

The WITNESS

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APRIL 12, 1945

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THE BOYS HAVE FUN
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AT NORTHWESTERN
(story on page three)

THE CHRISTIAN MARRIAGE

SERVICES In Leading Churches

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

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street.
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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

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

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

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
The Rev. Vincent L. Bennett
Associate Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles,
M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

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APRIL 12, 1945
VOL. XXVIII No. 34

CLERGY NOTES

ALLIN, JOHN M., recent graduate of Seawance Seminary, is now the rector of St. Peter's, Conway, Arkansas.

ANTHONY, KENNETH H., recent graduate of Virginia Seminary, is assistant at St. John's, Roanoke, Va., and in charge of St. Peter's.

CARPENTER, MARK T., of St. James', Derby, Conn., has accepted the rectorship of Holy Cross, Sanford, Florida.

DALEY, JOHN E., formerly in charge of the Redeemer, Avon Park, Fla., is now the rector of Grace Church, Baldwinsville, N. Y.

FENTON, RICHARD M., formerly of Rangeley, Maine, is now in charge of All Saints', Waveland, Florida.

GROVES, EDWARD A., JR., was ordained deacon on March 10th by Bishop Block at St. James', Centerville, Calif., where he is in charge.

JACOBS, WILLIAM L., formerly assistant at St. John's, Knoxville, Tenn., is now the rector of St. Paul's, Newport, Arkansas.

JOHNSON, BRADFORD, was ordained deacon on March 17 by Bishop Heron at the Church of Our Saviour, Brookline, Mass. He is a student at Episcopal Theological School and is in charge of St. Andrew's, Orient Heights, Mass.

POLLARD, T. B., vicar of Christ Church, Coconut Grove, Fla., recently suffered a heart attack and is in a hospital at Fort Lauderdale.

SCHOFIELD, REGINALD C., was ordained priest on March 24 at Christ Church, Danville, Pa., by Bishop Heistand.

TOURIGNEY, ROBERT A., was ordained deacon on March 13th by Bishop Block at St. Matthew's, San Mateo, California, where he is curate.

WHISTON, CHARLES F., formerly rector of St. John's, Ashfield, Mass., has accepted appointment to the faculty of the Church Divinity School of the Pacific, effective Sept. 1st.

YOUNG, THOMAS H., has resigned as rector of the Holy Comforter, Miami, Fla., to retire from the active ministry.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M. Fridays, 8 P.M. Evening Prayer and instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

Northwestern Academy Has Fine Record in War and Peace

*Captain Arthur Wermuth the One Man Army
Of Bataan Is One of the School's Alumni*

By James Howard Jacobson

Superintendent and Rector

Lake Geneva:—It was during the Christmas recess of 1941 that I visited Bishop Conkling at his office in Chicago. I was then director of Episcopal Church work at the University of Pennsylvania and since I was in Chicago, it was only natural for me to drop in to see Chicago's new Bishop, the former and beloved rector of St. Luke's Church, Germantown. As I was leaving the Bishop's office, I crossed the threshold with Colonel Royal Page Davidson, the then superintendent of the Northwestern Military and Naval Academy at Lake Geneva, Wisconsin who was on his way in to meet his appointment with the Bishop. We had only a few minutes together—no more than an introduction through the Bishop—and as it seems now an even briefer moment of conversation, just enough to permit me to record the impression of a white-haired, stocky but well-built and determined man. Then he was gone.

This was the first and only time I saw Colonel Davidson in vigorous health. Within another two months he was taken seriously ill, and in January of 1943 died at his Florida estate. As I look back on it now it was strange, our meeting at the door of the Bishop's office whereas it turned out later that he and the Bishop were working out plans to put the Academy he had built under the care and direction of the Episcopal Church. Colonel Davidson's illness hastened the accomplishment of this plan, and by September of 1942 I found myself the Academy's assistant superintendent and by March 1, 1944, its superintendent and rector. So it was that another school was added to the Church's already fine list of private preparatory schools.

Northwestern was founded at Highland Park, Illinois, in 1888, by

Colonel Harlan Page Davidson, father of Royal Page. Fire destroyed the school at Highland Park, and in 1915 Colonel Royal Page Davidson moved the Academy to its new ninety acre site on the south shore of Lake Geneva, long famous as a summer residential community. By 1919 its present completely fireproof buildings were finished. Over a period of fifty-seven years the Academy has been famous for many things, chiefly for the development of the bicycle corps in 1898 and the automobile corps which reached its peak on the Glidden Tour of 1915. To this day the Academy has kept as museum pieces one of the old bicycles, the old single cylinder "batlewagon" and one of the early armored cars made at the Academy by Colonel Davidson and his boys. These were the forerunners of much of our modern mechanized equipment.

Important as these developments were Northwestern is more proud of the men she has produced and that have in their turn produced the Academy. In this present conflict, her graduates are everywhere the battle rages and they are giving a laudable account of themselves. Of the recent graduates in service, over two hundred and fifty are officers of the commissioned grade in the army or the navy and four are serving at West Point or Annapolis. Amongst these the Academy is famous for Captain Arthur Wermuth, the "one man army" of Bataan.

The Church in taking over was fully aware of the excellence of the Academy of which she was to be the guardian, and is most certainly alive to its greatness of the past and present. Yet it also knows that it too has a uniqueness and strength to give toward the enrichment of its life

and program; and the integration of its past with the strength that the Church is giving, is already making for a vigorous and challenging future.

FAMILY LIFE IS THREATENED

London (wireless to RNS):—At least a third of the first-born children in Britain are being conceived extra-maritally, according to Dr. David Mace, secretary of the marriage guidance council and clinic. He bases his statement on the 1943 divorce and illegitimacy statistics for England and Wales. He warns that it presents a grave peril for family life in the postwar world.



A tense moment in a hockey game at Northwestern Military and Naval Academy

T. Z. KOO ON WAY TO CONFERENCE

New York:—Dr. T. Z. Koo, one of the secretaries of the World's Student Christian Federation, arrived in New York early this month, on his way to serve as an adviser at the San Francisco United Nations Conference. He stopped at Church headquarters for conferences with the Presiding Bishop and James Thayer Addison concerning the Church in China. Dr. Koo is an Anglican and he finds the life of the Christian Church in occupied China has been disrupted very little by the Japanese, and interest and Church attendance, he said, are higher than before the war. Dr. Koo had been in Shanghai since the outbreak of the Pacific war, and recently escaped to Free China.

Except for the removal of foreign workers, the Church has gone on in much the same way as before the war. Chinese clergy are free to perform their ministries, to preach and to travel in their districts. Only when they are "indiscreet" in their pro-nationalist or anti-Japanese sentiments are they questioned by soldiers. Dr. Koo said he knows of no Christian who is in jail because he is a Christian.

Churches are packed full, he said. "The Chinese people find in the Church a circle of friends where they can speak freely and have a relationship of community life which is safe from the invader. Also, nearly everyone in occupied China has lived through hard times and is thankful for deliverance. He has come to an awareness of a guiding force which has seen him through adversity, and he calls it God. He is more sober, more religious, less flip-pant, and the Church has meant a great deal to him."

COMMUNITIES HAVE CELEBRATION

New York:—Bishop Campbell of the Order of the Holy Cross and former Bishop of Liberia was the celebrant at the Eucharist which was held April 9th at the Cathedral of St. John the Divine to mark the centenary of the revival of communities for monks and nuns in the Anglican communion. The sermon was preached by Bishop Spence Burton, former superior of the Cowley Fathers and now the Bishop of Nassau. The largely attended service was made particularly colorful by the presence of representatives of religious orders in this country and Canada. The full cathedral choir furnished the music. In the afternoon a meeting was held in the synod house with Bishop Conkling of Chicago as the headline speaker. (See editorial this issue.)

LIKE TREATMENT FOR ALL

Washington (RNS):—A special directive to treat all religious denominations exactly alike and not single out any one for "special treatment" has been issued by the Department of State to all government informational agencies dealing with international problems, particularly those handling Latin-American affairs. This was revealed here by Archibald Macleish, Assistant Secretary of State, in a nationwide radio discussion program with other officials of

the Department. Mr. Macleish, referring to charges that the Department of State had played favorites in Latin America especially, declared that the "strict policy of non-intervention was put down in black and white last week" in a directive to informational agencies. This directive read: "The policy of the United States Government in the dissemination of information abroad, where questions of religion are involved, is determined by the United States Constitutional guarantee of freedom of worship. All denominations will be treated alike, and no denomination will be singled out for special treatment."

sized the terrible responsibility of adults in this matter and stated the needs of the Negro people in the simple words: "We want for our children what you want for yours,—no 'special privilege' other than that."

Both Mr. Hughes and the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, explained the dire effect of race relations tensions on children, in a plea that youthful minds be not poisoned. Mr. Hunter, leader in the Good Neighbor Association which unites Roman Catholics, Protestants and Jews in a joint campaign against intolerance, stressed anti-Semitism as a very real danger, es-



Lewis B. Franklin, right, scrawls his autograph for Dr. Thomas Pugh of Napoleonville, La., while Bishop Jackson looks on. Dr. Pugh has been a vestryman for seventy of his ninety-one years. He has been a Church member under all the Bishops of Louisiana, having been confirmed by the first, Leonidas Polk. Dr. Pugh has four grandsons in the service

HOW TO END RACE PREJUDICE

Boston:—"A sure way to get rid of race prejudice is to kill off all the adult population," was a statement, startling but basically true, made when the Church Home Society for the care of Episcopal children held its annual meeting at Emmanuel Church. The speaker was the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, an active Negro congregation, who illustrated by stories from real life his thesis that race prejudice is not naturally inherent in children, but something they catch from the mental attitudes and remarks of adults. He empha-

pecially if a tragic depression were to follow in the wake of war, since it places the potent weapon of interracial hatred in the hands of agents for dictatorial government.

WASHINGTON PARISH CELEBRATES

Washington:—The Ascension celebrated its 100th anniversary on March 4th. Former parishioners from various parts of the country assembled, drawn by the ties of the past to this old parish which has served the city during some of the critical periods of the nation's history. The present rector is the Rev. Corwin C. Roach.

A New Colony for Cantonese Opened by Kimber Den

*Inflation Prevents the Purchase of Cattle
But Reclaimed Land Yields Large Rice Crop*

By Kimber Den

Lichwan, Kiangsi, China:—I trust you must have received by this time my last letter of June 15th in acknowledgement of your last remittance of U. S. \$1,000 through the central bank in Chungking. The other day there came another remittance of U.S. \$1,000 through the same bank which we are glad to receive as always.

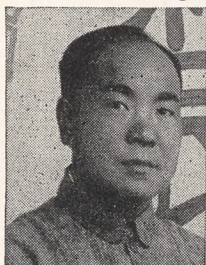
(Mr. Den wrote this October 20, 1944. Since then we have sent your donations amounting to \$2,000 and we hope soon to send him another \$1,000. See page seventeen.—Ed.) It came in very timely to our rescue in the midst of our financial distress. You can imagine what a great relief to us on receiving this gift from you just at this time when we are having a hard struggle in maintaining our work. Its timely arrival seemed to be quite providential. At the same time I want to thank you most gratefully for all the efforts you make in your continuous supply of financial assistance to us. I don't see how we can carry on our work successfully at this hard time without this special help from you from time to time. I must assure you and all other good Christian friends in America who have a share in the support of our work here that every cent of money they gave has been used most profitably to the best advantage for a worthy cause. (A small indication of the inflation in China is that the letter from Mr. Den carried \$15 in postage whereas originally a letter from China was 70c.)

In connection with our rehabilitation project for the newly arrived Canton refugees, about 150 in all, we have just succeeded in reclaiming another hundred acres of swamp land in the valley, all of which has been drained and turned into highly productive land. All of these refugees migrated from the South China seas, chiefly from the Malaya Peninsula where they were settlers for many generations. Since the Jap's

invasion they were driven out by hunger and starvation. With the coming of this new group of refugees a third new colony has been established under our supervision. Not long ago I visited their colony on a short inspection tour. As I watched a group of them working in the hot sun, barefoot and knee-deep in muck, their bronze skin glistening with sweat, I could not help marvelling at the spirit of their hard toil and the

the next issue of our news bulletin you will have a more complete report of this work. So I am not going to tell you any more in this letter.

The Japanese new drive on the Hunan-Kwangsi railroad threatens our line of communication with West China. Hence I have no idea at all how long it will take this letter to get to you. (Mr. Den was cut off from communication for a time but later reports indicated that communication with him had been reestablished.—Ed.) It is now two months before Christmas. Should it by chance reach you around the holy season please be kind enough to convey through THE WITNESS my best Christmas greetings and affectionate regards to all my friends in America. Owing to war interruptions it is



These Chinese lads being cared for by the Rev. Kimber Den love to sing Christian hymns and also the new revolutionary songs of China

epochal transformation that this war has wrought to them. Even the white-haired women were wielding spades and shovels on the farm with a vigor and a steadiness that would have done credit to any worker anywhere.

Owing to a lack of funds we did not provide them with any cattle to help them on the farm. However they have reaped a good crop of rice this year which gives much satisfaction to us all. Nothing gratifies me more than to help this group of hard-working refugees to rehabilitate themselves on a new basis of life both physically and spiritually. In

impossible for me to write to all of them individually. However please assure them that I shall never fail to think of them all during that Holy Feast of our Lord's birth. With love as always, yours faithfully, Kimber. (Instead of arriving at Christmas the letter arrived the day before Easter. We know that Kimber Den would ask us to wish you all a Blessed Easter.—Ed.)

BRETTON WOODS PROPOSALS

New York:—The United Christian Council for Democracy, with which the Church League for Industrial De-

mocracy is affiliated, last week urged full support of the Bretton Woods monetary agreement. The statement was approved by the CLID but was not sent to members since the next number of THE WITNESS is to feature an explanation of the agreement written by Mr. Dean Acheson, Assistant Secretary of State. This will then be reprinted and sent to all CLID members, and to any others who may wish copies in leaflet form.

DIOCESE OF TEXAS RECEIVES GIFT

Houston:—The diocese of Texas has received a gift of one million dollars from Mr. and Mrs. H. R. Cullen, wealthy Texas oilman. The money will be used for post-war construction of a hospital in this city. The donors also gave similar sums to three other hospitals in Houston, all within the same week.

BRONZE STAR MEDAL FOR CHAPLAIN

Washington:—Lieutenant Commander Merritt F. Williams, chaplain, has received the bronze star medal for outstanding service during the Solomons campaign. He served aboard the *Wasp* from June to September, 1942 and was a survivor when the carrier was sunk. He previously had received the purple heart medal for wounds sustained during that action. Admiral Nimitz, in the citation, states that "after the ship was mortally damaged and numerous casualties were being inflicted on her personnel as a result of terrific explosions aboard, he calmly and effectively assisted in attending to the seriously wounded and in getting them clear of the ship until the task was completed. While in the water and after his rescue, his efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service."

Chaplain Williams was a member of the U.S. naval reserve during the first world war and reentered the service a few days after the attack on Pearl Harbor. Since his duty aboard the *Wasp* he has served at the bureau of naval personnel in Washington and is now on duty aboard the *West Virginia*. A graduate of the General Seminary, he served for three years in Alaska as a missionary; was later chaplain of Episcopal students at the University of Florida; rector of St. Philip's, Charleston; and canon at Washington Cathedral.

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SAYS COOPERATION IS DOUBTFUL

Paris (wireless to RNS):—Cooperation between churches in France and the Soviet Union is doubtful at present, according to Prof. Nicholas Zander, vice-chairman of the Eastern Orthodox committee for ecumenical action. (It needs to be pointed out that Prof. Zander is on the faculty of the Russian Orthodox Theological Seminary in Paris, which was a rallying point for the anti-Soviet Russians who fled to France at the time of the Russian revolution. It can safely be said that anything approved by the Soviet government would be disapproved by these white Russian emigres.—Ed.)

DONALD B. ALDRICH CONSECRATION

Detroit:—The Presiding Bishop is to be the consecrator at the consecration of the Rev. Donald B. Aldrich as bishop coadjutor of Michigan, with Bishop Creighton of Michigan and Bishop Gilbert of New York the co-consecrators. The service, as previously announced here, will be at St. Paul's Cathedral on May 4th. The sermon will be by Bishop Creighton. Bishop Washburn of Newark and Bishop Page of Northern Michigan are to be the presenters, while the attending presbyters are to be Dean Kirk O'Ferrall of the Detroit cathedral and the Rev. Otis Jackson of Saginaw, Michigan. The litany will be read by the Rev. Henry Lewis of Ann Arbor.

MISSIONARY ARRIVES FROM PHILIPPINES

San Francisco:—The Rev. Raymond Abbitt reached San Francisco on March 30, the first member of the mission staff to arrive in this country since the liberation of the Philippines. He was stationed at Upi with Mr. L. G. McAfee and Mr. J. D. Mears.

CLERGYMEN PAID LOW SALARIES

New York:—Information Service of the Federal Council of Churches has issued an interesting break-down of the salaries of clergy based upon census figures. There were 140,077 clergymen in 1940 as compared with 148,848 in 1930. Of these 136,669 were men and 3,308 women. Of the men 112,509 reported that they were occupied as clergymen 12 months during 1939 and gave their incomes

in the form of salary. Of these 51% received less than \$1,200 a year; 24.4% less than \$600 a year. There were 3,386 who received from \$2,500 to \$2,999; 5,597 got \$3,000 to \$4,999; there were 1,356 or 1.2% who received \$5,000 a year or more. The figures reveal that there were 15,747 clergymen who received less than \$100 a year in salary.

GERMAN CHURCHES ARE PACKED

Stockholm (wireless to RNS):—Churches throughout Germany were packed on Good Friday, with the thousands who were turned away listening to the services over loud speakers. Everywhere congregations joined in reciting prayers for an early peace.



Bishop Abbott of Lexington, thought to have been recovering so satisfactorily that he planned to go home from the hospital in a few days, died of a heart attack in the hospital in Lexington on April 4th. The funeral was on April 7th at Christ Church, Lexington.

NEW ARMY CHIEF OF CHAPLAINS

Washington:—Col. Luther D. Miller, veteran of 33 months of service in the Southwest Pacific, has been appointed army chief of chaplains. Col. Miller, who entered the army in 1918 and was accepted in the regular army in 1920, is an Episcopalian and is fifty-five years old. With the army he has served at many posts in this country and overseas. He succeeds Maj. Gen. William R. Arnold, a Roman Catholic, who has been given an important overseas inspection assignment.

THE WITNESS — April 12, 1945

EDITORIALS

San Francisco Parley

PROBABLY every church in this land will open its doors on that prayed-for day when the war in Europe shall have come to an end; a day that no one can yet fix but which draws surely nearer. Dead indeed would be the soul of a man who would not want to give thanks to God when that time comes.

But meanwhile another day—April twenty-fifth—is fast approaching which is equal in importance. For it will mark the beginning of the greatest venture that mankind has yet undertaken to bring order into a world in chaos; to initiate an organization to preserve peace. *THE WITNESS* has stood squarely for the Dumbarton Oaks Proposals which offer a definite base upon which those representing forty-four nations will attempt to build a structure for peace at this conference in San Francisco. It is encouraging that the start is being made while the people have the will to peace and are in a mood to undertake the obligations that peace demands no less than war.

So we join whole-heartedly with those who suggest that this day when the United Nations meet be set aside as a day of prayer. San Francisco, as Anthony Eden recently stated, may well be the world's last chance. We will do well to pray that we may have the same courage and daring that we have had in war; the same willingness to share with others of differing cultures in a corporate enterprise; the same determination to succeed at whatever cost. The task before us is not easy; it will require all the ingenuity and patience that men possess. It cannot be accomplished without the help of God.

Neither can it be accomplished without factual information upon which the people back home may act. Public opinion, as both the Secretary of State and Governor Dewey have said, will largely determine whether the conference is to succeed or fail. *THE WITNESS* is therefore sending its Managing Editor to San Francisco in order that this vital conference may be thoroughly reported. Mr. Spofford is also to serve on a central committee of national organizations which will meet daily

during the conference to make recommendations for action to the people back home. These recommendations and reports will be relayed to you through *THE WITNESS* and also through The Churchman, the Southern Churchman, Forth, and the Press Relations Division of the National Council, all to be represented at the Conference by our Managing Editor.

An organization to insure peace surely is the Number One Objective of the Church for our generation. Knowing that you agree with that, we urge not only that April 25th be set aside as a day of prayer, but that there be organized in parishes committees that will follow closely the reports from the conference and take whatever action they believe the situation demands.

"QUOTES"

O GOD who has promised to hear the petitions of those who call upon thee, we humbly ask thy blessing upon the world conference in San Francisco. Guide the representatives of the liberty-loving nations in their deliberations. Give them a clear understanding of each other's problems. Knit them in closer bonds of brotherhood. Remove all hatred and bitterness and grant that wise plans may be evolved for the prevention of future conflicts and in bringing nearer the day when justice and universal peace shall reign. We ask in his name, Amen.

—Bishop Noel Porter
Authorized for the diocese
of Sacramento

Keep the Facts Straight

A FEW weeks ago Mr. John D. Rockefeller, Jr., addressed the Protestant Council of New York. The title of his address was "The Christian Church—What of Its Future?" The address made quite an impression upon those who heard it. Most of the New York papers featured it. It was suggested that it be printed in pamphlet form for wider distribution. This the Protestant Council did. The Federal Council of the Churches of Christ in America was asked to share the reprinting. This could not be done, except by affirmative action of the Council's publications committee and by approval of the executive committee. Mr. Rockefeller, an earnest Christian layman, in his address made a very fine plea for a deeper Christian fellowship between all denominations. Of course there may be things in the address with which one might not agree. But the fact of this layman speaking as an *individual* before the Protestant Council, making an honest plea for more Christian fellowship is to our way of thinking, an inspiration.

A Bishop of our Church however has sent a letter to all the clergy of his diocese, condemning Mr. Rockefeller's address, faulting the Protestant Council and the Federal Council of Churches; stating bluntly that he does not see how any priest

can throw in his lot with these organizations and not be unfaithful to his ordination vows. He further states to quote him: "I believe also, that the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrine as this pamphlet sets forth."

Well! Well! Some of us feel the most dishonest thing we could do at this moment in the history of the Ecumenical Movement would be to withdraw from the Federal Council of Churches.

We also think it highly important to keep facts straight. The Federal Council did not, and has not, endorsed Mr. Rockefeller's address. That can be done only by endorsement of its executive committee. There are probably members of that committee who would endorse it. Others doubtless would not. But the fact is that, contrary to this Bishop, it was not endorsed. The Council merely aided in its distribution, just as it distributes many pamphlets that its officers consider timely and challenging and worthy of thought and discussion on the part of serious Church people.

The Protestant Council likewise, we are officially informed, did not endorse the address. That's another fact to keep straight. And both these facts the Bishop could have had by simply reaching for his phone.

Rather than block approaches to Christian fellowship let's keep open all channels to better understanding.

Religious Communities

RESTLESSNESS with conventional religion is reported among all the armed forces, most of all among the chaplains. Many are coming home seeking areas for self-relinquishment far more intense than that of parochial life. Where will these men and women turn? What has the Episcopal Church to offer them? In addition to the ministry and missionary work, there are our religious communities, of which there are now some thirty in the United States and Canada. All of them had representatives at the New York Cathedral of St. John the Divine on April 9th when a service and mass-meeting commemorated the fact that monks and nuns, after a several hundred years' absence, have been making their contribution to the Anglican communion for one hundred years.

We might speak only of past accomplishments—of the quiet, selfless way in which the orders have won their place against opposition and prejudice, of the significant work they are now doing. An important part of our missionary effort is carried on by the communities for women. But the future

is our concern. Many persons now in the services and others who have had equally soul-stirring experiences will soon be facing the question of the reconversion of their lives. We believe there will be many who will not go back to an existence whose chief goal more or less consciously was making a living. They will need and demand something more thrilling, something that will retain or restore the sense of being in the service, whether of their country, their fellow men or their God. We know there is nothing that can offer such opportunities as the Church. There is truly satisfying life in the priesthood, the mission field, the Church Army and the orders, lay and clerical.

We recognize the continuing vitality of the traditional communities and we urge that the opportunity of dedication and usefulness in them be made known more widely to our people. We have a further word to revolutionary Christian spirits. The number and variety of religious communities is not yet complete. There is a field for Christian social experiment amongst families; celibate communities are not equal to this problem. Pertinent here is the rising interest in the Church of the first three centuries, for the early Church was itself a religious community of families. When will we begin to make the world-wide Church what it was then in a limited area—the family of families? The staggering missionary opportunities of the post-war world can hardly be met without the self-giving of religious communities. May the Spirit move us to vision and action in this sphere.

NOTABLE CONSECRATION

* The consecration of Archdeacon Harris as the Bishop of Liberia is a notable event. It is to take place in Norfolk, Va., April 17th and will be reported for THE WITNESS by the Rev. Shelton Hale Bishop, the rector of St. Philips, New York. Those caring for extra copies of the issue of April 26th that will feature this story should order at once. The issue of April 19 is to feature articles by Mr. Dean Acheson of the State Department on the Bretton Woods Proposals and by Dr. Henry Atkinson of the Church Peace Union on the Significance of the San Francisco Conference. Those wanting extra copies of this number should at once send orders by air-mail or wire to the New York office. These numbers will be followed by issues carrying the direct reports from San Francisco on the United Nations Conference. See Editorial page seven.

The Christian Marriage

by Robert Findlay Thomas

Rector of St. John's Church,
Huntingdon, Pa.

IN THE doctrine of the Incarnation a sacramental concept of the Christian life is implied. When the Son of God assumed a human body, the human body became in a new sense a potential means of grace. Thus the "physical" instincts of human nature became linked with spiritual achievement. This is most conspicuously true of the sex instinct since, because its use causes procreation, this instinct reflects God's own creative activity. Hence the improper use of the sex impulse is a peculiarly profane form of sin; while its rightful fulfillment—Christian marriage—is a sacrament.

Christian marriage, the indissoluble union of a man and a woman, is the divine law for human beings to whom Christianity has been mediated. "... and the two shall become one flesh: so that they are no more two but one flesh. What therefore God hath joined together, let not man put asunder (Mark 10: 8-9)." Such is the teaching of Christ. (See also Mark 10: 11-12, and Luke 16: 18.)

Where Christianity prevails this concept of marriage somewhat affects civil law. Thus in this country South Carolina officially does not recognize divorce and the state of New York officially permits divorce only upon the grounds allowed in one version of our Lord's teaching (Matthew 5: 32—a version whose authenticity many scholars doubt). But other states provide an elastic catalog of grounds for divorce. Generally, civil law reflects the law of Christ only dimly.

It is to be expected that these standards should differ. Secular society is concerned with law and order. Christianity is concerned with spiritual adventure. The Christian life is not the conventional life but a life of peculiar cooperation with the purposes of God. The Christian standard admittedly is the more difficult. But Christianity is a source of divine power. It fortifies men and women with supernatural grace to meet the demands of the higher standard.

The truth is that the necessity for divorce usually represents a deficiency in character. Either the parties lacked the character to wait until their judgment was mature enough wisely to choose a mate, or else they lack the courage and unselfishness necessary to make the personal adjustments a successful marriage requires.

There are cases where the indissolubility of

Christian marriage means hardship for one or both parties. Married couples whose continued union represents martyrdom to a standard merit our sympathy. But a standard cannot be observed by making exceptions. And not only is the Christian standard of marriage the law of Christ, but it is the standard which promises the greatest good for all humanity. Compromise with the divorce habit brings merited relief in a few cases. But in society as a whole it results only in broken homes, in children without parental guidance; in what is, according to the teaching of Jesus Christ, legalized adultery.

Because, it is claimed, many war marriages will have to be dissolved, some churchmen insist that the Church must relax her prejudice against divorce because "we owe it to our returning war veterans." But can this argument, based on patriotic sentimentality, be trusted? On the one hand we have the Christian law of peace on earth, and on the other hand the Christian law of marriage. Humanity has sinned against the Christian law of peace by committing the wholesale murder of war; can we absolve ourselves from that sin by committing a wholesale sin against the Christian law of marriage? No: the debt civilians owe war veterans is one thing; the debt of obedience both owe to the law of Christ is another. It is not our duty to adapt the Christian standard to humanity, or to any temporarily idolized class of humanity. But the adaption of humanity to the law of God is not only our duty; it is humanity's salvation.

IN PROVIDING grounds for annulment the state recognizes that not every alleged marriage contract is valid. Similarly the Church recognizes that not every supposed marriage constitutes a Christian marriage. When, either by divorce or annulment, civil authority dissolves a union, the Church may find it possible to repudiate the same union on the basis that, in the Christian sense, marriage never existed.

The present canon of the Protestant Episcopal Church recognizes nine nullifying impediments to marriage. Compassionate interpretation is possible in at least the following two of these impediments: 4) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice. 7) Impotence or sexual perversion of either party undisclosed to the other.

In connection with number 4, for instance, ecclesiastical authority is left to define "intelligent choice."

In connection with number 7, the question remains: Just what is sexual perversion? Sadism and masochism are recognized as psychopathic distortions of (male and female respectively) sexual desire. And certainly the sexual impulse lies more in the mental and emotional realm than in the physical or chemical realm. Hence a "marriage" where one party has an apparently permanent psychoneurotic impulse toward extreme mental cruelty (see motion picture, *The Suspect*) conceivably could be annulled under reason 7. As a perversion, psychopathic sadism is at least as definite an impediment to the normal fulfillment of marriage as is homosexuality, which, in its degree, might itself require definition.

Also, the existence of the sacrament of Holy Matrimony presupposes that both parties are baptized and at least to some extent committed to the Church. It has been wisely suggested that the Church recognize by canon the nullifying impediment to Christian marriage implied in 1 Corinthians 7: 15. A Christian churchman may find himself technically linked in marriage with one who repudiates not only the Church but the marriage. It ought to be possible for the Church automatically to annul such a union.

So, in the case of a few war "marriages," as in the case of a regularly recurrent but very small percentage of civilian "marriages," the Church may be led to a merciful interpretation of the grounds for annulment. But it must remain clear that nullifying a union implies that the alleged marriage was, if not a very serious sin, at least a very grievous error.

Also it must be clear that we are not merely rationalizing by substituting one term for another. The word divorce connotes a habit of thought, a pagan philosophy of marriage, with which the Church cannot compromise. As a fact of Christian belief, the indissolubility of Holy Matrimony cannot be subject to canonical legislation. But by careful legislation and wise administration the Church must be prepared to determine what constitutes Christian marriage. And those who in the past have entered and abandoned unfortunate unions, but who sincerely commit themselves to the Church, must be given an opportunity to achieve true Christian marriage.

As Christian marriage is the richest expression of the human sexual instinct and, in fact, its only complete fulfillment, so parenthood is the climactic experience of marriage. There are valid reasons, such as economic poverty or physical disability, for temporarily avoiding parenthood; and

valid reasons, such as hereditary disease, for avoiding it permanently. But the mere dread of the inconvenient sacrifices it involves in personal pleasure and freedom is not a valid reason for avoiding parenthood. Such a selfish and negative distraction from the true sacramental climax of marriage is a sin. It is a sin similar to that of substituting the negative distraction of promiscuity for the true expression of sexual love in marriage.

But if parenthood is the climax of marriage in normal cases, this does not mean that the marital union of a man and woman isn't a corollary end in itself in all cases ("... and the two shall become one flesh..."—Mark 10:8).

And obviously the marriage union involves reasonably frequent sexual intercourse. Continence within marriage may be temporarily desirable or necessary for special reasons. But for the purpose of certainly avoiding pregnancy continence for very long periods is necessary. For most people the Christian view precludes such continued continence in marriage. The sexual act is a sacrament; it is the outward and visible sign of the inward and spiritual grace of monogamous sexual love. And the advice of St. Paul, that a married couple should "not deprive one another" (1 Corinthians 7:5—Weymouth translation) is profitable.

But the Christian philosophy, with its respect for spiritual values and the sacredness of human personality, also precludes reckless propagation. The procreation of more children than can properly be cared for is a sin against the sacredness of human personality.

Thus planned parenthood, or the practice of birth control, by means other than continence, or sterilization, which makes parenthood permanently impossible, becomes not just a concession to human weakness, but in many cases a positive contribution to Christian marriage.

OFFICIAL Christianity now generally recognizes this principle. But the Roman Catholic Church, apparently, concedes only the principle, not the practice. As consistent with indulgence in the sexual act at all, the Roman Church approves only the rhythm method of birth control. This method—reliance on the so-called "safe" periods—is, by general medical agreement, only vaguely reliable. Approving the principle of birth control but countenancing its practice only according to a very doubtful method is, in the opinion of this writer, less sound Christian teaching than ecclesiastical quibbling.

Any use of artificial contraceptives is, it is claimed, contrary to "nature," and hence contrary to the will of God. But is what we observe to be natural law necessarily coincident with the moral and spiritual purposes of God? Such an assump-

tion presupposes that the natural order is in a state of static perfection. Such is not the picture revealed in Romans 8, where St. Paul expresses the hope "... that creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain ..."

Man's rebellion against God has become reflected in the whole natural order: man's sin has disturbed nature. But through man's redemption, the possibility of which follows from the Incarnation, nature itself will be "delivered from the bondage of corruption" into such a state of perfection as will be an adequate mirror of the divine glory.

Meanwhile, science and common observation confirm St. Paul's concept of a universe in a state of evolutionary flux. Our moral obligation is not slavish submission to nature's present travail. Our moral obligation is to seek the will of God for ourselves and for the world. This implies the use of human intelligence to achieve such readjustments in the operation of natural law as will promote man's spiritual good and hence God's glory; in other words, to cooperate with God in healing creation.

So, believing that avoidable disease promotes neither man's spiritual good nor God's glory, we strive to readjust nature by the use of penicillin, sulfa drugs, vaccination, and surgery. Also, believing that to freeze to death is a questionable act of piety, we use, in the earth's more frigid zones, artificial heat and warm clothing.

In the present stage of nature's evolutionary travail, there is extravagant waste in human, especially the male, reproductive resources. And nature does not provide for such desirable spacing of pregnancies as is necessary to conserve the sacrament of Christian marriage. Nature's deficiencies, unadjusted by human science, detract from positive Christian values. Hence the proper use, by married couples, of medically prescribed chemical or mechanical contraceptives, is not contrary to the historic Christian Faith.

A marriage that represents intelligent cooperation with the will of God enriches the lives of the married couple both in the natural and in the Christian senses. In fact holy matrimony mediates spiritual grace as definitely as do the specifically ceremonial sacraments. In striving to perfect the art of the sexual act itself, a husband and wife practice the virtues of humility, self-control, and forbearance. In childbirth the woman learns the discipline of fortitude in travail. Through courageously sharing the common and practical sacrifices involved in parenthood, both parties grow in Chris-

tian selflessness. And finally, through the difficult and delicate adjustments in personal desires married life requires, the married couple mature in Christian character and advance in knowledge of the Christian way, which is the way of fellowship.

New Books

***Excellent

**Good

*Fair

Why Go to Church by the Rev. David K. Montgomery. Publishers—Morehouse-Gorham, \$2.25.

In *Why Go to Church*, the Rev. David K. Montgomery, rector of St. Peter's Church, Morristown, N. J., has posed a question to which he has found few answers. Your reviewer turned the first few pages of Mr. Montgomery's book with some enthusiasm, hoping to find there a positive presentation of the reasons for going to church. In short order we were subconsciously fabricating all manner of defenses against his arguments. There is something about the manner of too many of our clergy that throws the layman on the defensive. Doubtless it is because these clergymen assume that right is on their side and that the burden of all blame sets solely upon the shoulders of the laymen. We felt that to be Mr. Montgomery's attitude.

To a layman, one of the best things that can be said about Christianity is the pattern of life it provides by which a Christian can be an exemplary citizen of his community. One of the best things that can be said about the Church is the stimulus it provides for following that pattern. It is well-nigh impossible for the sincere Christian, following in the path of Christ, to adjust himself to the discrepancy between the inspiration the service of worship should give and the inspiration it generally provides. For that reason a feeling of resentment is bound to result when the layman realizes his rector assumes none of the blame for his absence from the fold.

Perhaps only a layman could write a book for laymen, as Mr. Montgomery has attempted to do, that would be convincing proof for going to church. Perhaps many of our clergy are too near their altars to realize how different they look and sound from the nave; are too near their liturgy to ever understand their people and how to minister to them. Be that as it may, we believe the only persons who would be likely to stay with Mr. Montgomery to the bitter end of his book would be the same impassive souls who never question why.

One characteristic too often lacking in our laymen is piety. Yet Mr. Montgomery's book, pur-

portedly written for laymen, swelters with piety. Indeed, that may be the reason for empty pews of a Sunday morning: too much piety in the pulpit and too little vitality; too little of the message of Christ brought to the man in the street in a way that squares with the facts of life as he meets them.

People don't go to church for precisely the same reason they are unlikely to read Mr. Montgomery's book: boredom at the botching of a real opportunity.

—Vance Hayes

TO PUT IT BRIEFLY

What Happens at Baptism?

By

WILLIAM B. SPERRY

IT IS usually a baby that is baptized. The baby is bathed and powdered with special care and wears his very best dress because something of great importance is to happen to him. Other people beside the baby are involved because you just do not have babies without involving other people. These other people have been planning for the baby, hoping for it, working for it, because they love the baby and want others to love it. They picture the child growing up to a life of affection and usefulness.



They look forward to this child's friends and associates and see a young man or woman taking a place in a world that is constantly creating new worlds out of the old chaos and blindness in which every age has lived.

As the parents and others who are drawn into the circle of interest make these plans they realize that they may make mistakes. They feel a sense of awe in assuming a responsibility so fraught with possibilities of good and evil. They call upon friends and advisors to assist them in matters of health and education.

But no matter how competent the advisors, they still feel that this responsibility is something beyond their powers to meet; beyond the powers of anyone they can bring in. They know their own shortcomings. Can they give—can these two people who know each other so well, so intimately—can they really provide this new person with the environment and the power to make their plans come true in this life? And, appalling thought, what of the life beyond!

They know they cannot, of themselves, give what they wish to give.

So they come to baptism. No matter whether the baby sleeps or yawns or smiles or yells he is held in the arms of a minister of the Church, water is poured on the child to indicate that as he entered a new environment at birth so now he again enters a new life, he is signed with a special sign, words are spoken to mark this new existence and he is given a name to carry with him throughout it.

The parents and godparents have placed this child in the body of that great company in which he can be a part of the best that man may know. Here they give him the stability that comes from being identified with the finest in the tradition of our race. Figuratively and literally they bring him to Jesus, the Christ. They make him a member of the Church.

This child will never be completely alone. He will always have the sustaining sense of knowing that he is a part of the stream of Christian men and women who have given faith and hope and love to a world where evil and strife are ever present but never completely triumphant.

What if the parents have shown weak and evil tendencies? All men do; but here in baptism this child is strengthened with the knowledge that he is one of a company enlisted "manfully to fight against sin, the world and the devil and to continue faithful until his life's end." At baptism that membership is sealed for all time and the child grows up in that wholesome knowledge. It does not guarantee him victory in every encounter but it does give him the knowledge that he does not fight alone.

But that is not all that happens. What of those who brought the child to baptism and those who took the pledges in the name of the child? To them baptism gives a new sense of their responsibility before God to use this "sense of belonging" in meeting their own conflicts. It gives them a realization of the preciousness of each soul and that Almighty God comes through the turmoil and fret of the world to include this child and also they themselves in his never ending care.

What happens when the baptism is of those of riper years? The same sense of belonging, of care, of personal relationship takes gentle possession of the one baptized and with it comes the knowledge of a spirit within and without that helps and will never stop helping. Water is poured on him as an illustration of the cleansing wholesomeness in which one lives in such a spirit. Words are pronounced that mark the admittance into an everliving body in which he will forever be the responsibility of the other members and they forever his.

Gov. Dewey Pleads for Success Of San Francisco

He Declares That the People Should Make The Conference Their Business by Action

Edited by W. B. Spofford

Albany:—Gov. Thomas E. Dewey, of New York, 1944 Republican presidential candidate and an Episcopal church vestryman, issued a statement last week stating that the forthcoming San Francisco Conference on world security has a chance to establish a new era in which the peoples of the world will abandon "mutual hate, slaughter and destruction." It was part of his proclamation setting aside the week of April 16-22 as "World Order Week" in which he urged churches to devote Sunday, April 22, to "special consideration of the momentous occasion ahead and prayers for the success of the San Francisco Conference." "Once again," he continued, "civilization is given an opportunity to create an organization of nations whose purpose will be to establish peace on earth." But he said, as our editorial this week likewise stresses, that without the "whole-hearted support of the peoples no covenant can survive. It is, accordingly, vital that as many of them as can be reached must have an opportunity to understand the aims of the San Francisco Conference. There must be unlimited facilities for public discussions of the proposals first outlined at Dumbarton Oaks and now to be carried forward at the Golden Gate. All men and women in the United States, all men and women in the United Nations, should be made to feel that this is their business, their conference to result, we hope, in their covenant."

Again we call your attention to the editorial on page seven and urge you to act on the suggestion there set forth. Organize a parish group for action during the Conference.

Racial Discrimination

London (by wireless):—Removal of racial discrimination against native populations in British colonies was urged in a statement here by the conference of missionary societies in Great Britain and Ireland, representing all Protestant missions. Endorsed by the executive committee of the British Council of Churches,

the statement referred specifically to racial restriction in Kenya and Northern and Southern Rhodesia, and called upon the British people to support government efforts to eliminate "artificial barriers to the progress and prosperity of native inhabitants."

The conference quoted a recent statement of the Episcopal Synod of the Church of England in South Africa in which color prejudice was denounced as "cruel, wasteful, and dangerous." (WITNESS, March 15)

Declaring that "great benefits" have been brought to the native peoples of South Africa through British rule, the conference stated it viewed with "grave misgiving" any changes in the existing political status of the African territories which would impair efforts to promote fair treatment for "every man, whatever his color."

A Union Service

New Rochelle, N. Y.:—The Protestant Churches of this city again joined forces for a union Good Friday service, held at Trinity Church where the Rev. Philip M. Styles is rector. Seven clergymen, representing the Episcopal, Baptist, Presbyterian, Methodist and Lutheran Churches took part. There were solos by Miss Sarah Brown of the Bethesda Baptist Church and Miss Lorraine Eley of Trinity Church.

Large Bequest

Haledon, N. J.:—St. Mary's Church has received an additional \$25,000 from the estate of the late Frederick W. Budd, bringing the total to \$100,000. The announcement was made to the congregation by Rector Gordon T. Jones at the Easter services. \$35,000 has been invested, the income to be used for the current expenses of the parish. The balance has been invested in government bonds and will be used when permission is given to build a new church.

No More Subsidies

Paris (wireless to RNS):—The French Consultative Assembly has

voted the immediate suppression of state subsidies to Church schools, which were inaugurated by the Vichy regime. The vote was 128 to 48, after a heated debate between Roman Catholic and communist deputies. Andre Philip, head of the parliamentary education commission, opposed state aid to denominational schools and stated that "religious education should be outside the school and financed by religious organizations in view of the separation of Church and state."

Reads the Lesson

Rome (wireless to RNS):—Commanding General Mark W. Clark, an Episcopalian, read the lesson at a non-denominational Easter service held here for headquarters troops of the allied 15th army group. He selected the lesson himself, John 20: 1-18, which recounts the story of the resurrection. The service was conducted by American chaplain Major Albert J. Anthony of Williamson, N. Y. and British chaplain Fred Smith of Dagenham, Essex. Meanwhile more than 150 chaplains held services for troops in all sectors of the 5th army front.

Washington Cathedral

Washington:—It is estimated that 10,000 people worshipped on Easter Day at Washington Cathedral at the eleven o'clock service when Bishop Angus Dun preached. At the Arlington National Cemetery the sunrise service was attended by Mrs. Roosevelt, General Marshall and Admiral King, the latter offering a prayer of great sincerity and beauty for the men in the armed services. Vice President Truman gave an Easter address at a Masonic service in Alexandria.

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.

Praise for Jews

Moscow (wireless to RNS):—A message from Marshal Stalin praising Russian Jews for their contribution to the war effort was read at Passover services in the Moscow synagogue which was attended by more than 2,000 worshippers. The service was conducted by Rabbi S. S. Cherbrutsky and a prominent part was taken by the noted opera star, Alexandrovsky.

Attends Conference

Chungking (wireless to RNS):—The Rev. Frank W. Price, Chinese-born Presbyterian missionary, has been named to accompany the Chinese delegates to the San Francisco conference.

Expand Program

New York:—The United Council of Church Women, of which Mrs. Harper Sibley is president, is to hold a two day conference at Princeton April 22-24 to plan an enlarged program in social, industrial and race relations. Consultants at the conference will be F. Ernest Johnson of the Federal Council of Churches, Dr. Charles S. Johnson of Fisk University and Miss Katharine Lenroot of the federal children's bureau.

United Church Project

Lewiston, Me.: — The Lewiston-Auburn Council of Churches during Lent, sponsored a *University of Life*, meeting one night a week in each of the participating churches. According to the Rev. Norman L. Kellett, rector of Trinity Church, Lewiston, the university has had more than 700 registrations with an average attendance each week of over 600. The course was divided into four parts: 1) Living under tension for those who have men in the service or who work under the tension of the war factory or who find the problems of war-time living especially great; 2) Burning issues for the Church for those who are concerned about what we shall do beyond the conflict to make a decent world order where brotherhood and the family of nations will become a responsibility; 3) A living faith for those who are interested in evaluating the contribution of Christianity to civilization; and 4) Youth finding some answers for young people who wish to learn just how religion links up with life. Among those who led sessions were Dr. Kenneth C. M. Sills, president of Bowdoin; Senator Owen Brewster, of Maine; Dr. Benjamin E. Mays, president of Morehouse College; the

Rev. Howard P. Kellett, executive secretary of the department of social service of the diocese of Massachusetts, and Lt. Col. Richard F. Saville, chief of veteran's personnel division. According to Mr. Kellett, the university of life has given the Council of Churches a great boost and it is now functioning in the fields of advertising, radio, canvass, young people, adult education and teacher training.

Dormitory Burns

Bris, Va.:—The dormitory for small boys at the Blue Ridge School, Bris, Virginia, was destroyed by fire on Friday, March 23rd. The Blue Ridge School is operated by the diocese of Virginia primarily for mountain children. The dormitory, which was burned, known as Crawford Hall, was one of the oldest buildings, erected about forty years ago. It was a frame structure with kitchen, dining room, dormitory space for twenty-five boys and two rooms for members of the faculty. The loss was partly covered by insurance. The Rev. George P. Mayo, who has spent most of his ministry in mountain work, is the headmaster.

Marriage Agreement

Burlingame, Cal.:—Baptist minister Cecil Osborne is performing no more marriages unless both parties sign an agreement which he has drawn. The document in artistic printed form and bearing the names of the contracting persons, is presented to the newlyweds by Mr. Osborne with a request that it be framed and placed in a prominent place in their new home.

Mr. Osborne's new marriage agreement, reports Religious News Service, says: "We are in love. We

love each other so much that we want to spend the rest of our lives together. We are so much in love that we want to establish a home, where we may throw our protecting love about our children, and rear them in an atmosphere of love and tenderness. We are so greatly in love that we want nothing to mar the beauty and lasting romance of our union. We believe our marriage will be a lasting one. But thousands of young couples equally in love have taken their sorrows and differences to divorce courts, where romance and bliss have ended in bitterness and recrimination.

"We believe that to make our marriage a glorious success we shall need the guidance of God. Therefore, we solemnly pledge ourselves: To pray regularly for Divine guidance in planning our home, our lives and our future; to attend as often as humanly possible the church of our choice; to seek the will of God in our lives; to go together to the minister who marries us, or to some other minister, with our differences, before going to a lawyer or court."

Planned Nazi Shrine

Paris (by wireless):—German authorities planned to convert Cologne Cathedral into a national Nazi mon-

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ument, it was disclosed by the Most Rev. William Stockums, senior auxiliary bishop of the Cologne archdiocese, reports Religious News Service. Bishop Stockums made the revelation after returning to the Cathedral from a home for the aged where he was in hiding to escape arrest by the Gestapo. He said both he and Archbishop Joseph Frings of Cologne had been forced to flee Gestapo agents during the Allied advance toward Cologne, because the aged Archbishop had denounced the party plan to convert the cathedral into a Nazi shrine.

Churchmen on Peace

London (by wireless to RNS):—Religious and cultural freedom must be assured to all as an integral part of any arrangement for readjustment of frontiers and the transfer of populations after the war, the British Council of Churches asserted in a statement issued here.

"These are rights which belong to man as man by virtue of divine creation," the Council said. "The denial of them contributed in large measure to the worsening of minority problems of the past. Their free recognition would alleviate otherwise difficult political arrangement, and might go far to make them acceptable."

Pointing out that leaders of the United Nations have "repeatedly affirmed their allegiance to such principles," the Council added that "they must now be given practical effect."

In discussing European frontier problems, the church body observed that "Christians as such have no particular competence to pronounce judgment" on technical, economic, and political issues, but it was "their duty to remind all that no lasting order of society can be built except upon the foundation of obedience to God's Will for His world."

"No society," it said, "can achieve peace and security that does not respect the personal rights of men and women, and is not based on freedom, justice, and good faith, for these are the will of God as Christ has made it known."

Declaring that Christians have "good cause to be grateful for the many proposals of statesmen of the United Nations looking toward the creation of an international organization," the Council expressed concern "at some of the possible implications of proposals for readjustment of frontiers, involving for great numbers of people either territorial

transfer or at least a change of sovereignty."

"If, unhappily, it is the case that no better solution can be found for our inherited political problems," the statement said, "we urge that everything possible be done to safeguard human rights of those affected. However considerably carried out, such changes must inflict great suffering upon men and women, many of whom are quite innocent of responsibility for the evils it is sought to rectify."

There is also "grave danger," the Council warned, "of sowing seeds of future wars by the creation of new problems little less serious than those now demanding solution."

Church Estates

Moscow (by wireless):—Church lands in Hungary will be divided on the same basis as landowners' estates under proposed reforms approved by all parties in the Hungarian Front of National Independence, reports Religious News Service.

French Cathedrals

Washington, D. C.:—Twenty-two of the 25 famous cathedrals, chateaux and other historic buildings listed by the French government as part of the "cultural heritage of France" are now in liberated areas and all but one are either intact or only slightly damaged. This an-

nouncement was made by the fine arts and archives section of SHAEF in a report which reached the office of war information here through allied supreme headquarters in Paris. The only serious damaged church edifice is Rouen Cathedral, which, however, was found to have suffered "far less" from the 1944 Allied bombardment than Rheims Cathedral which was exposed to German attack in the last war. The damage to Rouen Cathedral can be repaired, the report said. The medieval cathedrals of Chartres, Amiens, Beauvais, Laon, Rheims, and Notre Dame in Paris, as well as the famous Sainte Chapelle in Paris, have remained safe and virtually unscarred, SHAEF announced. Strassbourg Cathedral was hit by two bombs in August, 1944, but the damage is insignificant and has not affected the stability of the structure or the sculptured portions.

New Radio Program

New York:—The American Bible Society has joined in the *Your Life Today* radio program that is featured each morning over the blue network. Eric M. North, general secretary of the society is the speaker each Monday during April and R. A. Betts is to be the speaker in May. It is expected that Francis C. Stiffler, editor of the society and long a popular broadcaster, will join in the series later.

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Distribute Clothing

New York:—War refugees wearing clothes collected by the churches of America will soon start back home from middle east camps to the Balkan countries. Bales of this clothing recently reached the homeless people at Tolumat, UNRRA's camp for convalescents near Alexandria, Egypt. Distributed during Holy Week, the outfits brought rejoicing to 1200 boys and girls and nearly 1000 men and women who had been without adequate clothing since Nazi soldiers and bombs drove them from their native lands. According to Churchman Henry J. Kaiser, national chairman of the collection of clothing, each child received six garments. He also stated that the 230,000 pounds of clothing gathered by the American churches would outfit 40,000 refugees who are scheduled to leave several middle east camps for home during the next two months.

Church Buildings

New York (RNS):—Churches planning postwar building and improvement programs were urged by the Rev. E. M. Conover, director of the interdenominational bureau of architecture, to raise funds now "with all possible speed" so that hampering church building debts may be prevented. For years, he stated, general church erection funds of Protestant denominations have been used largely to save churches from unfortunate financial situations brought about by poorly-managed church building ventures. He urged denominational leaders to insist that from now on church erection funds be used only for needed projects, particularly in unchurched communities and for the replacement of inadequate and outmoded buildings.

World Council Aids

Geneva (by wireless to RNS):—Barracks provided through the department of reconstruction and inter-church aid of the World Council of Churches will serve as temporary churches in destroyed cities along the channel coast of Normandy and in the Montbeliard district of Alsace-Lorraine in France. Financial aid from national reconstruction committees in Switzerland and the United States has enabled the World Council's Reconstruction department to approve the appeal of the French churches and of CIMADE, social work and evangelistic agency of the French Protestant youth movements,

for barracks. Swedish churches will also provide such buildings.

Funds from American and Swiss churches have also made it possible to grant requests for help in supplementing the inadequate salaries of French pastors until the French churches are able to make substantial increases. Large grants of books published in Switzerland have been made in response to requests for Christian literature from isolated areas where pastors and laymen have lost their libraries. Churches in France, Belgium, and liberated Holland will choose the books desired.

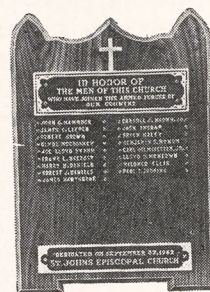
Meet in Atlanta

Atlanta, Ga.:—The convention of the diocese of Atlanta is to be held at the cathedral here instead of at Macon as originally planned. The change is made to comply with the permission for the convention granted by the office of defense transportation. Bishop Walker is streamlining the meeting to compress everything in a one day session on May 8th. The Rev. Joseph T. Walker, army chaplain, is to speak at the opening service while the Rev. Edward G. Mullen, formerly of the Philippines, is to be the headliner at the Auxiliary meeting.

V-E Day Plans

New York (RNS):—For months now, the nation's religious forces have laid plans to mark the cessation of hostilities in Europe with observances calling the general public to reverent worship rather than revelry. In these plans, the churches have had the cooperation of business, civic, fraternal, and political organizations, and indications are that V-E Day for most Americans will be a solemn rededication to the ideals of a just and

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lasting peace for the world. Even as president Roosevelt led the country in prayer on D-Day last June when the Allies invaded Europe, so the chief executive is expected to call upon the public for similar meditation on V-E Day. Mrs. Roosevelt said the White House would follow "a general suggestion that all should join in prayers of thanksgiving but observe no celebration."

Leaders of all religious groups have issued appeals for reverent observance of Victory Day, and it is expected that most churches will remain open all day. While many churches will conduct individual services, many others will join in union worship in centrally located sanctuaries. In some cities combined religious and patriotic rallies will be held. To prevent widespread hilarity and revelry, reminiscent of the wild celebrations that marked the end of World War I, bars, taverns, and liquor stores in a number of communities will be closed for 24 hours with the announcement of V-E Day.

The department of evangelism of the Federal Council of Churches has prepared a service of worship for V-E Day, and thousands of requests for it have been received from church councils, ministerial associations, and individual churches, an indication, according to Jesse M. Bader, secretary of the department, that religious services are planned in the largest cities and the smallest communities.

Killed In Action

Reinbeck, N. Y.:—Chaplain Barret L. Tyler was killed in action on Luzon on March 15th. The Secretary of War so announced on April 3 to the Chaplain's father, the Rev. Barrett P. Tyler, whose home is here. Chaplain Tyler was a captain and was with the 43rd division artillery and since September, 1942, had been in service in the Southwest Pacific. He was 33 years of age, a graduate of Williams College and of the Episcopal Theological School. Prior to entering the army he was assistant at Trinity, Hartford. In 1942 he married Louise Biglow Gay of Philadelphia, who survives him. He also has two brothers in the service, both lieutenants in the army.

New Hymn Book

Washington:—A second edition of the folder, *Hymns from Home*, has been distributed by the army's office of chief of chaplains. About five million copies have been mailed to all service commands, and other outlets.

Still Time to Make an Easter Gift



Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

Due to the Japanese invasion of nearby areas the work of the Mission has had to be greatly expanded. Yet there is greater difficulty in financing the work due to inflation.

Individual Church men and women, young people's organizations, parish groups, are urged to help in this vital work.

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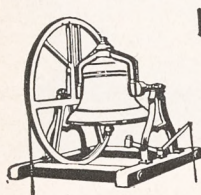
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Condemn Vandalism

Denver, Colo.:—Recent outbursts of vandalism here, during which high school youths drove through the Spanish area of the city and threw bricks at homes, have led Protestant, Catholic, and Jewish leaders to issue an appeal for fair play.

"If, while our soldiers are fighting abroad, we allow conditions to develop at home to destroy this fair play society, we are traitors to our country," asserted a statement made through the Interracial Commission of the Denver Council of Churches.

Expressing belief that the acts were inspired by "certain unfair practices that lend themselves to the agitation of lawless individuals and groups," the churchmen called for elimination of all racial and religious discrimination.

Churches, synagogues, and other institutions were urged to conduct classes for parents and young people to impress upon them "the best traditions of American sportsmanship."

Urge Permanent FEPC

Washington, D. C. (RNS):—More than 30 Negro ministers from 21 states spent two days here visiting Senators and Congressmen from their localities to urge approval of a permanent fair employment practice commission. They also sent a letter to President Roosevelt asking his support of the measure. The assembly, called by the Washington bureau of the fraternal council of Negro Churches, commended Gov. Thomas E. Dewey of New York for his leadership in bringing about passage of the Ives-Quinn anti-discrimination law.

Teaches in Syria

New York:—Professor Donald Roberts of St. John's University, Shanghai, has accepted a temporary appointment as professor of history at the American University at Beirut, Syria. He will remain there until it is possible to return to China. Mrs. Roberts will also take a teaching position at the Beirut Junior College for women. Dr. Roberts has been in China since 1915.

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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. HERBERT HAWKINS
Rector at White River Junction, Vt.

The letter signed by the superiors of three religious orders states that due to directives of the Office of Defense Transportation "only those who can reach the cathedral on the morning of the 9th are invited." In other words the O.D.T. says you may not travel to this religious service except as we allow you to do so. I know many people who make these or similar restrictions an excuse for not getting to church; and I think it extremely dangerous for the Church to accept the principle that the O.D.T. may say who and who shall not attend a specific service. That is regulation of religion by the government.

ANSWER: It is clear from O.D.T. policies that the superiors of the religious orders were wrong. The O.D.T. has made it a matter of policy that "no permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony." (WITNESS, March 29)

THE REV. GERALD C. CLARKE
Rector at East Cleveland, Ohio

Congratulations Mr. Weber. I wonder if there are not others that are fed up with "the rigidity of both ritualistic and anti-ritualistic spikes." I hope you stay on the editorial board and keep up the good work.

FLORENCE V. MILLER
Churchwoman of Wilmington, Delaware

After reading Bill Spofford's article on the White reporting about Russia (WITNESS, March 29) I feel compelled to say how very glad I am that the space was given for it. It impressed me particularly because I read Leland Stowe's great book *They Shall Not Sleep* and am just finishing Edgar Snow's *The People on Our Side* and I was most interested and impressed by what both of these men had to say about the U.S.S.R. No one could question the sincerity and integrity nor the wide experience of these two correspondents nor fail to admit the fact that they had a real opportunity to observe wartime Russia and the wonderful war effort the Russian people are making. It seems to me that if more Americans looked "shabby" and "poor" for the reasons the Russians do our returned fighting men might feel happier about conditions at home. There are still so many people with prejudices against the Soviet Union that to increase these in any way just on the eve of the San Francisco conference seems to me not only harmful to America as Mr. Davies suggests, but almost treasonable.

THE REV. EDWARD G. MAXTED
Retired priest of Pensacola, Fla.

I should like to write an article on the subject of Burial Laws in England Liberalized (WITNESS, March 22) but I fear the editors would not be sufficiently interested. But two comments I would like to make. First this new arrangement means that in future the Church of England will be the only religious body in England which will not be able to have exclusive ownership and use of a burial ground. Of course Roman Catholics may

have their own burial grounds and so may others if they wish but not the Church of England. The ancient cemeteries were the churchyards of Church of England churches and in 1880, as THE WITNESS news item states, a law was passed allowing non-Church members to have their relatives buried in the ancient churchyards with any rite and ceremony and with any officiant they pleased. So ministers of all denominations conduct burials in Church of England burial grounds. This law had reference to existing churchyards but now apparently is to apply to all acquired in future.

The last sentence of the news item seems to suggest that many of the Church of England clergy are a bigoted lot. For some are accused of "insisting on graveyards rites undesired by bereaved families." Well I think I know what this means. Non-Church members often ask the rector to bury their dead and sometimes ask him not to use the Prayer Book service. But of course he can use no other.

THE REV. THOM WILLIAMSON
Rector at Narragansett, R. I.

Though seldom have I seen any letters to the editor have much good effect on a paper yet I am constrained to write to witness my general agreement with all the letters in Backfire for March 22. Also referring to Mr. Fletcher's statement about the communicant strength of the Episcopal Church, will he kindly tell us how to reconcile his figures with Mr. Stowe's which are just twice those given by Mr. Fletcher. And Mr. Fletcher is way behind in his obsequies of this same Episcopal Church. A chief justice of the Supreme Court made similar prognostications about 150 years ago, and still we go on and on. And perhaps—I say perhaps—someday our church may be the religious department of a labor union or Soviet and then THE WITNESS could go out of business. But I wish THE WITNESS would not be so dog-gone interesting otherwise.

THE REV. R. H. MIZE, JR.
Wakeeney, Kansas

The former Roman Catholic diocese of Concordia, Kansas, has changed its see city to Salina, Kansas, and its bishop, the Rt. Rev. Frank A. Thill, has taken the name "Bishop of Salina." Made under a decree of the sacred consistorial congregation and Pope Pius XII dated December 23, 1944, the action was not publicly confirmed until it was a *fait accompli* three months later. The Episcopal Church has not had a Bishop of Salina since 1903. Christ Cathedral was built in 1906.

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