

The **WITNESS**

JULY 12, 1956

10¢



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REASONS FOR CHURCH SCHOOLS

SERVICES In Leading Churches

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a.m., 11 a.m., Healing Service 12:05.

Story of the Week

**Drinking Problems Discussed
At Church Meeting****VARIOUS VIEWS ARE PRESENTED BY LEADERS
OF A NUMBER OF CHURCHES**

★ A Roman Catholic priest declared that today's seminarians are not being given sufficient training in how to deal with drinking.

The Rev. John C. Ford told clergymen and lay leaders of various faiths attending the North Conway Institute on Alcoholism that "alcohol problems are among the major problems of the United States." Father Ford is professor of moral theology at Weston College, Mass.

The training given seminarians "is not nearly enough considering the extent of the problem," he said.

"There is no intrinsic reason," he said, "why two socio-religious movements, one for total abstinence and one for virtuous moderation, should not work side by side as friendly allies in a common cause."

Father Ford said the division of people into two camps on the subject of drinking has created "unfortunate consequences."

Christian sobriety is a "virtue which may be exercised both by abstainers and drinkers," he asserted.

Other participants in the panel were Dr. Caradine R. Hooton, Washington D. C., executive secretary of the

Methodist board of temperance; Dean James A. Pike of New York; and Rabbi Joseph Klein of Temple Emanuel, Worcester, Mass.

Dr. Hooton said Methodists regard alcoholic beverages as against the public welfare and advocate complete abstinence.

Dean Pike indicated that Episcopalians generally favor moderation. "We see a value in sociability in the use of alcohol," he said, "but we agree that if it is used to excess it is evil."

Rabbi Klein noted that alcoholism is almost non-existent among Jews.

"I do not know why it is that so little alcoholism is found in a group in which total abstinence is neither advocated nor practiced," he said. "Most of the drinking done by Jews is in connection with some religious act. The drinking itself is a ritual that is preceded by a prayer of thanks."

He added that among Jews "the person who drinks excessively is looked upon with disapproval."

Bishop Charles F. Hall of New Hampshire led a panel discussion on whether or not clergymen should drink.

Deploing the fact that "drys" and "moderation

people" have too often fought one another rather than sharing opinions, he said: "I have one absolutist thought; that we are not going to solve the problem of alcohol by turning off the spigot. We will not solve the problem with prohibition."

Bishop Hall raised questions on ministerial imbibing in three areas: the sacramental use of wines; social drinking and addictive drinking.

He posed the problem of the alcoholic clergyman obliged to use wine in church ritual.

"There are alcoholic clergymen," he said. "Several are here lending experienced hands with the discussions. Should they take even one sip of wine? Will it set them off on a binge in the out-of-control drinking which marks the person afflicted with alcoholism? Yet, if this is a sacred and scriptural ceremony should the clergyman refuse to use the wine?"

Several ministers took part in a long discussion as to whether or not clergymen should drink socially in order to "get close to men and women in need of spiritual help."

A church officer who is a member of Alcoholics Anonymous said: "One thing I have learned as an alcoholic is that I can accomplish just as much without alcohol as I could with it. I think it is lamentable if a minister has to have a drink to be sociable."

At another session, John Park Lee of the department of social education and action of

the Presbyterian Church, which teaches abstinence, outlined his denomination's approach to the problem.

"We do not believe that national prohibition is either possible or wise at the present time," he said, "but we encourage our members to work as citizens for the enforcement of public controls over the manufacture, distribution and sales of alcoholic beverages. We believe in co-operating with all who have a sincere concern for the alcohol problem. Agreement with our belief in abstinence is not necessary for our cooperation."

Mr. Lee said that education on alcohol was "scattered all through the curriculum taught in our church schools" and carried in the study guides for young people and adults.

He said the Presbyterian Church believed in abstinence from alcohol for "prudential reasons." These reasons, he said, were: avoidance of the danger of alcoholism; avoidance of creating a setting in which problem drinking may develop; recognition that even small amounts of alcohol are potentially dangerous in some situations; the desire to avoid recruiting, even subconsciously, new drinkers.

In addition to the "prudential reasons" Mr. Lee said his Church believed that "we should never do anything which might be an occasion of difficulty for a friend or neighbor."

"We try to heed the Biblical admonition that no man put a stumbling block, or an occasion to fall, in his brother's way," he declared.

Theme of the institute was "What can the Church teach young people about drinking?" The Rev. David A. Works, rector of Christ Church and president of the North Conway Foundation, directed the program.

Anglican Bishop Reports On Visit to China

★ Bishop Hall of Hong Kong told reporters that he found religious freedom in China upon returning to his diocese after a three weeks visit. He said that "the Church in China is growing vigorously and is not suffering from any obstacles."

"China is now facing a problem similar to that faced in England in the 16th Century, when the country had to decide whether the Church should be English or foreign-controlled. Now China faces the problem of whether the Church will be controlled by Chinese or by a foreign missionary society."

Replying to reporters' questions about persecution of Roman Catholic priests, the Anglican bishop said: "So far as I know, those imprisoned were involved in anti-State political activities."

Bishop Hall reported that he found children and old people better provided for than they had been under the Nationalist regime, with the aged drawing pensions of 40 to 80 per cent of their salaries while employed.

He announced that Bishop K. H. Ting of Chekiang, had left for London to attend the consultative committee meeting of the Lambeth Conference on the invitation of the Archbishop of Canterbury.

No Chinese clergyman has attended such a meeting abroad since the Communists seized power in China.

On the same day that Bishop Hall made these statements, Bishop Robin Chen, chairman of the House of Bishops of the Church in China, told 1,000 delegates to the People's Congress meeting in Peiping that he forsees "a

great future" for Chinese Christians under the present government.

"Our Christians," he declared, "are inspired by the fine qualities shown by the Communists in their love for and service to the people. Chinese Christians see a great future for China under Socialist rule and Socialist morality."

"They have come to know that Socialism corresponds to Christian doctrines. Those who, in the past, tried to undermine unity among the Christians in China have been exposed and the Church is healthier for it."

CLINICAL TRAINING FOR STUDENTS

★ Theological students are working side by side this summer with clergy in two clinics on pastoral work, set up in the diocese of Los Angeles.

The first to get underway is the clinic at Metropolitan State Hospital, Norwalk, under the leadership of the Rev. Miles W. Renear, state appointed chaplain. Opening June 11, it will continue through Sept. 3, combining field trips with clinical study at the hospital and pastoral work in nearby churches.

The San Diego clinic will be conducted July 2 through Sept. 7, under the supervision of the Rev. Ralph D. Bonacker, director of the city mission society of San Diego. During the course, theological students will have practical experience as resident chaplains of San Diego County institutions, including Rancho del Camp, Viejas Honor Camp, Edgemoor Farm and the San Diego County Hospital.

Stuart Hall Is Typical Of Church Schools

★ Founded in 1843, Virginia Female Institute, now Stuart Hall, was incorporated by the general assembly of Virginia for the stated purpose of "founding and carrying on a female seminary in the town of Staunton." This business like statement, however, was far from covering the full purpose of the school, even at so early a date. Under its first principal, the Rev. James McElroy, the school began at once to pursue the goals of a Church school. A half-century ago, when it had actually come under Church ownership, Stuart Hall carried in its catalog this statement: "It is the purpose of the school to develop Christian character, fine scholarship, and cultured womanhood." Such had been, were, and are the purposes of Stuart Hall, "rich in traditions of the past; alive to the needs of the present."

Stuart Hall's traditions include the influence of such honored personages of the past as Mrs. J. E. B. Stuart, who was principal for nineteen years and in whose honor the name of the school was changed; Bishops Meade, Whittle, and Jett—each of whom served as president of the board of trustees; and the beloved General Robert E. Lee, who while he was president of Washington College was also president of the V. F. I. trustees. The school's tradition of service is centered in the E. L. A. honor society, which this year celebrates its 75th anniversary. Among the oldest high school honor societies in the country, E. L. A. was founded for the purpose of developing a V. F. I. library, it still has

library service as its main objective.

Like other schools, Stuart Hall has its unique observances which have become traditional: the Red - White hockey game at Thanksgiving, the candlelight service just before Christmas vacation, the May morning singing and distribution of May posies, the E. L. A. strawberry festival, the loving cup ceremony at commencement, and many others.

Such things, plus social contacts with the nearby military academies, provide high spots of fun and pleasure throughout the school year. More fundamental to the school's purpose, however, are its academic and Christian training.

A pioneer in preparing girls for eastern women's colleges, Stuart Hall's college preparatory course has been designed to meet the entrance requirements of these colleges, including preparation for the annual college board tests. A girl who makes a fine record at Stuart Hall should do equally well on college boards and win college admission even where it is most competitive. As a member of the Southern Association of Colleges and Secondary Schools, Stuart Hall is able to recommend its graduates to all colleges which admit students on certificate. Stuart Hall graduates are now in attendance in over 44 leading colleges and universities.

In seeking the "well rounded growth and development of the individual girl," the school not only offers the best in classroom instruction, but also works toward building Christian character and

deepening the Christian life of each student. Ideas stimulated in the brief morning chapel services and the nightly vespers frequently spill over into the Bible classes to be threshed out in spirited discussion under competent guidance, whence they have the chance to emerge as intelligible and practical Christianity.

In 1955-56, Stuart Hall's enrollment of 147 students included girls from 23 states and three foreign countries. These girls found Stuart Hall truly, in accordance with its motto, "rich in traditions of the past; alive to the needs of the present." The forms of its social life and the content of its curriculum have changed with changing times, but still, as started in an early catalog, "it is the purpose of the school to develop Christian character, fine scholarship, and cultured womanhood."

A TRAVELLING BISHOP

★ Bishop Gray of Connecticut, who only recently returned from Scotland where he took part in the consecration of a bishop, left June 26th for the British Isles. He took part in an ordination service at Christ Church Cathedral, Dublin, on July 1. Next Sunday, the 15th, he is to preach at St. Paul's Cathedral, London, and then attend the meetings at Lambeth Palace called by the Archbishop of Canterbury to plan for the next Lambeth Conference.



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Churches Major Recipients Of Philanthropy

★ American religious groups receive 53 cents out of every dollar that is given for philanthropy, the department of health, education and welfare reported.

"Religion is the main recipient of the philanthropic dollar," the department said in a report prepared by Thomas Karter of its division of research and statistics.

The department estimated that philanthropic giving in 1954 reached a record \$5,401,000,000, of which churches and other religious agencies received \$2,850,000,000.

In 1952, the last previous year for which such a survey was undertaken, the department estimated that \$5,037,000,000 was given for philanthropy and that churches received \$2,354,000,000, or about 47 cents of each dollar.

The share of the nation's philanthropic gifts going to religious groups has shown a steady increase. In 1945, for example, of \$3,229,000,000 contributed for all philanthropic purposes, only \$1,158,000,000, or a little more than a third, went to religious groups.

In 1930, philanthropic gifts totaled only \$1,189 million. In the depression year of 1935 this had dropped to \$849 million. By 1940 it had risen to \$1,249 million and in 1945 was \$3,229 million. In 1950, gifts totaled \$4,466 million and in 1952 \$5,037 million.

Corporations have increased their giving ten-fold since 1940, from \$38 million in that year to \$375 million in 1954, the report shows. However, the 1954 figure is a cut-back

from the 1952 record of \$399 million.

Individual living donors gave a record \$4,789 million in 1954, compared with \$4,432 million in 1952 and \$4,008 million in 1950.

Of the \$2,850 million which religious groups received in 1954, the study estimates that \$1,762 million was spent on current operating expenses, \$588 million on construction of new buildings, \$270 million on church - supported welfare activities, \$80 million on church - supported hospitals and medical institutions, and \$150 million for foreign mission work and overseas relief activities.

Current operating expenses

include expenditures for church - supported education, which was not measured separately. This constitutes a substantial item for many denominations.

The outlay for current expenses plus education has almost doubled since 1945. It amounted to \$912 million in 1945, \$1,176 million in 1950, \$1,530 million in 1952, and \$1,762 million in 1954.

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EDITORIALS

Military Comment

IT IS not always, nor usually, that we find ourselves in agreement with the United States army and whenever we do we wish to share our gratification with our readers. The continuing dispute among the armed services, and most sharply between the army and the air force, is not basically what it sometimes looks like, a competing for appropriations, although that is not absent.

What seems to be happening is this: the theories of the air force are in danger of becoming official U. S. policy, and anonymous army staff officers represent about the last source of sanity that can meet the air force on its own ground.

Those army officers make their views known by leaking documents to the press. The most incisive to date is the one that came out in the New York Times on June 24th. Here the basic point is that the air force is quoted as convinced of the "decisiveness of air power" and of the probability of a "short war" of 30-60 days of atomic destruction. The army is not convinced that the next war will necessarily be like that; nor even if it is, that the enemy's army and navy can be neutralized without our army and navy, which will take longer than two months.

The army plainly believes that some wars anyway can be kept limited, provided we still maintain the means for waging limited wars. Quoting the staff paper published in the Times: "Rather than concur with the 'decisiveness' of thermonuclear destruction as a desirable course of action, the army takes the position that this type of decision is morally, politically and practically unjustifiable when the application of graduated, selective, politico-military force can achieve the desired national security objective without unduly risking enemy thermonuclear reaction."

The operative words in this sentence are the adverbs, "morally, politically and practically". Their implication, in reverse order, seems to be this: it is impractical to wage a bigger war than necessary to gain the

limited concrete objective for which wars are fought. Therefore it is impolitic, in view of world opinion and the Russian propaganda which makes us out as the disturbers of the peace. And in any case it is wrong.

It has often been remarked, as by Kennan, that our national tendency to take high abstract moral positions does us a great disservice in wartime. We feel that if anyone so good as we has gotten into war, the enemy must be very wicked and nothing but his unconditional surrender or annihilation will satisfy us. The army's view helps recall us to the realistic truth that we go into war to win some particular advantage or meet some threat, and that we should use our power as economically as possible to gain our end.

The army, if we understand it correctly, does not rule out the possibility of the total war of our nightmares. It is saying, one, that wars of limited objectives and means are still possible, especially if we do not put all our resources in the air force basket. And, two, that even in the event of total war, if anything is left after the sixty days, the remaining war will still have to be fought in the conventional way.

These developments in the Pentagon itself suggest an unexpected ally for those who, like your editors, tend towards Christian pacifism. We propose to make the usual distinction between one's convictions and one's political action. For example, we might thoroughly disapprove of both candidates for the presidency in their foreign policy and yet vote for one on the strength of some other plank.

In the same way, we continue to stand personally for renunciation of all atomic warfare—unilateral, if necessary; a thing the army generals presumably do not stand for, and wouldn't say so if they did. But in the realm of concrete political action, we should take whatever steps will strengthen the army's hand against the air force. Because the criticism of the total-war doctrine which comes from other soldiers is the sort of criticism that the air force theorists will have to take most seriously.

REASONS FOR CHURCH SCHOOLS

By Charles S. Martin

Headmaster of St. Albans School, Washington

WHAT is the special reason for Church Schools? That may seem too obvious to consider, but even the obvious, and perhaps most of all, needs to be rethought. And I believe it might help us all, and I know it will help me, to think on the subject.

Why Church Schools? There are the usual reasons: we are here to build character, to prepare for college, to develop leaders, to make informed churchmen—the kind of reasons that grace every school catalog and so easily slip from the lips of speechmakers. But, in a deeper sense, why are we here? To put it simply, I think we are here primarily to maintain a family, a family in which the basic needs of a curious human being called boy can be met.

Every boy, as every human being, is so made that he has certain primary needs which must be satisfied. Among them is the need to feel that he belongs, that he is accepted by others. A boy must know that he is valued, valued by a group, and valued in that group's scheme of things. Such knowledge is necessary for self-respect and self-development.

A boy at school must do pretty much what every boy does. That is life, and particularly boy life. But, a boy must also do that which he alone can do. He must have success in some way that is peculiar to him and his abilities. And that success must be known and recognized by others. It is sometimes surprising to see the transformation that will come over a lad when he knows success and wins a measure of recognition. I have seen a boy having trouble with his studies changed into a respectable student by something as apparently unrelated as a good speech before the student body, a painting that won admiration, or the appointment to a responsibility that indicated the respect of his fellows.

Each boy needs recognition, but it must be of his real self. Indiscriminate praise that flows from general good-will free of sensitive perception will never do it. Deep within him, a boy knows what he deserves and what he does not. It is the real person that must be recognized and accepted, and it is the job of

the school to know and nourish the unique individuality which is each lad. Such knowledge of boys does not come in a moment. It may come quite easily and naturally, or it may be the labor of a school career, or, unhappily, such is the complexity of a boy and such are the limitations of the humans who are masters, that it may never come at all. But in spite of all the complexities and all the limitations, to help a boy know that he is accepted and valued is one of the primary responsibilities of a church school.

Then, every boy, even as every one of us, needs to know respect—or better, and I fear to use the word, for it has so many meanings and is so loosely used, he needs to know love. A boy has to feel that he is cared for, that he is wanted, and that he is loved, and that, even when he is the disagreeable unpleasant creature he sometimes is. The environment in which the human flourishes best is that of warm, understanding affection.

However, love must not be equated with softness. There are times when a boy learns only as he falls, and it is not true love that spares and protects, however much it would. One of the finest teachers I have known is a man who was exacting and demanding—but one who cared and cared intensely for boys. It was always obvious to a student that this master was deeply interested in him as a person. There might be rigorous work, searching criticism, but there was unending patience and concern. To this the boy responded in like manner and there existed a medium in which learning far beyond the usual took place. A boy must know that he is loved, but, here again, loved for what he really is, not the person he sometimes makes himself out to be, or the one that we sometimes fancy him to be, but the real animal. No easy job is that, but it is what we are here for.

Discipline

CURIOSLY enough, boys need discipline. I don't mean of the rod or of demerits, although I don't have any objections to either if properly understood. Boys need discipline to know the security of what they can do and

what they can not do. They need certainties, absolutes to govern their behavior. They need to know the rules of the game, the order that governs things. Authority that is just will always be accepted among boys, but that which comes from one for whom there is trust, or love, is accepted most easily and helpfully. In a school, even as in life, discipline is first from without and imposed from above. Then, as the individual grows in security, it is taken within and becomes self-discipline. I don't think I have ever seen a boy or class harmed by the master who is certain and exacting in his demands, but I know that I have seen boys harmed by the loose and uncertain teacher. Discipline, security is a basic need of all humans, but especially of boys, and it is for us to meet this need.

I have not, as yet, mentioned studies. Surely, the fundamental purpose of a school is to teach reading, writing, and arithmetic. Surely it is to prepare a boy for college? Of course! It is the responsibility of Church schools to hold boys to their highest capacities, to enable them to take on the toughest that a college has to offer and to come out among the best. But, without in the slightest minimizing the academic, the school can achieve this fundamental purpose only if every boy is considered as a whole, and is developed as a balanced person and according to his own peculiar gifts.

Our boys do not fail in college because they do not know math, or English or the languages—they fail, if they do, for what may be called personality problems. They fail because they can not keep their nose to the grindstone, or because parties attract, or a young lady overwhelms, or greener grass on the other side of the fence beckons. And that is true not only of our boys, but—even as the director of health from Harvard made so plain to us in our faculty meeting—it is true as he knows students at Harvard, at M. I. T., at Williams, or students wherever they are. Boys fail in college, and indeed in life, not because of the nature of their mental equipment, but usually because the mind is not able to function to its fullest in a person less than the self which the good Lord created and meant him to be. This, I repeat, is not to minimize the intellectual, it is only to say that the job is not just to train

minds, but to nurture boys, of whom the mind is a very essential part, but only a part.

Religion

I HAVEN'T said anything yet about religion. Sometimes one of our masters chides me saying, "You speak of this as a Church school. If it is, people don't send their boys here for that reason. They send them here because we get boys into college, and do a good job with them." From one point of view this statement is perfectly true—from another, nonsense. There may be a few who consciously choose a school because of their deep commitment to the Church. More, I imagine, send their boys because of a general attitude that a Church school is a good thing. There may even be some who send their boys for prestige, or because it is the thing to do, or for even worse reasons, I don't know. But, in general, I would say that boys come to us because their families like our product. They know our boys do well in college, they see them do well in life. They like their attitudes, they like what the boys stand for, and they like what they are. Now, that is good enough for me. What these individuals like and want for their sons is the product of a Christian education. What I have been describing is not any kind of an education, but a Christian one. It can be achieved in its fullness only in a Christian context. Like St. Paul, who on Mars Hill said to the learned but scoffing Greeks, "He whom you ignorantly worship, I proclaim unto you," so I say to our chiding master: that which people see and covet for their children, recognized as such or not, is in its essence, a Christian education. The fruits of him whose work you ignorantly respect, him I proclaim unto you.

A Fellowship

SACRED studies and chapels do not make a Church School, although they are probably indispensable parts of it. A Church school is a fellowship in which human beings can grow and develop into the fullness of manhood that God purposed for them. It is a family in which the basic needs of individuals are met, a family in which a boy has the security to grow to the fullness of what he might be. That kind of a family exists in its fullness only if it is a part of the larger family, the Church, which in turn is made up of people who, them-

selves, are accepted, loved, and disciplined, and that not merely by and of others, but by God himself.

And so why are we here? We are here to enable boys to live among us in the spirit of One who nurtures them into the fullness of manhood for which he created them.

Not Of This World

By Anson Phelps Stokes, Jr.

Bishop Coadjutor of Massachusetts

SOME things are appreciated only when their opposite is experienced. Men enjoy food most when they have known hunger. Currently we see a growing understanding and appreciation of democracy and freedom partly because for the first time in recent history men have seen those things in danger. The more we are threatened with their loss, the more we recognize their value. The people of West Berlin love freedom more than those far from Communist threats.

In a similar way men are coming to appreciate Christianity because of the obvious danger in the world situation. When the atom bombs first fell, newspaper columnists spoke like prophets of old, recognizing the need of something to control and guide men's skills. Probably the headlines of our newspapers, revealing graft and the fear of war, do as much as Bible texts to make men think of God.

However, there is something else which is opposed to Christianity but which is not so lurid or obvious as the scandals and anxieties of our daily life. Newspapers do not decry it because they are part of it; even good moral people are a part of it; yet in our lives it is probably the chief enemy of real Christianity. I refer to a pre-occupation with "this world." Much of the Bible contrasts life lived in God's service with the life lived in the world: "In the world ye shall have tribulation; but be of good cheer. I have overcome the world"; "My kingdom is not of this world"; "The wisdom of this world is foolishness with God." These are strong words and hard for us to understand. Yet they describe an attitude toward life which is the greatest enemy of religion—pre-occupation with our ordinary, earth-bound existence.

Christianity is not "other-worldly" in the

sense that some Oriental religions are. Quite the contrary. Our Lord and Saviour lived in the world; he understood its deepest problems. Christians must live in the world but they must not be of the world; and they must live by standards higher than the world's standards.

Christianity is sacramental. Other religions have worshipped their gods with gorgeous rites taken from the regal splendor of court life. Our Lord took ordinary, everyday things—bread and wine—for the central act of worship. But they are more than bread and wine; they are vehicles of God's grace, means by which he makes his presence known and through which he acts.

Attitude Toward Sex

AN EXAMPLE of this sacramental approach is the Christian attitude toward sex. Christianity, when it went into the Graeco-Roman world, found itself among dissolute people, who had not had the moral disciplines of Judaism. It recognized this danger as a real one, but on the other hand, it never retreated into asceticism or decried married life as other "mystery religions" were wont to do. Christianity looked upon sex as a sacrament, to be accepted as part of natural life, but to be endowed with deeper spiritual meanings and purposes.

So it is with the whole natural world. Civilization depends largely on man's adjustment to his physical surroundings; and Christianity bids us face and recognize them. Indeed, the Lord who compared the glory of lilies to the splendor of King Solomon's raiment, or Francis of Assisi, who could sing of "my brother the sun and our sister the moon," were people who deeply appreciated the world around them; yet they never felt that nature was to be worshipped. It was merely the means through which God expressed himself and the area in which he could be served. Nature alone was not enough. One must recognize the God who works in and through all natural processes.

Have you ever seen a British colony in some far-off tropical land? Here is a group of people, adjusting as best they can to the surroundings about them. They learn to live under the conditions which prevail; and yet they never merely adjust to those conditions. They are always conscious that they owe a loyalty to a different life; and they maintain

the customs of Englishmen. At the same time they influence the life about them.

That is a good picture of the Christian Church. We live in this world and we must face its realities frankly; but we are also members of another world and our ultimate loyalty is to it. This is rather difficult in our age; for, whereas in the first century Christianity came in sharp contrast to a pagan world, in the course of the centuries our western world, which has been colored by Christianity, has been lulled into believing that its civilization is fully Christian. Now we are realizing that it is not and that many of the decisions of our daily life are dictated by factors unrelated to our faith.

Our ancestors spoke of themselves as "strangers and pilgrims in this world." We shall never understand the full meaning of Christianity until we recognize what they meant. The Church is here to remind us of the "other world" in which we live in addition to "this world," yet it promises a day when "the kingdoms of this world" shall become "the kingdoms of our God and of his Christ."

A Blind Man Groping

By W. B. Spofford Sr.

WHEN A PARISH cancels a bundle order and gives its reasons for doing so, we have to be grateful, even if we regret their action, since it gives us a chance to give our side of the case. Thus the rector of a city parish has just written

Our vestry has requested me to discontinue the sale of the Witness in the church. It has also ordered me to write to you and explain the reason for their action.

Your issue of May 31 carried an article by the Bishop of Chekiang in which he describes Communist China in very rosy terms. The June 7 issue carried the advertisement on behalf of Steve Nelson et al. The June 14 issue carried an advertisement on behalf of Pacifism at any price. Our vestry believes that either by design or accident, the Witness is following the standards of the Communist Party line. I am extremely sorry that the vestry has seen fit to take this action, but two vestrymen, one the commander

of an air force reserve unit, and the other a member of the American Legion's national committee on international affairs, convinced the vestry that the continuing sale of the Witness would do harm to the parish.

We expressed our regrets to the rector and at the same time told him that, as a priest, we are sure he agrees that we should not whittle down the Witness to the size of an army officer and a Legionnaire.

Most of our Church leaders, I think, believe that the Christian Church can exist in any culture and the fact that we could report in our May 31 issue that it is doing well in China today should be an occasion for rejoicing, rather than condemning us for reporting the fact. As a matter of fact on the same day that we received this letter, June 26, we got a report from Bishop Ronald Hall of Hong Kong, following his three-weeks visit to China, in which he says; "So far as I could judge there is religious freedom in China. The Church in China is growing vigorously and is not suffering from any obstacles."

The Bishop of Hong Kong, in the same statement, announces that Bishop Ting of Chekiang, the author of the article to which the soldier-vestrymen objected, is now at Lambeth Palace, London, at the invitation of the Archbishop of Canterbury, meeting with other bishops of the Anglican Communion to plan for the next Lambeth Conference. Which means, the way some people still reason, that Bishop Hall, who has just visited China, and Bishop Mowll, primate of the Church in Australia, who is to visit that country before the summer is over, as well as the Archbishop of Canterbury are in real danger of being contaminated, if indeed they are not already "following the standards of the Communist Party line."

The fact is that we are proud of having printed that article by our brother and friend, Bishop Ting of Chekiang, and the article on the Church in China that preceeded it by Bishop White of Niagara, since they presented abundant evidence that the Church in China today is very much alive. We are sure that most Anglicans throughout the world rejoice with us over this good news.

"For this my son was dead, and is alive again; he was lost and is found."

As for the ads to which the soldier-vestry-

men objected, they were ads and paid for, and it is no more possible to hold us responsible for them than it is to say that we favor one set of Sunday School material over others because it advertises in our pages. Nevertheless we think that the ad headed "Supreme Court Under Attack" states facts that we'd do well to recognize. Anyone who has read the papers as late as today knows that the Supreme Court is under attack by such men as Senators McCarthy and Eastland and we take it for granted that the vast majority of Episcopalians prefer Warren and Company to these two gentlemen.

As for the ad of the Episcopal Pacifist Fellowship, it has been a highly respected organization in our Church for years, and has contributed greatly to our thinking on the greatest issue before the world today—war or peace. The distinguished men and women who belong to it have as much right to band together to further their common objective as, say, the soldier-vestrymen have to belong to the Legion. By purely Christian standards they have a better right, I would say, but I won't go into that now.

As for the "Communist Party Line", I am struggling at the moment trying to figure out what it is by reading Walter Lippmann, Marquis Childs, I. F. Stone, Richard Nixon, John Foster Dulles, and a few others. Up to now none of these people have come up with a complete answer.

So I have asked this rector, his Colonel and his Legionnaire, that if they do know the answer, individually or collectively, that they put it on paper for the edification of the rest of us.

Nurture Corner . . .

By Randolph Crump Miller

Professor at Yale Divinity School

I AM OFTEN asked what I look for in teachers. The answer is almost too simple. I am looking for consecrated and contagious Christians who have a reason for the faith that is in them. I don't care how much they know about teaching, but I am greatly concerned that they have a genuine faith to communicate through personal rela-

tions with their pupils. I want them to know a lot, but to care more.

If they have this genuine faith, the response in terms of learning how to communicate it will be automatic—if the opportunity is given. Our teachers' meetings are given over to theological discussions—in terms of the teachers' own faith and in terms of how this can become meaningful in the relationships of the class. This leads us into all kinds of techniques, the use of gadgets, attention-getting devices, and the general known-how that good teaching demands. We seek resources of all kinds to make this teaching more effective. This involves a real grasp of age-group characteristics as found in good books on child psychology, but it demands a real acquaintance with the pupils in their homes and schools.

Theology is the primary guide in such an approach. For theology is "the truth about God in relation to men," and it comes alive "in relation to my students."

We have a great Christian heritage and the lore of our tradition needs to be lived in order to become a part of our lives. The teacher is the channel whereby this revelation of God in Christ is mediated to the pupils and the means whereby God's grace is given to them. This is Christian communication.

Choir Festivals

By Reginald L. McAll

Organist of New York City

EVERY church organist has a definite responsibility for improving the congregational singing in his church. His own preparation for this task includes a complete working knowledge of the hymnal—both texts and tunes. In addition he should study the great sources from which the various types of hymns and tunes now in use have sprung. He must also take his own interpretation of hymns seriously, giving it the same thought and care that he exercises on the choral and organ solo work.

Thus the people will recognize in him a true leader of their singing, employing both organ and choir skilfully in securing that sonority which many voices can achieve, through crispness and clear rhythm rather than mere volume.

In many churches he will find that conditions are favorable for such singing. The stimulus of a fine hymnal, frequent additions to the church of adolescents from the church school, good singing by the young people's societies, dovetailing with his system of choirs for various age groups among the young, who are more than willing to add fine new hymns to their repertoire—all these things aid a real campaign for good singing in the church.

One excellent result of his work will be the clear enunciation of all sentences that are to be recited or read together. As a matter of fact, the progress of the congregation towards an alert sharing in the spirit as well as the service of worship may be measured by its achievement of stately clear verbal recitation.

How may guild members promote such a movement? One way is by planning for joint hymn festivals. If singers from several church choirs will cooperate, as they do so often for choral services, and prepare a few significant lesser-known tunes and hymns, these can be introduced with splendid effect at such a festival. Junior choirs should be included, and if placed separately—perhaps in a rear gallery—they can sing some verses or even an entire hymn alone most effectively, after one careful joint rehearsal. Experience shows that there are many hymn-loving people who will come to a service of this character, the attendance usually far exceeding expectations.

The net result in each church is definitely helpful. Ministers are grateful for the increased desire and ability of their people to sing the hymns appointed for worship. The hymns themselves have an ecumenical influence, especially when sung in a joint festival uniting various churches.

Each guild chapter should have a few members assigned definitely to study hymnology, recent hymnals and methods of teaching hymns and tunes. It should sponsor study groups which from time to time church school leaders and the clergy can attend. Plans for hymn signing in each church that have succeeded can be shared. Fine hymns and tunes may be picked out for introduction. For example, some churches do not use *In Babilone*, *Forest Green* or *St. Dunstan's*.

Services in which hymns are emphasized should be held in each church. New hymns and tunes can be introduced through use by the choir separately, or by singing units of

young people. Thus the congregation will gain confidence in adding well chosen new hymns and music to its worship materials.

The ideal way to carry on the movement is for several churches which have already held their own festivals to have a joint festival, allowing their choirs to be placed among the congregation as well as in the chancel. This stimulates the people to sing with confidence, and thus a great singing group is formed, which has found itself, and gives out the words and music with eloquence and good expression.

This is entirely possible, providing that the festival is planned intelligently, without too great elaboration, but with definite aims for the liturgic purpose of the service, and adequate leadership of the singers, remembering that the desired effect is congregational rather than choral.

When we have heard and shared in leading a really large body of people in such an exercise, we shall take with us a new zeal for more inspired singing in our own churches, and every effort we make will be well rewarded.

In all of this work the Hymn Society of America would give all possible help. By making available the large amount of successful experience in many other places it can aid the plans in single churches and various groups of churches for raising the standard of their hymn singing, particularly through these hymn festivals, which are often held by chapters of the American Guild of Organists.

THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

Chaplain of World War One

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PEOPLE

CLERGY CHANGES:

F. H. ARTERTON, formerly rector of All Saints, Chevy Chase, Md., is now associate warden of the College of Preachers, Washington.

E. L. BROWNING, formerly ass't at the Good Shepherd, Corpus Christi, Texas, is now rector of the Redeemer, Eagle Pass, Texas.

LEE M. ADAMS, formerly rector of St. Matthew's, Kenedy, Texas, is now rector of Calvary, Menard, Texas.

JOE M. ROUTH, formerly rector of Calvary, Menard, Texas, is now rector of St. Paul's, Gainesville, Texas.

BERNARD L. SHORT, formerly rector of Little Snake River parish in Dixon and Baggs, Wyo., is now rector of St. Stephen's, Texas.

CHARLES R. LEECH, formerly canon at the cathedral, Wilmington, Del., is now director of education of the diocese of Chicago.

EDWARD T. SMALL, formerly rector of St. Paul's, Conway, S. C., is now rector of the Good Shepherd, Wilmington, N. C.

J. C. CROSBY, formerly curate at St. Paul's, Baltimore, Md., is now rector of St. Andrew's, Marianna, Ark.

A. R. BANDY, formerly curate at Christ Church, Little Rock, Ark., is now in charge of All Saints, Paragould, Ark.

S. W. LAW, recently ordained, is now in charge of St. Peter's, Conway and All Saints, Russellville, Ark.

DAVID E. GIBSON, founder and director of the Cathedral Shelter, Chicago, retired June 1. He has been in charge of the institution for 62 years.

CHARLES C. FISHBURNE Jr., formerly rector of Christ Church, Martinsville, Va., is now rector of Holy Cross, Tryon, N. C.

W. E. CRAIG, formerly dean of Christ Church Cathedral, New Orleans, is now promotional director of St. Francis Boys Homes of Salina, Kan.

ROBERT BURTON, formerly chaplain of St. Helen's Hall, diocesan school of Oregon, is now rector of St. Peter's, Albany, Oregon.

DUNCAN McQUEEN, curate at St. Martin's Providence, becomes rector of St. Mary's, Warwick Neck, R. I., Sept. 1.

WALTER J. MOREAU, formerly rector of the Advent, Jeannette,

Pa., is now ass't and director of education at St. Mark's Cathedral, Minneapolis.

WILLIAM A. BEAL, formerly ass't at St. Andrew's College Park, Md., is now ass't at St. John's, Bethesda, Md.

MARTIN T. LORD, formerly ass't at St. John's, Bethesda, Md., is now vicar of St. Francis Mission, Potomac, Md.

RAY RYLAND, rector of Trinity, Washington, D. C., becomes rector of St. Stephen's, Beaumont, Texas, Sept. 1.

RICHARD B. FAXON, ordained by Bishop Nash of Mass., June 23, is now ass't at Trinity, Washington, D. C.

ALBERT S. HOAG, rector of Zion Church, Greene, N. Y., becomes director of education for the diocese of Rochester, August 31.

F. REID ISAAC, formerly ass't at St. Columba, Washington, D. C., is now vicar of a new mission at Lanham Hills, Md.

H. ALBION FERRELL, formerly rector of the Ascension, West Chester, Pa., is now chaplain to Episcopal students at Howard University, Washington, D. C.

JAMES J. GREENE, formerly rector of Trinity, St. Mary's City, Md., is now rector of Christ Church, Washington, D. C.

ORDINATIONS:


FRANCIS M. BULLOCH Jr., was ordained deacon June 10 by Bishop Gray at St. Paul's, Meridian, Miss.

CLIFTON J. McINNIS Jr., was ordained deacon June 11 by Bishop Gray at St. George's, Clarksdale, Miss.

HUGH M. MORSE Jr. was ordained deacon June 17 by Bishop Gray at St. Andrew's, Jackson, Miss.

FRANCIS G. WASHBURN was ordained deacon by Bishop Lichtenberger June 10 at St. Steph-


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en's House, St. Louis, and is now in charge of St. James, Macon, Mo.

RUSSELL H. CHAMPLIN was ordained priest June 22 by Bishop Peabody at Trinity, Watertown, N. Y., where he is curate.

JOHN K. LAWTON was ordained deacon June 29 by Bishop Higley at St. Paul's, Watertown, N. Y., and is ass't in the Tompkins-Seneca County field.

ROBERT B. MOSS was ordained deacon June 23 by Bishop Higley at St. Matthew's, Horseheads, N. Y., and is ass't in the Boonville field.

BAID B. COFFIN, attorney and former postmaster of Laguna Beach, Cal., was ordained perpetual deacon by Bishop Bloy on June 25 at St. Paul's Cathedral, Los Angeles. Ordained deacons at the same service: R. P. ANDERSEN, curate at All Saints, Beverly Hills; C. C. JACKSON 2nd, vicar of St. John the Divine, Costa Mesa; E. D. EAGLE, also curate at All Saints, Beverly Hills; J. L. COWAN, curate at St. Augustine's, Santa Monica;

R. G. BELLIS, curate at St. Cross, Hermosa Beach; E. P. ALLEN, curate at St. Luke's, Long Beach; R. H. DUVAL, curate at St. Mark's, Altadena; J. G. LEOVY Jr., in charge of St. Matthew's, Baldwin Park; R. O. GARDINER, vicar of St. Joseph, Buena Park; R. L. CORNELISON, curate at St. James, South Pasadena; S. L. HALL, curate at St. Edmund's, San Marino; R. E. PISTOLE, curate at Trinity, Santa Barbara; H. I. WEITZEL, curate at St. Michael's, Anaheim.

M. B. HURDIS was ordained deacon June 23 by Bishop Higgins at the Cathedral of St. John, Providence, R. I., and is curate at St. Barnabas, Warwick. Ordained deacons at the same service: H. B. TURNBULL, curate at St. John's, Barrington; E. F. GAUFREAU, vicar of St. Andrew's, Harris, and Christ Church, Coventry; D. C. HAMBLBY Jr., curate of the Transfiguration, Cranston; E. F. STAFF, curate at Christ Church, Westerly; A. R. BURHOE, curate at St. Martin's, Providence.

RICHARD CARLSON, ass't at St. Matthew's, Washington, D. C., was ordained priest by Bishop Dun on June 9 at Washington Cathedral. Ordained deacons at the same service: JOHN GORSUCH, to do graduate work at Va. Seminary; C. D. HASTIE, ass't at St. James, Roxbury, Mass.; S. M. JOY, ass't at St. Paul's, Rock Creek, Washington; J. C. STOUT-SENBERGER, ass't at St. Barnabas, Oxon Hill, Md.; D. F. WINSLOW, ass't at St. Columba's, Washington, for a year and then goes to Japan as a missionary.

F. A. PAPWORTH was ordained deacon June 14 by Bishop Kellogg at St. John's, Moorhead, Minn.

MORIMASA KANESHIRO was ordained deacon by Bishop Lichtenberger June 10 at St. Stephen's House, St. Louis, and has returned to work in Hawaii.

MALCOLM LATTIMORE Jr. was ordained deacon by Bishop Lichtenberger June 10 at St. Stephen's House, St. Louis, and is to work in the diocese of Olympia.

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NEW CHRIST CHURCH IN CINCINNATI

★ The cornerstone of the new Christ Church, Cincinnati, was laid in impressive ceremonies on June 17. "It is a symbol of what we the people of this parish have accomplished and are called to accomplish," said Bishop Hobson.

The ceremony was preceded by a sidewalk procession of the congregation singing hymns.

The cornerstone was only an arm's length away from the dirt and noise of traffic. Bishop Hobson indicated it was his mission to bring religion to this busy downtown section and to the entire world as well.

The original church was completed in 1837 on property to which a deed was obtained in 1835. The final service in the old church was held July 3, 1955.

Built chiefly of massive steel and concrete and to be covered by a solid copper roof, the new church is dedicated "to the eternal glory of God and in memory of Frank Howard Nelson," according to the inscription on the corner stone.

The late Dr. Nelson, who retired in October, 1939, after 40 years as rector of the church, died November 2, 1939.

The construction company

building the church has been awarded a contract of \$977,119 but the church project in its entirety will entail expenditures of \$1.5 million, Smith Hickenlooper, chairman of the church building committee said.

The church will not be completed until some time next year. Tentative plans call for the holding of the first service in the new church on Easter 1957.

MARGARET COFFIN SOCIETY

★ The Margaret Coffin Prayer Book Society has recently completed one hundred years of quiet work, and still remains New England's only society for the free distribution of Prayer Books and Hymnals. Formally organized on July 14, 1856, it was the direct result of the life and work of Miss Margaret Coffin who was confirmed in the Old North Church by Bishop Seabury on his first visitation to Boston.

Miss Coffin spent a large part of her life in communicating her love for her Church by visiting and distributing Prayer Books. Upon her

death, she left \$550 for the continuation of her work, and in honor of this little known, but devoted churchwoman, the Society took her name and has forwarded her work. The capital funds now amounts to over \$25,000 and in the past year twelve hundred Prayer Books and eleven hundred Hymnals have been distributed to non-self-supporting parishes or missions in twenty-one dioceses and missionary districts. In recent years the Society has branched out into other fields and given books to college chapels, prison chapels, overseas missions as well as meeting requests from chaplains in the armed forces.

Officers are: President, Rev. Warren C. Herrick; Vice-President, Rev. Louis W. Pitt, Jr.; Secretary, Mrs. Eliot Moody; Treasurer, Mrs. Augustus W. Soule.

Requests may be addressed to the Society at One Joy Street, Boston, Massachusetts.

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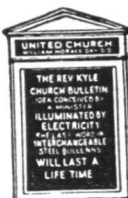
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SOUTH FLORIDA CONSECRATION

★ According to present plans, the Rev. William F. Moses will be consecrated suffragan bishop of South Florida in September at the parish which he has served as rector since 1952, the Redeemer, Sarasota.

BISHOP KEELER HONORED

★ Bishop Keeler of Minnesota was honored at a dinner June 25th marking the 25th anniversary of his consecration. It was a surprise party, with the biggest one being the presence of the Presiding Bishop who approached the Minnesota bishop from behind and gave him a bear hug.

"My first reaction," Bishop Keeler told the diners, "was that it was one of my layman friends."

Bishop Sherrill, friend of Bishop Keeler for nearly a half century, amused the crowd with his comments on a baby picture of Bishop Keeler that was printed in the program.

"This is an astonishing likeness", he said. "All he would need is his pastoral staff, he has changed so little."

Mrs. Keeler came in for some of the fun when Bishop Kellogg, coadjutor, presented her with the honorary degree of "E. C. D.", which stands for "Doctor of Episcopal Consolation" for being "the woman behind the man."

One of the gifts presented was an \$85,000 trust fund to be used to supplement Bishop Keeler's pension when he re-

tired. After his death it will be used for missionary work in the diocese.

Other speakers were President Gould of Carleton College; the Rev. B. W. Hummel, rector of St. Stephen's, Minneapolis, and Bishop Kellogg.

MILLION AND HALF IS ALLOCATED

★ The sum of over a million and a half dollars raised by the diocese of Newark (Witness 6/28) is to be used for widely diverse purposes.

The largest sum, \$880,000, will go for grants and loans for new mission sites and for construction and rehabilitation. A large proportion of this will be used as a revolving loan fund, not only for missions but for small parishes in strategic areas.

The House of the Holy Comforter, home for aging women, will receive \$50,000 which, with funds on hand, will enable construction that will double its capacity.

A conference and retreat center is planned to cost in the neighborhood of a quarter million dollars. Therefore \$100,000 from this recent campaign has been earmarked for this.

Christ Hospital, Jersey City, will receive \$20,000 for X-ray facilities.

Disposition of over \$400,000 which was raised over the goal will be determined later by the diocesan council.

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PACIFIC SCHOOL COMMENCEMENT

★ The Church Divinity School of the Pacific graduated thirty-four men at the commencement held at St. Mark's, Berkeley. Three clergymen received doctorates: the Rev. Vernon Harris, rector of St. Mary's, Laguna Beach, Cal.; the Rev. Jesse Smith, rector of All Saints, Beverly Hills, Cal.; the Rev. William Sung, pastor to Oriental students on the west coast.

Bishop Rhea of Idaho presided at the commencement and Bishop Bloy of Los Angeles preached. Awards were made by Prof. F. A. Schilling in the absence of Dean Johnson who is now in Palestine.

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COMMENCEMENT AT PHILADELPHIA

★ The Philadelphia Divinity School conferred degrees to 21 graduates at its commencement. Those to receive honorary degrees were the Rev. George A. Trowbridge, formerly rector of St. Paul's, Chestnut Hill, Pa.; Archdeacon R. G. Agueros of Cuba; the Rev. Guy H. Madara, rector of All Saints, Bergenfield, N. J.; the Rev. Henry S. Paynter, director of publicity for the diocese of Penn.

NEW MISSIONARIES APPOINTED

★ Twenty-seven men and women have been newly-appointed to overseas missionary posts, it was announced by the Rev. Gordon T. Charlton, Jr., assistant secretary of the Church's overseas department. The appointees include nineteen clergymen, ten of whom have just graduated from theological seminaries.

Eleven of the new missionaries will go to Alaska, three to the Philippines, and three to the Far East. Latin America, Central America, the Caribbean, and the Missionary Districts of Liberia and Honolulu will each receive two appointees. While most of them will leave for the field in the summer or early fall, a few will remain in the United States for a year's language study or further training before their departure.

Among the new appointees is the Rev. Donald F. Winslow, the first man appointed to the Church's recently-created missionary reserve as a missionary - awaiting-appointment. A 1956 grad-

uate of the Virginia Seminary, Mr. Winslow will serve a year's curacy at the Church of the Ascension and St. Agnes, Washington, D. C., after which he will be assigned to Japan.

The new missionaries attended a conference for outgoing missionaries, held June 13-22 at Seabury House, where they received intensive briefing on the work of the missionary.

ZABRISKIE DIES AT SEMINARY

★ A. C. Zabriskie, former dean of the Virginia Seminary and then professor of Church history, died June 24 at the age of fifty-eight.

CAMPBELL OPENS SUMMER SCHOOL

★ Bishop Campbell, suffragan of Los Angeles, opened the summer school of the diocese on July 8th with a service held at the University of Redlands. The school, oldest in the Church, is featuring family attendance with special classes for children.

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TROWBRIDGE RESIGNS

★ The Rev. George A. Trowbridge has resigned as rector of St. Paul's, Chestnut Hill, Philadelphia, effective July 1, after serving the parish since 1939. After a summer in Maine, he and his wife will spend a year abroad in travel and study, after which he plans to resume active work in teaching or some other phase of Church work.

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Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat 4-5 & by appt.

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BACKFIRE

ANGUS DUN

Bishop of Washington

Since there has been some misinterpretation of what I said at our recent Diocesan Convention about my own plans for retirement, I am writing to make a correction.

Assuming that my health continues reasonably good, my present guess as to when I would retire is at the age of 70 in 1962. In that case I would probably ask for the election of a coadjutor in 1960.

G. ASHTON OLDHAM
Retired Bishop of Albany

Two events at Lambeth Chapel, in which I have recently participated would appear to me to be of interest to some of your readers. First, on June 10th came the 50th anniversary of my Ordination to the Priesthood and the Archbishop was gracious enough to invite me to celebrate the Holy Communion on that occasion, which meant a great deal to me. Then the Archbishop also invited me to participate in the Consecration of an Assistant Bishop of Madagascar.

This I regard as of more than personal significance. At my own Consecration in Albany I received English orders direct from the Archbishop of the West Indies and in this last Consecration American orders have been transmitted through me to the newly consecrated Bishop. This would appear to be an important factor in the Ecumenical Movement, viz, the intermingling of various streams of Church Orders.

Lambeth Chapel is the most venerable, and spiritually significant of the whole group of buildings known as Lambeth Palace. It was begun in the latter part of the 12th Century and though destroyed many times the original Crypt was actually in use at the last Lambeth Conference as a writing room for

the Bishops. Two Towers rather dwarf the Chapel but add historic interest—Lollards Tower and the Cranmer Tower in one room of which he is supposed to have done a good deal of work on the Prayer Book.

In 1378 John Wycliffe, who translated the whole Bible into English and fearlessly demanded ecclesiastical reforms, was imprisoned here for heresy but released as a result of popular clamor. In Elizabeth's troubled times Matthew Parker was Archbishop and exercised great steadying influence. He was followed by William Laud who did much to restore the Chapel but was himself imprisoned therein.

Coming down to modern days, Archbishop Davidson repaired the Chapel and restored it to its original beauty. In the late War it was very nearly demolished but under the present Archbishop it is again restored and in constant use.

Perhaps the most important activity of this Chapel is its use for

the Consecration of Bishops especially those for Overseas. Through the centuries Bishops have been consecrated here for India, Africa, Jerusalem, Japan, Australia, New Zealand and the United States. With the exception of Bishop Seabury, our first three Bishops were consecrated here viz. William White of Pennsylvania, Samuel Provost of New York and James Madison of Virginia, so that Lambeth Chapel should have a special interest for American Churchmen.

MRS. S. P. JACOBS

Churchwoman of Philadelphia

I am grateful to you for the picture of the Chinese clergy which you printed April 26 and also for the further details about it from Bishop Roberts in May 10.

It was interesting too to read the report of the meeting of the National Council in May 10 and to find Bishop Donegan reporting that "the Church in China is not dead", which was the caption you used for the cover picture April 26.

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