Zealand; Francis Forde of Australia; Mackenzie King and M. J. Coldwell of Canada; Miss Wu Yi-Fang, a leading Christian of China about whom I shall write more later; Jan Masaryk of Czechoslovakia who, unlike most of the delegates, wandered about the streets like a native, ate his meals at the counters of small eating places and was a master of American slang; the youthful looking Negro of Liberia, C. L. Simpson. Then of course General Smuts got a lot of attention as did also Ivan Subasic of Yugoslavia who pulled no punches in giving the lowdown to reporters on rivals to the Tito government. There was also Lombardo Toladeno, not a delegate but nevertheless very much in evidence. He is the recognized leader of labor in Latin America and on two or three occasions presented an analysis of the world situation that could not be equalled. Incidentally at a little party I attended he made the remark, significant perhaps in view of recent developments, that "Since my American friends

stopped talking about the class struggle they seem to think that it has ceased to exist."

I'd like to write about all these people but I'm sure this is all you want this week. As for coming numbers, particularly for the benefit of those who are taking extra copies while these Conference reports are appearing, we plan two more and perhaps three, depending on developments. And in one of them I shall deal with the important question of what our Senate is apt to do with the Charter once they get it and what we can do to encourage speedy ratification.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

SPEAKING IN TONGUES

A DISTINGUISHED musician of our Church, to whom I am indebted for a great deal of what little I know about Church music, used to say to his choristers at rehearsal that the acid test of a good choir is to observe their manner of chanting. If this be true, good choirs in our Church are scarcely to be found. For the chanting of the canticles in our parish churches more often than not reminds one of the "speaking in tongues" of St. Paul's Corinthian Church. Doubtless it is edifying to those



who "know the interpretation," but to outsiders it must be evidence of sheer madness, if not of irreverence. The learned musicologist, Dr. Percy A. Scholes, in his article on "Anglican Chant" in *The Oxford Companion to Music* (2nd American Edition) describes the practice neatly: "The tendency of choirs and congregations is to gabble the recitation and dawdle over the rest of the music" (p. 32).

Chanting is a heightened form of speech. Its purpose is to lend added emotional force to the expression of a sacred text. This is achieved only if the rhythm and accentuation given to the chant melody derives from and is subordinate to the clear, even and natural enunciation of the words. There is no reason for singing a canticle with a different pace and emphasis upon words from that used when it is solemnly said. We would be horrified if the minister read the lesson like this:

T h o I speakwithetonguesomennAANNGLsan-
HAVE-NOT-Charity,

ImbecomasoundingBBRRAASSS -OR -A -TINK-
LING-SYMBL.

Yet this is exactly the way the *Venite* and the other canticles are rendered, or rather distorted, to the glory of God Sunday after Supper by many of our choirs.

Jerkiness, heavy beats, long pauses or holds, dropping and slighting of syllables destroy the meaning and the beauty of the sacred words of the Office and are unworthy of a service offered to God's praise. This applies to both the melodic plainsong chants and the so-called Anglican, or harmonized chants. In the case of the latter the music is printed in a conventional way simply to assist the singer in fitting the pointed text to the notes. The bar lines and the whole- and half-notes should have no control over the rhythm. The text determines the rhythm, just as in free verse. This principle has been stated and illustrated most clearly and precisely in the prefatory material of our hymnals.

The way to learn how to chant is first to read the text aloud in its natural rhythm and accent, then to sing it to a monotone with the same rhythm and accent; and, when this is done smoothly and evenly, at last to sing the text to the chant melody *with the same rhythm and accent*. We shall have more to say anon about the pointing of the texts. But any system of pointing can be rendered with smoothness: a) if the first note of the cadences (i.e., the first note after the initial bar line in each phrase) is set to a syllable which is naturally accented when read; and b) if no heavy stress is given to any syllable which may be pointed to the last note of the melody. This rule is particularly important when the initial and final notes of the cadences and the endings rise in pitch.

In selecting chants for congregational use the following points should be kept in mind: 1) The first note of each phrase, the reciting note, should be at a pitch as comfortable for men as for women. This will often require transposing the chant to a lower key. 2) The chant melody should move by small steps or intervals and keep well within the compass of an octave or less. Large skips and wide range in the melody are awkward for untrained singers. 3) The harmony of the chant should be based on the common chords of the scale. The effect is tedious and sentimental when the chant modulates into several different keys, or when weak chords (i.e., chords that have to be resolved —being unable to stand on their own bottoms, so to speak) are used to support the recitation or the accented syllables of the cadences and endings. 4) The accompaniment should not be marked by ex-

tremes of dynamics or abrupt changes in tonal color. Variety is better gained by employing antiphonal singing or occasional descants. 5) Do not overwork the same chant melodies. Change them once a month, or at least at the chief seasons of the Church year.

Crisis in Education

By

JOHN B. HUBBARD

Rector of St. Mary's, Park Ridge, Illinois

OUR BISHOPS meeting in Birmingham called attention to the Church's current failure properly to instruct the people in her essential teachings and requested the National Council to restudy its responsibilities in the light of this failure. It is high time that they did so. Christian leaders have been concerned for years over the obvious failure of our program of Christian education. The holocaust of worldwar has made it imperative that definite and concerted action be taken.

The resolution specifically recommended "the preparation of a corpus of instructional material to be acquired by every child by the time of confirmation and by the time of leaving high school." It also urged the production of curriculum material, more definite guidance for the clergy, week-day religious education, methods of teacher training, and teaching material suitable for teachers of varying degrees of education. The resolution contains nothing startling or radical. The need that something be done is too obvious for argument. The recommendations are the same that religious educators have been making for years. The cause for rejoicing lies in the fact that the bishops have decided to get some action.

This action, begun at the top, must lay hold on the best thinking of the whole Church or else! The fruits of failure are not pleasant to contemplate. At long last the stage has been reached when it has been decided that ignorance of the Bible, Prayer Book and the ways and teachings of the Church is not funny. For years the average layman has laughed openly at his abysmal spiritual illiteracy. In a period when the means of imparting information surpass anything ever dreamed of before, the least is known about the Church. Some of our chaplains have been writing letters home to their bishops, which make the average teacher and clergyman do some fast thinking. The sheep have not been fed as they should have been. Their malnutrition is appalling.

The general alarm has reached such proportions,

that not only do we find new books attacking the problem, such as *The New Education and Religion*, by J. Paul Williams, but the secular press has taken up the hue and cry. The totalitarian demonstration of the diabolical results of the lack of Christian education has convinced even the most lackadaisical Christian that something must be done. We have been trying to make a format for a shining new world at the San Francisco Conference. It will be difficult enough to draw up the plan with so many different points of view involved but this is purely preliminary. The crucial thought comes as the question is posed, "Will man have enough character to work the plan?"

Added impetus is given to our concern by the fact that as men drift from the fundamentals of the faith through inadequate instruction and indifference, people become fallow ground for the seeds of fascism or any other deleterious ism that some fanatic may seek to sow. Every day the newspapers carry the story of the credulity of some guillible group. By this time most people have reached the stage where they admit, that "it can happen here."

The National Council well realized that the fullness of time had come and took prompt action. The division of Christian education held a two day conference at "281" late in April. In addition to the committee appointed by General Convention, Bishop Tucker called in three bishops, three clergy and three laity to confer with the committee. It was the writer's privilege to be one of the clergy present. The comments of the various members of the conference confirmed his convictions of several years' standing that there are some fundamental considerations, which the clergy and Church School teachers would do well to bear in mind.

During the past dozen years it has been the author's lot to lecture in two seminaries on Christian education, to be the chairman of the department in his diocese and to participate in innumerable conferences. Each time that he has given a series of lectures to seminary students he has asked for a 500 word paper presenting their ideas on Christian education. These papers were requested early in the course so that unprejudiced opinions would be given. Their treatment of the problem makes an interesting study. While some of their reactions were rather far fetched and some suggestions unworkable, it was a delight to find that, in the great majority of cases, the students had done some hard thinking and had come to sound, logical conclusions. These young men feel that the outstanding need is for instruction in the fundamentals of the faith. The importance of worship received proper recognition as did many other prerequisites, such as better trained teachers, more

time for class work, parental cooperation, an aroused and informed clergy and better equipment.

THE recent conference at "281" ran the whole gamut of criticism, both constructive and destructive, with the same major emphases as those given by the seminarians. The most encouraging finding was in the general agreement that a syllabus should be prepared, which would sketch the main objectives of Christian education, give a schedule of a year by year program for achieving those ends and suggest materials for realizing them.

It was the writer's hope that out of the conference would come a committee which would reach an agreement on what ought to be taught in each grade, from pre-kindergarten up through high school and that an effort would be made to get the Church schools throughout the whole Church to cooperate in teaching the same subject in the same grade. Thus, fourth grade Mary, moving from Pittsburgh to Chicago, would find the same general subject being taught which she had been studying in her former church.

It is difficult to believe that the various Church schools will ever agree to teach the same text book, but they might be induced to give instruction in the same subject matter. Thus, the syllabus mentioned above, would list the theme for each year of Church school work and the local school would use any text book that it preferred. The syllabus would mention a number of good courses from which to choose.

It is apparent that it was in the mind of the bishops that an official course be prepared. This would be a salutary thing, but any one who knows the clergy realizes that they never could be persuaded to all use the official course. Most of them might employ the course for awhile but after a few years it would be just another good course in Christian education.

When the idea of teaching the same theme in the same year in the schools of the diocese of Chicago was presented to the Bishop and Council it was received with unanimous favor and steps are being taken to carry out the idea as soon as possible. If headquarters evolves a national plan along this line, Chicago will be glad to conform, but as the division is not going to meet again until Sept. 24, it has been decided here to take immediate action as "time is fleeting fast away."

The priest with the small Church school with only a few classes will ask how he can work this plan. The answer is to take as many of the courses as possible, teaching one each year. Such would be the case for the rural Church School. A great deal of the agitation about special courses for rural

areas is unnecessary. Children are children whether they live in the city or in the country. The city child has no priority on intelligence. In fact the majority of the leaders in urban life were raised in small towns. Any course, taught anywhere, has to be adapted by the teacher to the members of that particular class. The fundamentals of the Bible, Prayer Book and the ways and teachings of the Church are the same for farm and factory.

Too many priests and teachers are looking for a nostrum that does not exist. There is no easy way to teach. There is no course, no matter how good, that will solve the problems of Christian education. The world will not be remade overnight. It is a life-long task. There will be no forthcoming new idea that will make everything all right by next Sunday morning at 9:30.

The crisis must be met by the data suggested above, plus much hard work and prayer. Above all else the determining factor will be found in the atmosphere that the adults build around the growing child. Every adult is a bulletin board keenly studied by young eyes. Of the imitative activity of children, 85% of it is imitation of adults. Progress will be determined by teaching the fundamentals, by better teaching and so forth, but none of these things will reach the desired goal unless the child finds parents, teachers and friends living like Christian people. It is still true that religion must be both taught and caught.

New Books

***Excellent

**Good

*Fair

***Outline for Building the Young People's Fellowship.* By the Y.P.F. King's County Council, Diocese of Long Island. 15 cents.

The young bride can find any number of cook books to tell her how to make Shrimp newburg en casserole, honey coffee cake, or Yorkshire pudding but searches in vain for one that explains how to poach an egg or make gravy. In like manner the average high school chapter of the Y.P.F. is too often confronted with youth guides which omit essentials and overlook the primary needs of the group and its inexperienced officer. In this brief handbook the young president will find the ten commonsense "hints" to a chairman most helpful, the program committee will discover the difference between a round-table discussion and a panel discussion and the advisor will learn to know his place. The sample constitution and suggested topics for study are good. In all this will be found a useful manual for any young people's group.

—W.B.S.

The Russian Orthodox Bishops Reject Reconciliation

*Church Retains Her Autonomous Position
And Continues Independent Administration*

Edited by Rita Rubin

Chicago (RNS):—The council of bishops of the Russian Orthodox Church in America has formally rejected a proposal by Moscow Patriarch Alexei for reconciliation with the Church in Russia. The decision was announced after a two-day meeting here presided over by Metropolitan Theophilus of San Francisco and attended by bishops of nine other dioceses. The bishops "postponed" an all-American Council of the Church scheduled during the fall at which Patriarch Alexei had requested that a new Metropolitan be elected in place of Metropolitan Theophilus, with jurisdiction over all dioceses of North and South America and Canada. Archbishop Alexei of Yaroslavl and Rostov, who is reported on his way to this country, was to have presided at the council. He had been approved by the Patriarch as a candidate for the new office.

The Council's statement stressed that acceptance of Patriarch Alexei's proposals would result in severing connections with bishops living outside Russia. The only alternative, it stated, was for the Church to retain its autonomous position and continue its independent administration "under the right to full civil liberties guaranteed by the American government."

"In this dilemma," the statement declared, "the bishops council found a middle outlet, durable and securing a smooth flow of Church life, namely: the Patriarchal ukase was set aside; the all-American sobor was postponed; and the faithful called upon to continue, in the spirit of evangelic peace and brotherly unanimity, the common Church life and activity under the protection of the American many-starred flag and under the protection of the constitutions of the United States and Canada."

Interviewed after the meeting, Bishop Alexy of Sitka, Alaska, who conferred with officials of the Russian Church in Moscow on the question of reconciliation, said he had found in Russia "a degree of religious freedom" and "the beginning

of seminary training," but added: "We feel in the United States that it is best for us to retain our independence at present, although there still remains the possibility of ultimate accord of all Orthodox churches."

Meanwhile Metropolitan Benjamin, who heads another branch of the Orthodox and is apparently closer to the Church authorities in Moscow, expressed his disappointment at the action. He declared that a "great majority of the members of the Russian Orthodox Church in America deeply desire union with the mother Church in Russia." He said that the action was based upon the fact that the bishops here want no connection with the Soviet government but he denied that the Church reconciliation involved "recognition of the Russian temporal government as an authority in Church affairs."

General Seminary

New York:—Thirteen men from eleven dioceses graduated from the General Seminary on May 23rd. Seven graduates of former years,



BISHOP GILBERT

having completed the necessary work, were awarded the degree of bachelor of sacred theology. Honorary degrees went to Bishop of Puerto Rico; Bishop Pardue of Pittsburgh; Bishop Voegeli of Haiti; the Rev. William R. Watson of Bay Shore, Long Island, and the Rev. Charles E. Young, professor at Bishop Payne Divinity School. The commencement address was given by Professor Stanley Wallis of Princeton.

The baccalaureate sermon was preached by Bishop Gilbert of New York who declared that "the world is no longer startled by the gospel

message. Few people are afraid of it any more—a fact that should have its disturbing significance perhaps. Those who might have reason to fear the effect of Christian ideals upon the life of our world are no longer troubled. The Church, they conclude, is harmless and they know that there are plenty of timid, self-satisfied Christians who would prefer to keep it so. Nothing is going to happen, nothing will be allowed to happen, to disturb the old order of things. But you and I know that something has happened. And something is happening. This world knows no power that can undo the Incarnation. God was in the world in Christ, reconciling the world to himself. And we know that against his redeeming, saving purpose even the power of hell can never prevail. Let us remember that he hath sent us this ministry of reconciliation. There is something we have to do about it. It comes to us loaded with compelling, overwhelming responsibility. For us the Church stands as the instrument which our Lord himself has designed and equipped for this saving task. What then shall we say of the place of the Church in the world that we face today?

"Obviously it is not the function of the Church to draft blue-prints of the new world order for which we all long and pray. Nor is the Church competent to express judgments upon intricate political and economic details of world organization. But that does not mean that the Church's voice may not be heard or the influence of its conscience exerted in forthright and determined insistence upon those standards committed to us by the Christ whom we profess to serve. Experience should have taught us that we may not rely upon treaties or covenants or leagues, however nobly conceived. They prescribe the method. They may define the object. But you and I know that the thing will not live or move until somehow God, through the service and influence of those who owe allegiance to him, breathes into it the breath of life."

St. Agnes School

Albany, N. Y.:—At the top of the hill leading towards Loudonville, and just within the city limits, stands St. Agnes School, an Episcopal school for girls. It faces eastward, and from the front the eye travels across wide lawns, across the valley of the Hudson, to the distant

Berkshires; while to the west the Heldergergs, and on clear days, the Catskills, are visible against the sky. So that the already spacious grounds—the campus covers some forty-five acres—seem to blend with the far distances.

The school, founded by Bishop Doane in 1870, and formerly situated under the shadow of the Cathedral of All Saints on Elk Street, moved to its present site thirteen years ago. The building is of stone, and in a niche near the front entrance stands the figure of St. Agnes, brought with loving care from the old building down town, to watch over her "lambs" as the years go by. The tie with the cathedral is still a strong one. Bishop G. Ashton Oldham is president of the board of governors, and takes a keen interest in the welfare of the school. The resident students attend cathedral services on Sunday, and twice a year St. Agnes girls furnish the music for cathedral services.

The school is run on both the boarding and the country day school plan. It is a member of the Middle States Association, and its standing is such that a student holding its certificate may enter any college admitting students by certificate. Most St. Agnes girls enter the leading colleges, and not a few of them have won—and held—scholarships in Wellesley, Vassar, Barnard, Mt. Holyoke, Radcliffe, Briarcliff and other colleges.

While the academic department is a strong one, the music department also is of high standing. Every student, from kindergarten up, has training in choral work, and in the lower grades particular attention is given to tone and pitch. Opportunities are furnished through the year for the girls to sing or play before an audience, accustoming them to do so without embarrassment.

The school building is new, with spacious, well lighted class rooms and comfortable dormitories, an especially well equipped laboratory gives impetus to the study of science. The dining room and library are both of noble proportions. Both have open fireplaces and around these the boarders love to gather for informal parties. The library, with its pretty chintz curtains and covers, and its book-lined walls is homelike and invites its inmates to study. Here the girls make books their friends.

Above the dining room fireplace hangs a portrait of Bishop Doane, the founder of the school. His wise

face keeps kindly watch and helps to remind succeeding generations of St. Agnes girls that they must strive to serve their age and generation.

Extra-curricular activities have a definite place in the school life, and are managed by the student government, a very live organization. One of the most popular activities is the publishing of *Bleatings*, the school magazine, which has frequently won honors for itself in the scholastic press competitions. The students find outlets for their abilities in writing for this publication, and illustrating it, as well as training in editorial work, makeup and proofreading. Another outlet is provided by the dramatic clubs, which from time to time require scenery or costumes designed and made.

Sports are numerous and popular. As soon as the bell rings announcing the end of classes and afternoon study hall, the playing fields are filled with busy figures, practicing hockey, tennis or handball, playing basketball, skating, skiing, or simply playing games, according to the season and the ages of the groups.

Group spirit and willingness to cooperate are as much the object of these activities as the physical development which appears to be their prime objective. Indeed, character-building is stressed throughout the curriculum, and training in taking responsibility runs through it like an invisible thread. Scholarship and character have always been the watchwords of St. Agnes School.

Giving Falls Off

Cleveland (RNS):—Only 1.1 per cent of church family income goes into the collection basket on Sundays. This figure was offered here at sessions of the United Stewardship Council, representing 25 different denominations. Statistics presented at the conference showed national income at its highest point in history but contributions to church activities were reported below the level of 1928 or 1929.

Data presented revealed church giving had increased from \$299,416,781 to \$441,868,327 in the past 10 years. At the same time it was

Shrine Mont

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That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

Laymen are interested in this crusade and helping to interest their pastors in it. There is a fine and growing camaraderie in our ranks—men and women crusading for what they consider Christian and American. Interested?

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shown the national income had gone up from 48 billions to 148 billions.

It was shown that 45 per cent of present church membership, represented on the Stewardship Council, contributed "anything of record" for local church support and only 30 per cent to benevolences.

Dr. Harry S. Myers of Hillsdale, Mich., secretary of the Council, said terms used in the promotion of stewardship have been too ecclesiastical and that some plan should be developed to express the "fellowship of giving."

Goodwill Commission

Hartford, Conn. (RNS):—A Hartford fellowship commission, patterned on the Philadelphia fellowship commission, is in process of organization here. A group of Hartford agencies whose major concern is with meeting racial and religious tensions have been invited to become charter members of the organization.

The proposed commission will seek to coordinate and focus "organized community facilities so as to exert broad community pressure and education." According to its stated purpose, "racial and religious tensions must be met by people from all levels of society working together to unite the entire community in promoting racial and religious understanding and in adjusting intergroup tensions."

Builds Chapel

New Caledonia: — Sgt. Almer Broadhead, a communicant of St. Luke's Church, Jamestown, has written from Camp Barne, New Caledonia that he had a share in building a chapel there and that Episcopal services will be held in it. "I never thought that I would be doing a finished work of carpentry," he wrote. "I have not had a chance to get to service since Christmas Eve and now at last it will be possible."

Released Time

Harrisburg, Pa. (RNS): — The State Senate by unanimous vote passed the Reese-Bonawitz bill to allow public schools to release pupils from classes to attend religious instruction courses on school time. The bill, which previously passed the House of Representatives, results from a controversy between the Harrisburg board of school directors and the Harrisburg ministerial association over whether or not such

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page fifteen

instruction on released time was legal.

Under its terms pupils would be released on school time for such instruction in the churches of their religious faith for not more than one hour a week upon the written request of a parent or guardian. The school board would recognize the religious instruction courses only if they were formed at the request of a church or churches or clerical group.

No Bishops Allowed

Atlanta, Ga. (RNS): — The Rev. Leo M. Willard of Florence, S. C., was elected president of the newly-organized Southern Methodist Church's two annual conferences — the South Carolina and Mid-South — after it was decided at the first general conference here to abolish the offices of bishop, district superintendents, and presiding elders.

Several speakers charged it was the bishops of the former Methodist Episcopal Church, South, rather than the rank and file membership, who led Southern Methodism into organic union with other branches of Methodism at Kansas City in 1939. Those who refused to enter the

merger form the nucleus of the new denomination.

A departure in the method of assigning pastors was also voted by the clergy and lay delegates from ten southern states. Instead of appointment by a bishop or other executive, pastoral assignments will be determined by a committee which each conference will select for itself.

Receive Bequest

LeRoy, N. Y.:—Little known but reportedly a benefactor of nearly everyone who asked a loan during his lifetime, Charles L. Walker of Pavilion remembered the eight churches of LeRoy in his will which has been filed for probate. He bequeathed \$1,000 to each, including St. Mark's, of which the Rev. James Cosbey, Jr., is rector.

Mr. Walker lived alone on his farm near the village. Hospitals, cemeteries, relatives and friends are all mentioned in the will, and the largest bequest was \$5,000 to the Salvation Army.

Women on Vestries

Newark:—A committee on canons was appointed at the convention of

Summer Services

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ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

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CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C. 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8; Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

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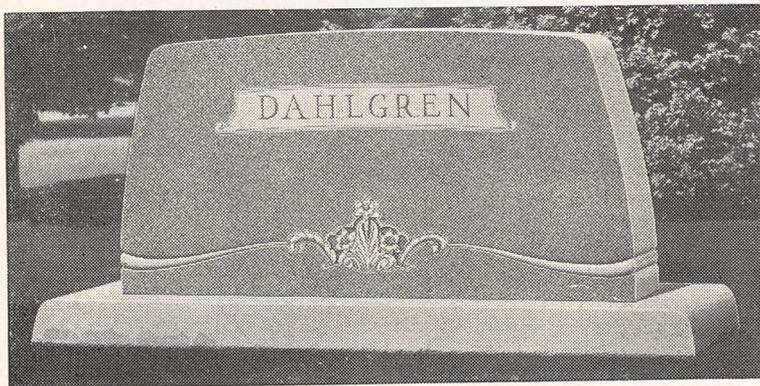
GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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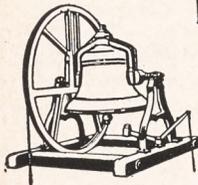
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Georgi G. Karpov, chairman of the Soviet council on affairs of the Orthodox Church. He stated that the Moscow seminary is being expanded by the enlargement of courses and the provision of new buildings to accommodate new students. He also said that by next fall more than 400 students would be enrolled in the eight seminaries. In addition to Moscow the schools are to be at Saratov, Leningrad, Minsk, Kiev, Odessa, Stavropol, Lwow, Litzk and Tallinn.

Western New York

Buffalo:—The Rev. C. L. Pickens, Jr., missionary to the Philippines, told the convention of the diocese of Western New York of the destruction wrought by the Japanese in an address at the opening service on May 21. Bishop Davis in his convention address declared that "The Church must bear her big share in rebuilding the world in all parts." The business of the convention was routine.

World Security

Los Angeles:—Professor Yu-Shan Han of the University of California, Los Angeles, and a consultant at the United Nations Conference, was the headliner at a conference on world security sponsored by the social service department of the diocese of Los Angeles, held here May 24. Others taking part were Professor Richard Hocking of the same institution, Professor W. Henry Cooke of Claremont Graduate School, the Rev. Hugh Noble, Presbyterian delegate to the conference on a just and durable peace held at Cleveland, Bishop Stevens, Bishop Gooden, and a number of the clergy of the diocese.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. ELDRÉD C. SIMKINS
Rector of St. Agnes', Sebring, Fla.

After reading the review of Vance Hayes on Mr. Montgomery's book, *Why Go to Church* I ordered the book. I felt no publisher would publish any book as utterly worthless as Mr. Hayes considers this one. He says the book is boring like the boredom of going to church. He also feels it is too sweet to be wholesome as it, "swelters with piety." Perhaps Mr. Hayes feels the same about the Prayer Book or maybe the Sermon on the Mount. I suppose the book would hold no one's attention as, *A Tree Grows in Brooklyn* but it expands and explains much that the Prayer Book teaches. His thesis is, "We go to church to worship God." What reasons would Mr. Hayes give, or could he give for staying away?

And, an entirely different subject, Could it be possible that Bishop Harris was consecrated in Norfolk instead of Washington so that it would be possible for more of his former parishioners to attend? I wouldn't know.

* * *

ROBERT McC. MARSH
Layman of New York City

Was it Dr. Samuel Johnson, or was it some other wit, who originated the famous definition of dirt as "matter out of place"? At all events in this sense, if not in the more common one, I think THE WITNESS can be justly criticised for publishing too much "dirt." Take for example, the article by Congressman Jerry Voorhis of California in the issue of April 26th. It is all very well to advocate American participation in the financial as well as other aspects of world organization, and even to endorse in principle such a specific proposal as the Bretton Woods Plan (though perhaps the editors have gone too far in opposing all modifications). This is legitimate application of Christian theology to the economic side of international fellowship. But why should THE WITNESS give space to the Congressman's private ideas on the technical uses and place of gold and other forms of money?

There is certainly no general acceptance of Mr. Voorhis' dictum that gold and the gold standard today "represent a relic of barbarism," and there may be still more dissent from his assertion that the United States must go still deeper in debt in order to have a high national income. These are debatable questions, on which qualified experts differ, as is evident from the dispute that is being carried on between Professor Fisher of Yale, Professor Kammerer of Princeton, and others in correspondence in the New York Times. If THE WITNESS subscribers are interested in the matter, is it fair to give them only one side of the argument: and if they are not interested, is it fair to make this use of space which might be devoted to subjects more closely related to Christian teaching and living?

It seems to me that this is only one instance of a tendency of THE WITNESS Board, in their laudable effort "to preach the social gospel," to get involved in mat-

ters that from the point of view of the main purpose are only technical details. A church paper is not expected to be and cannot be expert on such matters and therefore should not be partisan, which it is when giving a predominant amount of space or emphasis to one side, even though disclaiming responsibility for the views expressed. This narrow partisanship is still worse when it appears, as it sometimes does, in the editorial columns.

It is my belief that this policy and effort weaken the influence of THE WITNESS and alienate many potential friends. This is more than a pity when the fundamental purposes and principles of the paper are so high and sound.

P.S.: Perhaps I am all wrong in drawing a line between theology and the gold standard, as I see that the commencement address at the General Theological Seminary was delivered by a professor of chemistry.

* * *

DONALD M. WRIGHT
Director, Church Society for College Work

I just want you to know that, as one of those back home who is considerably puzzled as to what is really happening at the San Francisco Conference, that Spofford's job of reporting is magnificent. Congratulations and our heartfelt thanks.

* * *

THE REV. J. G. MACGOVERN
Retired clergyman of St. Vallejo, Calif.

Some time ago I requested you to discontinue THE WITNESS giving as my reason that I could not afford it now that I am retired on a small pension. I felt that I could not afford a Church weekly, even one so fine as THE WITNESS. However I feel now that your paper seems to express my own attitudes, religiously, economically and ecclesiastically so well that I want to continue it. It is a splendid weekly.

* * *

CARMAN BLISS
Retired soldier of Columbia Falls, Mont.

I have a warm spot in my old Canadian heart for Rector Spofford and pray that he may escape close confinement while attending the San Francisco Conference. Good luck to THE WITNESS.

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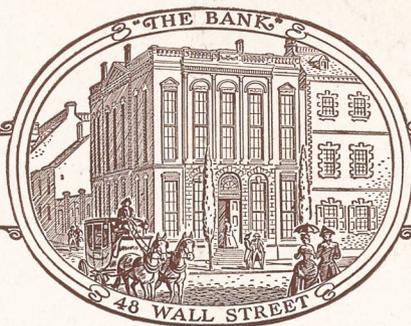
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