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The WITNESS

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APRIL 19, 1945

MR. DEAN ACHESON
ASS'T SECRETARY
STATE DEPARTMENT

(Article in this issue)

UNITED NATIONS CONFERENCE

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.
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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
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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.

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4:30 p.m. Victory Service.
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Thursdays: 7:30 and 11 A.M.

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Thursday: 11 Holy Communion.

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The Rev. Vincent L. Bennett
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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 19, 1945
VOL. XXVIII No. 35

CLERGY NOTES

BOLLES, DeFOREST B., was deposed at his own request by Bishop Horstick on March 20th.

BRYANT, NELSON W., formerly rector of St. George's, Newport, R. I., became the rector of St. Mark's, Adams, Mass., on April 15th.

CHIDESTER, W. K., rector of All Saints', Winter Park, Fla., has accepted the assistant rectorship of the Church of the Ascension, New York.

HALE, GEORGE B. S., was ordained deacon on March 21st by Bishop Maxon in Grace and St. Luke's, Memphis, Tenn. He is assistant at St. John's, Johnson City, Tenn.

HARRIS, LEON P., formerly rector of Christ Church, Joliet, Ill., became the rector of St. James', Paso Robles, Calif., on April 15th.

HOFFMAN, J. O., a graduate of Episcopal Theological School in February, was ordained deacon by Bishop Stevens on March 6th at All Saints', Pasadena, Calif.

PADDOCK, E. M., is to celebrate the 35th anniversary of his rectorship of St. James', Cambridge, Mass., in June.

PAULSON, P. H., a graduate of Episcopal Theological School in February, was ordained deacon by Bishop Stevens on March 6th at All Saints', Pasadena, Calif.

REILLY, J. E., formerly of St. Petersburg, Fla., is now living at Atlantic City, N. J.

REYNOLDS, F. C., formerly rector of St. Michael's, Milton, Mass., is now the rector of St. Margaret's, Brighton, Mass.

TROOP, ROBERT H., formerly assistant at Christ Church Cathedral, Springfield, Mass., is now the rector of St. Michael's, Worcester, Mass.

WILLIAMS, J. FARRAND, was ordained deacon on March 21st by Bishop Clingman at Christ Church Cathedral, Louisville, Ky.

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)
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Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

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

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

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Plans Made for San Francisco By Church Groups

*Committee Representing Many Groups to Meet
Regularly to Study and Report Conference*

By Rita Rubin

Washington:—A number of representatives of Church organizations will attend the United Nations Conference, opening in San Francisco April 25, but so far as can be learned none will attend in an official capacity. More than fifty national organizations, including the United Christian Council for Democracy, with which the CLID is affiliated, have been represented in conferences which have met at intervals in recent months for the purpose of promoting study of the Dumbarton Oaks Proposals. In order to most effectively participate in the Conference these organizations have created a committee which will meet constantly in San Francisco for the exchange of information, planning strategy and keeping their members informed on what is going on, so that the people of the country may take whatever action seems wise to help make the Conference a success. Through this committee contacts will be regularly maintained with the official American delegation, having been appointed consultants by the State Department.

Among those to serve on this committee are Walter Van Kirk, secretary of the Federal Council's commission on a just and durable peace; the Rev. Henry Atkinson of the Church Peace Union whose article is featured this week; Jane Evans of the National Peace Conference, which includes many Church peace groups; Clark M. Eichelberger of the American Association for the United Nations, who will be the chairman; Ulric Bell of Americans United; Mrs. Arthur Brin of the National Council of Jewish Women; James B. Carey of the CIO; W. E. B. DuBose of the National Association for the Advancement of Colored People; Robert Norton of the American Legion; Catherine Schaefer of

the Catholic Association for International Peace; James T. Shotwell of the Carnegie Peace Foundation.

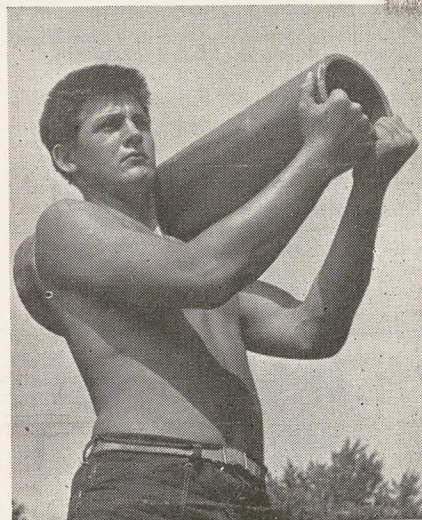
The organizations affiliated with the UCCD are to be represented in San Francisco by William B. Spofford of THE WITNESS who has been invited by the committee headed by Mr. Eichelberger to meet regularly with them "to discuss plans and the state of public opinion." These meetings will be held from time to time, as occasions demand, at the International Center, headquarters of the committee. The organizations affiliated with the UCCD and who will be represented by Mr. Spofford are the Evangelical and Reformed Council for Social Reconstruction; the Presbyterian Fellowship for Social Action; the Unitarian Fellowship for Social Justice; the Methodist Federation for Social Service; the Rauschenbusch Fellowship of Baptists and the Church League for Industrial Democracy.

Mr. Spofford has also been granted press credentials to the Conference by the State Department and will report the Conference for THE WITNESS, the press bureau of the National Council, The Churchman, The Southern Churchman and Forth. The first of his reports will appear in this paper in the issue of May 3rd.

Meanwhile the Associated Church Press, meeting in Philadelphia, launched last week a move to have Church proposals for world order influence the Conference, according to Religious News Service. Asserting the accomplishments will be of "basic concern to the religious forces of America, Canada and the entire world," these editors of Protestant journals urged 1), that American and Canadian delegates should seek improvement in the Dumbarton Oaks Proposals along the lines of

the Cleveland conference of the commission on a just and durable peace; 2), should exert all possible influence to protect the United States from lapsing into a position of isolationism after the war; 3), that Church people should support the delegates and their governments in the adoption of a charter that will bring the United States and Canada into active brotherly cooperation with the other nations of the world.

The delegates also adopted a separate resolution memorializing the United States delegation to the Conference to advocate creation of a commission on human rights having as one of its objectives freedom of



Whether lads like this will fight in World War Three will be largely determined at the Conference of the United Nations. It is for this reason that it is of such concern to us all

the press. It was proposed that international agreements be drawn up to guarantee a world free press. "Freedom of the press is vital to religious and racial freedom and tolerance in that potentially it offers equal voice to all faiths and races," the resolution stated. "The right of free and untrammelled access to news and the freedom to transmit it are conducive to a better understanding among the people of the world and hence a contributing factor to a just and lasting peace. Freedom of the press ultimately offers the most potent weapon against propaganda."

YOUTH CONFERENCE AT AUBURN

Auburn, N. Y.:—Four dioceses—Albany, Central New York, Rochester and Western New York,—are to join forces for a youth conference to be held here at St. Peter's, May 4-5. Purpose: to examine the place of youth work in the Church; to examine literature for youth issued by the National Council; to seek to apply it to local needs; to coordinate the youth work of the four dioceses. Leaders: Dr. Bertha Paulssen, professor of social psychology of Gettysburg Seminary and Miss Frances Young of the division of Christian education of the National Council.

RECONCILIATION IS NEAR

New York (RNS):—The terms, arrived at in conferences held with Russian Orthodox leaders in Moscow, whereby the two Orthodox Churches in America will be united have been made public. One body, headed by Metropolitan Theophilus, was suspended by the Mother Russian Church in 1935. It has a large number of communicants, most of whom have been considered anti-Soviet in attitudes. The other Church, headed by Metropolitan Benjamin, has a much smaller following, is pro-Soviet and is recognized by Moscow. The decree looking toward union calls for a general Church council, to be presided over by Archbishop Alexei of Yaroslav and Rostov, being sent to this country especially for that purpose. The council will elect a Metropolitan who will bear the title of Patriarchal Exarch of All America and Canada. The election is subject to confirmation by the Moscow Patriarchate, which recommends as candidates Metropolitan Benjamin and Archbishop Alexei, a follower of Theophilus, but the decree does not limit the sobor in its right to nominate others. However the elected candidate must be confirmed by Moscow. The decree also provides that "the right to confirm candidates for bishops, the right to reward clergy with higher titles and the right of appeal as regards bishops and clergy remain with the Moscow Patriarchate."

The decree also states, as a condition of recognition by Moscow, that the American Orthodox Church declare its abstention from political activities against the USSR and give

corresponding orders about this to all the parishes. The final clause of the decree states that "In case of the acceptance of the above conditions by the sobor of bishops, headed by Metropolitan Theophilus, the interdict (suspension) laid upon the American Church by the Moscow Patriarchate on January 4, 1935 is removed immediately prior to the all-American sobor."

ABBEY MEMORIAL TO CIVILIANS

London (wireless to RNS):—A memorial to Great Britain's 60,000 civilians who have died in bombings will be placed in Westminster Abbey in the form of leather bound volumes containing the names of all men, women and children killed.

nesses will be evident in any instrument which can be agreed upon at this time. But the Church must fight on supporting such world organization as will allow for creative change in the future looking toward the ideal. The probable end of hostilities in a substantial area in the reasonably near future and the meeting of the United Nations in San Francisco highlights the need for constructive action, thought, and prayer on the part of all Christian people. The very differences are our opportunity to show the reality of the faith by which we live."

DUTCH CHURCH PLAYS LEADING ROLE

Geneva (wireless to RNS):—Confronted by increasing political un-



Leaders of the Canterbury Club at St. James' Cathedral, Fresno, California. Standing: June Potter, Jane Scott, Gene Fuchs, Bernice Naman, treasurer. Seated: Phyllis Marsh, vice-president, Betty Whitten, president, June Martin, secretary

SAN FRANCISCO SUPPORTED

New York:—Representatives of ten diocesan departments of social service met here April 5 and passed a resolution supporting the purposes of the San Francisco Conference. They stated that it should have the full backing of Church people. After urging that parishes should observe April 25th with special thoughts and prayer for the success of the Conference, the resolution stated that "We do this realizing the concern of the National Government that the people of the nation generally be made aware of the critical importance of the San Francisco Conference which may well become a turning point in the world's search for lasting peace. All sorts of weak-

rest and severe famine conditions, the church in German-occupied regions of Holland is becoming more and more the leading influence in national life, according to underground reports reaching here.

"The gain in Christianity's prestige is impressive," one report declared. "This is not only because preaching is taking on a political color, but because pastors and priests have measured up to the enormous social tasks before them. Pastors of different churches, for example, have undertaken the distribution of food packages from Sweden. The evacuation of children from the eastern provinces was organized by the churches and now pastors and priests are helping thousands who are living in hiding."

Comparison Made of Dioceses In Fifth Province

Figures Seem to Show That Church Is Making Little Headway in Communicants or Finances

By J. V. Blake

Layman of Akron, Ohio

Akron, Ohio:—The 5th Province in our Church shows a very clear-cut line between the Anglo-Catholics (hereinafter known as the A. C.'s) and the Prayer Book Churchmen (we shall call them the P.B.C.'s). There are seven strictly A. C. dioceses:—Chicago, Eau Claire, Fond du Lac, Milwaukee, Northern Indiana, Quincy and Springfield. On the other side are six:—Indianapolis, Michigan, Northern Michigan, Ohio, Southern Ohio, and Western Michigan. One or two of the second group may have A.C. tendencies but they are not militantly so. They are willing to let the parish decide what type it wants; if it happens to be a P.B.C. or an A.C. priest or ritual, either is acceptable at the diocesan headquarters. But such a tolerant attitude can hardly be found in the first group. They are definitely and belligerently A.C.

Before any reader begins to doubt the accuracy of the figures which follow, let it be known that they are taken from the Living Church Annuals of 1937 and of 1945. Now let us see how the 5th Province has grown in the years between 1936 and 1944.

Baptisms:—The A.C.'s increased by 20.2%; the P.B.C.'s by 58.8%. In the whole Church, the increase was 21.2%.

Confirmations:—The whole Church showed a decline of 9.6%. The A.C.'s went beyond and slipped back 13.3% but the P.B.C.'s declined but 1.2%.

Communicants:—The General church increased by 9.4%. But the A.C.'s of the 5th Province showed an increase of only 7.1% while the P.B.C.'s went ahead by 11.1%. As an example, it might not be improper to mention that in 1936 there were three strictly A.C. parishes in Cleveland; their combined communicant strength was 871. In 1944, they admit having but 644 members; a loss of 26.1%.

Church school scholars:—Here is a sad story which must give food for thought to one department at 281. The whole Church showed a falling

off of 21.2%. In the 5th Province, the P.B.C.'s went back 17.4% while the A.C.'s declined by 17.3%. These comparisons are not due to a scarcity of priests in the various dioceses. In those years in the A.C. dioceses the number of priests increased from 373 to 389 while in the P.B.C. dioceses they decreased from 411 to 409. In the ratio of communicants to priests the A.C.'s went from 203 to 209, the P.B.C.'s from 242 to 270. There is also the ratio of priests to population. The A.C.'s remained almost stationary: one in 31,700 to one in 31,793 at present. But the P.B.C.'s assumed a heavier load: from one in 32,781 to one in 34,861. So the A.C.'s had a chance, by more intensive and personal work, to go ahead.

So much for the personal comparisons. There is another side and to one who is a vestryman it is most important—Finance. In total contributions between 1936 and 1944 the A.C.'s of the Province increased their giving by 36.1%; the P.B.C.'s by 57.5%. The total increase of the whole Church was 28.3%. Also the amount given per communicant by the A.C.'s increased from \$19.01 to \$24.15 or 27%. In the same years the P.B.C.'s increased from \$19.98 to \$28.33 or 41.8%.

Nor did the A.C.'s carry their share of the obligations of the work of the national Church. Over a year ago our general Church headquarters sent to all dioceses what they considered a fair quota. They asked the A.C.'s of the 5th Province for \$83,610. They gave \$73,344, although actually they did contribute \$74,999. There is a cut of 10.3%. Only one of the A.C. dioceses accepted its full quota. But all of the P.B.C. dioceses did so, the sum being \$154,300. The receipts from the A.C.'s averaged \$0.924 per communicant while the P.B.C. receipts averaged \$1.407—a difference of 52.3%. But neither should be especially proud of this pitifully small contribution.

One more comparison. In these seven A.C. dioceses there are now

twenty-four fewer organized parishes and missions than there were in 1936. The P.B.C.'s lost but 18, and ten of these were in one small diocese that went through a fiery trial during these years so such a loss might be expected.

What do these figures mean?

CHANCELLOR



Alexander B. Andrews, distinguished attorney of Raleigh, is the chancellor of the diocese of North Carolina. He has also been a deputy to a number of General Conventions where he has been an outstanding leader

CHURCH MEETING ON PEACE

Oakland, Calif.:—John Foster Dulles, chairman of the commission on a just and durable peace is the scheduled headliner for a mass meeting to be held here April 22nd. The purpose is to crystallize the sentiment of churches in support of the San Francisco conference. It is being held under the auspices of the local council of churches and is expected to climax a series of conferences arranged by California churches.

WARNS OF DIVIDED PEACE

London (wireless to RNS):—A warning to "beware lest the peace divide what the war has united" was sounded in Westminster Abbey by Dr. Arne Fjellbu, acting bishop for liberated territories in northern Norway. He spoke at a service commemorating the German invasion of Norway and Denmark. Speaking in Norwegian, Danish, and English,

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Bishop Fjellbu voiced gratitude for the help given the occupied countries by the United Nations, and said that Norway and Denmark had been drawn together by common suffering.

Pastor Harold Sandbaek of Northern Jutland, a prominent figure in the Danish underground, who recently reached Sweden after a thrilling escape from the Gestapo, offered a special prayer of intercession. A collection was taken for Christian reconstruction in Norway and Denmark.

CONGREGATIONALISTS PLAN FOLLOW UP

New York (RNS):—After the San Francisco conference closes, Congregational Christian churches will hold "Town Meetings" and "United Nations Nites" in support of the Dumbarton Oaks peace proposals, it was announced here by the Congregational Christian council for social action. The meetings will climax a six-weeks study period on Dumbarton Oaks. Churches holding "Town Meetings" and "United Nations Nites" will forward letters and telegrams to U. S. senators urging them to support treaty proposals which commit the United States to responsible participation in the United Nations. The communications, it was stated, will indicate the number of persons present at the church meetings and the number of those in agreement with the peace proposals.

ROMAN CATHOLIC MASS MEETING

San Francisco (RNS):—As a prelude to the United Nations conference Roman Catholics of this city held a mass meeting on April 18th with Monsignor Fulton J. Sheen of Washington speaking on The Moral Basis of Peace. The meeting is said to have been supported by every Roman Catholic organization in the diocese, with the huge civic auditorium packed.

VATICAN MESSAGE TO MOSCOW

London (wireless to RNS):—Edward J. Flynn, personal envoy of President Roosevelt, carried a memorandum from the Vatican on his recent trip to Moscow. It sought clear-cut replies by the Soviet government to three specific propositions regarding East European Roman Catholics, it was learned from an authoritative source. It requested:

1, permission for Rome to send priests immediately to East European countries at present under Soviet occupation; 2, approval for the reopening of Church institutions in these areas; 3, assurances in regard to Russian intentions toward Italian prisoners in the USSR. The reaction of Molotov, Soviet minister of foreign affairs, was that the Soviet government could not specify its attitude toward East European Roman Catholics before determining their sentiments toward Russian occupation authorities. Indications were that while Premier Stalin is anxious to settle the status of Roman Catholics in Poland and other countries so as to avoid tension in these regions, a complicating factor is the strong opposition among Russian and other Orthodox Churches to any dealings with the Pope. Coming to Rome after his Moscow visit, Flynn was hopeful of speedy results from his talks with Russian leaders but had to leave empty-handed when expected replies to the Vatican memorandum failed to arrive from Moscow. He reached London a few days ago from Paris.

Meanwhile Roman Catholic seminaries have been reopened in a number of Polish dioceses according to the Moscow newspapers.

COLLECTIONS ARE GOOD

New York:—Treasurer Lewis B. Franklin of the National Council states that "our first report of collections for the year 1945 is encouraging. Omitting from our calculations the figures of the one diocese which has not yet filed an expectation for 1945 and notwithstanding the fact that eleven dioceses and districts have made no payment, the total payments to date are 112.9% of the amount due after allowing one month for collection."

URGE AMENDMENTS TO PROPOSALS

Philadelphia (RNS):—Moderator Roy Ewing Vale of the Presbyterian Church sent 5,500 telegrams to leaders of the denomination urging them to work for the improvement in the Dumbarton Oaks Proposals along the lines recommended by the January conference of the commission on a just and durable peace. The telegrams were sent to all active pastors, college and seminary presidents and to synod and presbytery executives. The bill was paid by a "concerned

layman." The wire urged personal appeals to people and appropriate sermons on Dumbarton Oaks on April 15 and 22. "If Christian public opinion is to be most completely felt at the United Nations conference, April 25" the telegram stated, "We must act immediately through the greatest possible number of our church membership communicating with American delegates and urging the advisability of changes in the Dumbarton Oaks Proposals along the recommendations of the Cleveland Church conference."

At Presbyterian headquarters here it was said that numerous replies had already been received to the message and that additional material was being mailed to assist Church leaders in the preparation of sermons



Frances Young of the staff at National headquarters will be a leader when four New York dioceses combine for a conference on youth work. The conference meets in Auburn, May 4-5

and to acquaint members with the recommendations of the Cleveland conference. This conference, as WITNESS readers know, wholeheartedly supported the Dumbarton Oaks Proposals, but did suggest nine amendments of a minor character.

RECONSTRUCTION DONATIONS

London (wireless to RNS):—Archbishop Fisher of Canterbury and other Church leaders here have proposed that V-E Day be celebrated with services at which collections will be taken for the reconstruction of Churches in Europe. A goal of a million pounds has been set.

Bretton Woods Agreement

THERE are few people who understand finance and banking and we surely do not pretend to. But we do know that the Dumbarton Oaks Proposals, which we hope will be ratified at San Francisco, is no more important than the Bretton Woods Agreement which is really a part of it. So we are particularly happy to offer this week an article, written exclusively for THE WITNESS, explaining the agreement by Mr. Dean Acheson, Assistant Secretary of State. Mr. Acheson, as most of our readers doubtless know, is the son of the late Bishop of Connecticut.

Harry D. White, assistant secretary of the treasury and principal author of the plan, put the purpose of the plan very simply; "The ultimate aim of the program can be stated very simply; high levels of employment and rising standards of living." That some bankers object to the plan is to be expected. It is unorthodox and unprecedented and bankers are generally a conservative lot. Then too they are to have less voice and less control than formerly in the ordering of adjustments in currency exchange. So the powerful lobby of the financiers is at work in Congress.

But, as with Dumbarton Oaks, the final answer is in the hands of the people. By the careful reading of Mr. Acheson's article most of us will be able to make up our minds whether the plan is likely to improve the economic well-being of the peoples of the world. For those who want to study the plan in greater detail there are two pamphlets available for the asking from the U. S. Treasury, *Bretton Woods, the President's Message to Congress* and *Bretton Woods Proposals*.

As for THE WITNESS we support these Proposals as we have supported Dumbarton Oaks since we are convinced that they rise or fall together. We hope that you will also and that you will let your Congressman and Senators know just as soon as you reach a reasonable conviction on the matter.

Also we call attention to the article by Dr. Henry A. Atkinson in this number. In addition to being the secretary of the important Church

Peace Union, Dr. Atkinson was last week named by the Secretary of State to be a Consultant to the United States Delegation.

What Do They Mean?

WHAT is the meaning of the figures presented in the article printed on page five this week? Mr. J. V. Blake who sent us the piece is a layman of the diocese of Ohio and was a deputy to four of the General Conventions. He compares statistics of two groups of dioceses in the Fifth Province. We believe his comparisons are fairly made. It must of course be recognized that generalizations are hazardous. There are always exceptions . . . on both sides. Some of the strongest parishes in the A. C. dioceses are "prayer book" parishes. Furthermore there are no doubt some extremely evangelical parishes, here and there, which have lost their grip and are in decline. Our reason for printing the article is that it throws some light on the statement frequently made, "the Anglo-Catholics are sweeping the Church." Anglo-Catholics among our readers are just as much interested in knowing these facts as Evangelical churchmen are. One clear inference that may be drawn from Mr. Blake's figures is that "central" or middle-of-the-road churchmanship is still

more vital and alive than the extremer kind . . . in this case, than one extreme, the Anglo-Catholic. It may be equally true that central churchmanship is more vital than the other extreme viz. ultra-low-churchmanship. We would like to know what our readers make of these figures. They surely mean something!

Why the Objection?

JUST WHY representatives of Connecticut colleges, and particularly Church colleges like Trinity and Wesleyan, should object to an anti-discrimination law is hard to understand. Testifying before a committee of the legislature they indicated that they oppose discrimination in the selection of students on the basis of race, creed and color, but stated that they did not discriminate so

Let Us Pray



ALMIGHTY God, our Father, in whose hands are the living and the dead, we give Thee thanks for Thy servant, Franklin Delano Roosevelt, who laid down his life in Thy service that justice and peace may be established in our country and throughout the world. Grant to him Thy mercy and the light of Thy presence that the good work which Thou hast begun in him may be perfected. So rule the heart and mind of Thy servant, Harry S. Truman, the President of the United States, that he, knowing whose authority he bears, may faithfully and obediently seek Thy honor and glory; through Jesus Christ, Thy Son our Lord. Amen.

there should be no law (see page 13). But Yale, Trinity and Wesleyan are not the only colleges in the state. Perhaps others do. If they do not, what are they worried about?

This whole matter of discrimination is, in our judgment, a matter for investigation and a good strong law with teeth in it would supply just that. Maybe these three colleges would establish the fact

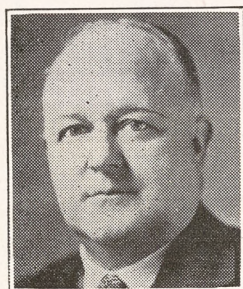
that there is no discrimination. But frankly we doubt it. And we doubt it because the president of one of these institutions told us not long ago that ten per cent of its total enrollment was about all the Jews it felt able to absorb. That, apparently, is considered discrimination under the terms of the proposed bill. And that, we suspect, is the reason it was opposed by the representatives of these colleges.

United Nations Conference

by Henry A. Atkinson

*Secretary of the Church Peace Union
and a Consultant to the U. S. Delegates*

THE San Francisco Conference will be the most important meeting of our generation. Here, on April 25, 1945, will gather representatives of the United Nations to fill in the outlines of the



Dumbarton Oaks Proposals for world security and a lasting peace. All our hopes and fears for many years ahead hang upon the success of this meeting. Because people have proverbially short memories, the horrors of war in one generation are forgotten in preparations for a new war in the next. It is this

fact that helps to perpetuate the ancient and barbaric habit of making war. History records at the end of each war the birth of a new hope that it will be the last. War has been the principal occupation of man throughout all history, and no one of any intelligence believes that the plans to be considered at San Francisco are something new. Dr. Little of Northwestern University used to say: "History does not actually repeat itself. Events following each other, generation after generation, may seem to move in a circle, but this is an illusion. The issues are not the same and conditions never repeat themselves. The truth is that history moves in a spiral and always upward."

In the effort to prevent war most of the proposals made in our day have been on the table many times before. During the Middle Kingdom a plan for the outlawry of war was promulgated by the Egyptian King that is startlingly similar in many respects to the Briand-Kellogg Pact. It was accepted and put into operation with a considerable degree of success. Under this scheme the

Kings and high officials who had been forming "offensive and defensive" alliances agreed to give up war as a national policy and as a means of settling disputes. In the days of Isaiah there was formulated a kind of trade agreement between Assyria, Egypt and Palestine, in which each nation was promised a "square deal" in its economic relations with the others. The Holy Alliance at the end of the Napoleonic Wars was a grandiose effort on the part of Russia, Great Britain, Prussia and Austria, the four greatest powers of the early years of the Nineteenth Century, to maintain their position and prestige by sheer might of arms without regard to human rights. This group of sovereigns proclaimed their sacred purposes in "the name of the Father, Son and Holy Ghost." The frank purpose of the Alliance was to bolster the tottering thrones of Europe based upon the dying concept of the Divine right of Kings. This purpose was set forth in the treaty establishing the Alliance in these words: "that the four sovereigns should take such means as judged (by them) most salutary for the peace and prosperity of the nations and for the peace of Europe."

The Holy Alliance failed because the French Revolution and its slogan, "Liberty, Equality, Brotherhood," had undermined hoary traditions and the Rights of Man were proclaimed instead of the sacredness of the sovereign. The "fall of the Bastille" not only liberated the prisoners within its walls, but it freed the minds of men of their old warped social and political faiths.

The League of Nations was a most important milestone on the road to international peace. The League failed because it attempted too much. The nations could not or would not live up to their

obligations. The control of power was left too much to the judgment of a mass meeting. The machinery to stop aggression was inadequate, but even then it was criticized in our country because it had "too much power." Actually the failure of the League was the failure of the United States to live up to its obligations.

THE San Francisco meeting will be the seventh in a series of conferences held during the war and will be the climax of a new movement for making peace. Never has a peace conference met before the victory has been won. Staff conferences have been held; agreements upon strategy have been secured; purposes and ideals have been set forward, but no statement such as the Atlantic Charter has ever before been drafted and adopted. The Moscow Declaration provided for the "establishment at the earliest practicable date of a general international organization, based on the sovereign equality of all peace-loving states and open to membership by all such states, large and small, for the maintenance of international peace and security."

The Crimea Conference, in addition to making plans for a complete military victory over Germany, reaffirmed the principles of the Atlantic Charter and agreed upon the meeting in San Francisco.

The details of the Dumbarton Oaks Proposals should be familiar to us all. Their strength lies in their simplicity and realism. The most important proposals are as follows:

1. There shall be a Security Council, with Great Britain, the Soviet Union, China, the United States, and France as the backbone, each nation to have a permanent seat. In addition there will be elected by the General Assembly six other member states, their seats to be held for a term of two years, three retiring each year. Thus provision will be made for a rotation in membership among the smaller powers. The Council will have one specific responsibility: to maintain international peace and security and to prevent aggression even by the use of armed force, if and when necessary. This force is to be provided by all the nations as agreed upon by the Council; and, through consultation with the states, methods for providing this force and its utilization are to be worked out and agreed upon by all the nations in the world organization. Rules of voting must be established. Many changes have been suggested and more will be brought before the Conference. One of the questions, for instance, is this: suppose one of the five big powers steps out and becomes an aggressor, who will put it back in line? Here is where we, who believe in more than a mere police power to keep the peace, can have an influence. No power on earth

and no combination of powers can prevent war, unless the United States, the Soviet Union, and Great Britain do their full share in support of the United Nations, and agree that under no circumstances will they resort to aggression. The methods of voting are secondary considerations. Given the right spirit, everything can be accomplished.

The Dumbarton Oaks Proposals are the best that have been presented to the world, for they gather up in themselves all that is best in the League of Nations, and add to it a touch of reality that the League lacked.

2. In addition to a Security Council there is to be set up an Assembly in which each of the United Nations will have a seat and a vote. This will be the nearest approach to a democratic control that can be devised.

3. There will also be an Economic and Social Council, and it is hoped that a Commission on Human Rights will be added.

4. Provisions are to be made for an International Court of Justice, and for Councils on Conciliation, Arbitration, etc.

We should all familiarize ourselves with the material which will be considered by the delegates to San Francisco. Some weeks ago representatives of the League of Women Voters in a Southern city asked a hundred women picked at random on the main streets of the city, "What do you know about Dumbarton Oaks?" Fifty women replied they had never heard of it; one woman thought it was some new kind of breakfast food but was not certain; another said "a movie actress I guess." An elderly woman replied, "I live in Georgia so I don't know." I have no doubt that the same question might have been asked of an equal number of men or women on the streets of almost any city in America, with about the same results.

The achievements of Dumbarton Oaks can be, and must be, made permanent at San Francisco. We, citizens, are the ones responsible. Almost any plan agreed upon can be effective if we all put behind it our faith and confidence. Without the moral support of all people in all lands, no machinery, however perfect, can be successful.

Our churches and religious people have a grave responsibility for the success of these deliberations. Let us pray, hope, and work, as never before, during these months that our victory in war may be followed by the establishment of a just and lasting peace.

Note:—As announced last week, and as reported in greater detail on page three of this number, the San Francisco Conference will be reported for THE WITNESS by our Managing Editor who is now on his way to San Francisco. Please read the announcement on the back page.

Meaning of Bretton Woods

by Dean Acheson

*Assistant Secretary of the
State Department*

THE Bretton Woods Proposals for a monetary fund and international bank present the United States with the same alternatives it must face in considering any international problem: Are we going to aim at a collective security system in a world organized for peace, or are we going to fall back on the old system of trying to "go it alone"? This is as basic a question in the economic and financial fields as it is in the political and military ones. The proposals made at Bretton Woods are simply an attempt at international organization in the field of money.

During the period between the two world wars we learned that one of the results of the first war had been the destruction of the old international gold system. In the twenties and thirties, nations discovered various monetary devices which they employed to further their own national interests at the expense of other countries. Now, in the midst of this second world war, we know that in the field of international finance the United States can do one of two things: on the one hand we can say that we will play the game of monetary devices and exchange controls, even though in making that choice we must resign ourselves to destroying the economy of other countries and reverting to the law of the jungle. The Bretton Woods Agreements provide the other alternative.

These agreements are the product of constructive thinking by the experts of 44 countries. They point the way from financial chaos and economic warfare toward a new system based on cooperative action. (To push these agreements aside is comparable to a highly complicated irrigation system, calling in the medicine man instead of using the modern equipment of dams.)

The plans drawn up by the experts at Bretton Woods called for the establishment of a Monetary Fund and an International Bank. Since there has been a wide misconception regarding the four principal points relating to the Fund, it might be well to enumerate them.

First, each nation will agree to define its money in terms of gold.

Second, each nation will agree to keep its money within one per cent of its defined exchange value in terms of gold.

Third, each nation will commit itself not to re-

strict current transaction in its currency. That is, a nation will not prevent its people from buying and selling in order to preserve its exchange.

Fourth, each nation will consult with the Fund whenever a problem comes up which might make it necessary to change in any way the value of its currency.

These points are the basic elements of stability, for a change in the value of particular currency is not only important to the country making the change, but to all countries. When any one country starts tearing the fabric, it goes to pieces.

The Fund will create a big basket of currencies into which each country will put some of its own currency. In that way, any nation belonging to the Fund can come to that basket and obtain the currency of another nation when it has need for it and cannot obtain it as a result of normal trade.

LET us say, for example, that Country A lives by exporting wheat, which it sells in many parts of the world. In turn, it buys its agricultural machinery and various necessities from other countries. In the event of a drought which would mean that for a crop season no wheat could be produced, A would have to stop buying from other countries if it has no foreign exchange reserves. This would start a contracting process, which might ultimately spread over a large part of the world.

With the Monetary Fund in existence, however, Country A can come to the Fund, and draw pounds, or dollars, or francs, or whatever it needs to take care of its buying in the emergency. Then, with normal crops in later years, things will straighten themselves out again. In return for the aid given by the Monetary Fund, Country A puts some of its own currency into the Fund. If no one else wishes to draw on this currency, A must buy it back over a period of time. There will naturally be certain safeguarding provisions to prevent misuse of the Fund's resources by Country A, or any other country.

In the final analysis, the Monetary Fund is a form of collective security in the financial and economic fields. It gives to each country the strength of all members of the fund through means of a common reservoir.

The other, and equally important part of the

Bretton Woods Agreements, is the International Bank. The capital stock of this bank would be subscribed by all of the United Nations, but only 20 per cent of the total subscription would be paid in, while the remaining 80 per cent would be in the form of guarantee. The main function of the bank would be to examine loans which public or private investors wish to make, for either restoration or development projects, in the subscribing countries. If these countries were dealing solely with private bankers, the private banks might feel the risk was too great unless the loans carried unduly high rates of interest. The International Bank, on the other hand, will look at loans from a broader point of view. If a project is considered sound, the International Bank will guarantee the loan made by private banking institutions and it will insist that the government of the borrower's country also put its guarantee on the loan. In the event of a default, the lender would look to the government of the borrower's country and then to the International Bank. By virtue of the participation of many countries in the International Bank, the loss would be spread over the world.

The whole basis of the Bretton Woods Agreements is the conception of collective security and an expanding economy. Clearly, the flow of productive capital into international trade will be of great importance to the post-war world. Unless the war-devastated countries are able to re-establish themselves and to develop and progress economically, they cannot be customers for the great variety of goods produced elsewhere nor can they be-

gin again to produce the goods needed to maintain a healthy and rising standard of living for all the peoples of the world.

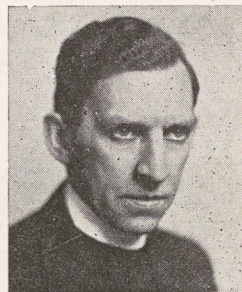
Note:—Another article on this subject, "Money and Bretton Woods" also especially written for THE WITNESS will be in our next number. It is by Congressman Jerry Voorhis of California, an Episcopalian.

Talking It Over

By

W. B. SPOFFORD

MR. BLAKE has presented an interesting set of figures in his piece on page five. He asks, as does the editorial in this number, "What do these figures mean?" And my answer is, "Not much." You can't do a job of reporting by sitting in an office pouring over figures in a book. First of all is there any such thing as a strictly Anglo-Catholic diocese or a Prayer Book Churchmen diocese either, whatever that may mean? Some of the strongest parishes in Chicago for instance could not, by any stretch of the imagination, be called Anglo-Catholic. It is also true that Chicago has just liquidated a large debt which may have affected their giving.



Figures can mean very little. The three Anglo-Catholic parishes in Cleveland that had a loss of 26% in communicants may merely be parishes that are fussier in making reports. I presume most of us have heard of rectors who judge their success by figures and have been known to pad reports sent to diocese headquarters, upon which the figures in the Annual are based. I knew of a city once where there were two fairly large parishes. One was presided over by an ambitious rector. A secretary in the diocesan office was a member of his parish. He would get from her the figures turned in by the rector of the neighboring parish before sending in his own. Then he'd top the other fellow. This went on year after year until the ambitious gent, on the strength of his "success" reports 'twas said, was called to larger fields of usefulness. He's a big-shot rector now.

So too I am not one to believe that the amount of money kicked in to National headquarters indicates failure or success. There are too many fac-

THE SANCTUARY

conducted by W. M. Weber

ECONOMY OF ABUNDANCE

Our sons like plants waved great in their youth,
Our daughters comely, gaily clad in their homes.

Our garner full, overflowing from base to eave;
No breakage, no leakage, no turmoil.

Our flocks in thousands, in myriads in our fields,
Our oxen stalwart, heavy burdened in our streets.

(Praise chorus:)

Happy the people to whom it is thus,
Happy the people whose God is the Lord.

—Psalm 144:12-15, translation, J. P. Peters,
The Psalms as Liturgies

tors involved. Why did they not give more? What does headquarters do with the money after they get it? Lots of facts to be dug up there. Figures are not unimportant but it is possible for a parish or a diocese to do a good Christian job even when it reports low figures, either of money or men.

I do not mean that Mr. Blake's article is not an interesting one. It is and I have an idea there will be a lot of chinwagging over it. What I mean is that good reporting calls for a lot of leg-work and telephone calls . . . in this case getting as near as possible to all the facts behind the figures before drawing any conclusions.

Anyhow I'm on my way to San Francisco where, if there are fights, they will at least be important.

The Living Liturgy

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

"LET US GIVE THANKS"

WE CHRISTIANS inherited from Judaism the sense of the sacredness of meals — that they fulfill not only physical and social needs, but also bear a spiritual signification. The table grace be-



fore and after meals consecrates them, as it were, as sacrifices of thanksgiving to the Father who sustains us in all our wants of physical health and social companionship. And by these blessings over His gifts our fellowship with Him is continually renewed that thereby we may be strengthened more and

more in the life of service.

In a little book entitled *The Ceremonies of Judaism* Professor Abraham Idelsohn of Hebrew Union College in Cincinnati has this to say of Jewish "Table Ceremonies":

"Before all meals at which bread is served (it being considered the main part of a meal) the Jew is obliged to wash his hands and while doing so, to pronounce a benediction, because he is to be purified for the table as a priest for the altar on which sacrifices are made. Therefore a certain sanctity attaches to the meal. A benediction must be recited over bread, which is frequently dipped in salt as a remembrance of the way the sacrifices used to be salted. 'If three have eaten at a table and

have spoken there no words of Torah [i.e., the Old Testament Law], it is as if they had eaten of sacrifices to dead idols' (*Ethics of the Fathers* 3:4). After the meal, on weekdays, Psalm 137 and grace are chanted."

It was in such a context that our Lord instituted the Eucharist. And so the meal of God's family, the Church, became the normative mode of its worship and sacrifice of praise and communion whenever it assembled together to hear and receive His holy Word.

Thus the heart of the Eucharistic service is the act of "returning thanks," which we call the Prayer of Consecration. Its form is directly developed from the Jewish benedictions at table, which, like all Jewish benedictions, are prayers of praise addressed to God. It is quite probable that our Lord used at the Last Supper these ancient benedictions over bread and wine when "he gave thanks": "Blessed art Thou, O Lord our God, King Eternal, who bringest forth bread from the earth"; "Blessed art Thou, O Lord our God, King Eternal, who createst the fruit of the vine." After these blessings, when He administered to His disciples the bread and wine, He gave them a new signification by associating them with His Body and Blood offered for us in sacrifice. So when Christians gather at table and bid one another to "give thanks unto our Lord God" they bless the Father not only as the Creator and Provider of "gifts and creatures of bread and wine," but supremely for the redemptive "benefits procured unto us by the same."

But our table graces are not always in the form of a thanksgiving, such as, "For these and all His mercies, God's holy Name be praised and thanked." Oftentimes we invoke a blessing from Him upon the food and all who share in it: "Bless this food to our use and us to thy loving service." The invocation is, too, an ancient and universal form for the consecrating of material creatures to spiritual purposes. It requests the deity to identify himself with what is offered by taking it into his possession and making it instrumental to his person. So in our Eucharist we invoke the merciful God to bless, by the power of His creative and life-giving Word and by the Holy Spirit of unity and charity, the gifts which we offer, to make them instruments of His grace and the means of binding us to the Person of His Son in one Body. And in our "return of thanks" again after the sacred meal we ask that through this holy fellowship now established we may be assisted to perform that service in good works prepared for those who would walk after Him in the strength of His sustenance.

Trinity College Opposes Law To End Discrimination

Church College Joins with Representatives of Yale and Wesleyan in Opposing the Bill

Edited by W. B. Spofford

Hartford: — Representatives of Yale, Trinity and Wesleyan appeared before a committee of the Connecticut legislature to oppose a proposed law to prohibit discriminations against students because of race, color or creed on penalty of losing present property tax exemptions. Speaking for Yale, F. H. Higgins said that the bill implied that discrimination was being practiced under the present system of admitting students. Attacking the bill as "vicious" and "preposterous," he said the bill if enacted would infringe upon the rights of colleges to select students. Arthur H. Huges, dean of Trinity, Episcopal Church college, likewise said the proposed bill implied the existence of discrimination and declared that such was not the case at Trinity. Richard T. Steele, representing Wesleyan, asserted that "you can't legislate against discrimination." The bill was supported by Margaret E. Connors of Bridgeport, legislative agent for the CIO. She gained prominence in the last election when she ran for Congress against Claire Boothe Luce but was defeated by a narrow margin. Others, several of them representing Church groups, also supported the bill.

Steak and Sinner

Shreveport, La.:—Steak fry evangelistic gatherings to make 100,000 new converts to Christ and the Church, has been proposed by the Rev. M. E. Dodd, director of the evangelistic crusade of the Southern Baptists. "Bring a steak and a sinner" is to be the slogan, with nice juicy steaks cooked over large grills while the band plays "Old Time Religion." Sounds good. Someone supply me with the steak points and I'll bring it myself, thus supplying both the steak and the sinner.

Young Adults

Buffalo:—A Young Adult's League has been organized in the diocese of Western New York, following a suggestion of Bishop Davis

that the Church ought to do something for the age group of 20 to 35. It got under way at the cathedral on April 9th with the showing of the army picture, *Battle in Russia*. A second meeting is soon to be held when the organization will be completed.

Prayer Banned

London (wireless to RNS):—A ban on corporate prayer, imposed by the new Roman Catholic Bishop of Nottingham, has led to dissolution of the Leicester Christian Council, formed three years ago by representatives of the Anglican, Roman Catholic and Free Churches. A statement issued by the Protestant groups said the ban, which included corporate silent prayer, caused difficulties which convinced them that it was impossible to continue the Council.

Social Security

Washington (RNS):—A bill providing that the social security act be amended to permit the coverage of ministers and other employees of churches and religious organizations has been introduced in Congress by Senator Langer of North Dakota. It has been referred to the committee on finance. The General Convention of 1943 favored such action for lay employees but did not include the clergy since they have the benefits of the Church Pension Fund.

Washington Festival

Washington:—Dean John W. Suter of Washington Cathedral has announced a religious festival to be held at the Cathedral, May 10-13. It is the first of its kind to be held in this country, though precedent can be found in the great fairs held in English cathedral towns for centuries. In addition to the services there will be numerous exhibits in the field of architecture, art and allied subjects, musical programs and an outdoor field day by the students of the cathedral schools.

One of the services will be in the interest of unity, with Bishop Bell of

Chichester, the Rev. Marc Boegner of France and the Rev. W. A. Visser 't Hooft of the World Council of Churches taking part. Bishop Angus Dun and the Rev. Frederick B. Harris, Methodist minister who is chaplain of the Senate, are among those announced as preachers during the festival.

Post War Problems

Detroit:—Mrs. Helen Mahon of Toledo was the speaker at a joint meeting of the Woman's Auxiliary and the Girls' Friendly Society, meeting here March 26th. She is on the national boards of both organizations. There were about 200 present to hear her address on vocations in the post-war world.

Union Meetings

London (wireless to RNS):—A group of Anglicans, Lutherans, and Orthodox were invited to an Easter Week conference, from March 29 to April 9, at St. John's Parish Church at Tideswell in Derbyshire. The meeting was arranged by the Rt. Rev. Alfred Edward John Rawlinson, Bishop of Derby, to give the groups an opportunity "to contrast and appreciate the value of their respective traditions in a setting of common worship, study, and fellowship."

Participants, both laymen and clergy, did have a chance to hear all the characteristic Lenten and Easter services of the three communions. Paul's Epistle to the Ephesians was that chosen as the special subject of study.

Bohlen Lectures

Philadelphia:—The Rev. Norman W. Pittenger of the General Seminary faculty is to give the Bohlen lectures at the Philadelphia Divinity School, May 15, 17, 22 and 24. *The Church Which Is His Body* is his subject.

Ordained at Sixty

Louisville, Ky.:—An interesting and unusual ordination took place at Christ Church Cathedral on March 21, when Bishop Clingman conferred deacon's orders on J. Farland Williams. Retired from business as a wholesale druggist in Detroit, Mr. Williams had served as lay reader and Sunday school superintendent at Trinity mission for the past two years. He was a member of the cathedral chapter and the department of promotion of the diocese of Kentucky, and is on the Louisville Council of Churches com-

mittee on the General Hospital of Louisville. He served as lay reader at St. George's in Louisville, and is now deacon in charge of that parish. He is also assisting Arch-deacon Weaver at St. Paul's parish. Mr. Williams is approaching the age of 60, so has joined the unusual ranks of perpetual deacons. He has been very active in Masonry, having held high posts, and he himself is a 33rd degree Mason.

Mason Elected

Dallas, Texas:—The Rev. C. Avery Mason, director of Forward in Service, was elected bishop co-adjutor of Dallas on April 10th. The election was on the tenth ballot. He has not yet indicated whether he will accept.

C. O.'s Contribute

Philadelphia:—Greater control of jaundice, malaria, and typhus, is the result of experiments in which conscientious objectors have been serving as human 'guinea pigs,' according to reports received here from many parts of the world. Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus. As typhus is known to be spread by lice, the C. O.'s voluntarily carried lice in their clothing for several weeks, so that the life span of the vermin and the effects of the various powders on them could be studied.

Several CO experiments have aimed to discover the causes of jaundice. Two of them are now going on. They involve artificial exposure to the disease and require living and eating in closest contact with filth, to simulate conditions in devastated areas, where jaundice is most prevalent. Also valuable have been the current malaria experiments in which the properties of curatives have been tried out on men who have been infected by malarial mosquitoes brought from the South Pacific.

More Social Work

Chicago:—Need for theological schools to include required courses in social work to prepare ministers for "the changing realities of contemporary living" was stressed here by the association of Church social workers. Making known the results of a study of catalogues from 100 leading theological seminaries, the association revealed that 10 schools offered 11 to 28 courses in social work, 24 offered 5 to 10 courses, 32

from one to four courses, and the remaining 34 no courses. A check of the courses listed as "required," it said, was "far from encouraging" for it showed that the majority of catalogues stated no requirement beyond a course in sociology, usually included in entrance requirements. About one-third of the schools required a course in Christian ethics, while more than one third of the bulletins made no requirement either in ethics, sociology or social work.

The association observed that "it is still possible, even in the case of many of the forward-looking schools, for a student to complete his theological education without having taken a single course in the field of social work," and added that "in the majority of schools, this seems to be the usual rather than the exceptional thing. While theological schools seem to value courses in the field of social work as 'electives' rather than as basic preparations for pastoral service," it said, "it becomes apparent whenever ministers and social workers meet together for discussion that ministers have not been educated to sense the value of social work and the church's relation to it."

Negro Leader

Raleigh, N. C. (RNS):—A Negro pastor has been elected president of the southern provincial council of the Congregational-Christian Churches. This is an interracial planning body of white and colored conferences. He is the Rev. William M. Lake of Graham, N. C.

French Relief

New York (RNS):—Five young people have been chosen from Protestant Churches to visit France for work with the Comite Inter-Mouvements aupres des Evacues, in its relief and rehabilitation program. They are Charlotte Califf of Jeffer-

sontown, Ky.; Hyla Stuntz and Robert Tobias, both of Union Seminary; the Rev. B. Gibson Lewis Jr. of Glendale, Ohio, and the Rev. R. W. Teeuwissen of San Francisco. It has also been announced that Robert A. Root, newsman, is to be sent to Geneva as special correspondent for the World Council of Churches. He will interpret European Church news for the American religious press.

Churches Destroyed

London (wireless to RNS):—Nearly 5000 churches were destroyed in France between 1939 and 1945, according to reports here. The district of Aveyron is the only area where church property escaped damage. More than 11,500,000 francs have already been distributed to meet urgent church needs in 42 devastated dioceses, including Rouen, Rennes, Bayeux, Amiens, and Nancy. The money was raised by agencies set up after the last war to help restore parish life in war-affected areas. Donations for church relief have come from all parts of France and from the United States, but the amount collected is said to represent only a fraction of what is needed. In the dioceses of Carthage and Tunis alone, church losses are computed at nearly a billion francs.

Honor Dr. Cowling

Northfield, Minn.:—A dinner in honor of Donald J. Cowling, for thirty-six years the president of Carleton College, is to be held on May 14th. He is to retire at the end of the present academic year. He became president of the institution in 1909 at the age of twenty-eight and was probably the youngest college president in the country. Under his administration Carleton has become one of the recognized liberal arts institutions in the United States.

1000 Rooms — 1000 Baths
\$250 to \$500
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Better Race Relations

New York:—The Congregational-Christian Churches are sponsoring a series of regional institutes on race relations this spring in Jackson, Miss., New Orleans and Atlanta. They will hold a national race relations institute in July.

Millions of Books

New York:—A total of 6,920,538 scripture volumes, which include Bibles, New Testaments and portions of the Bible, has been supplied to the armed forces during the war by the American Bible Society. In addition over a million volumes in forty different languages have been furnished to prisoners of war in many countries.

Interesting Work

New York:—At the urgent request of the Japanese Radio Section of the PWB, Bishop Norman S. Binsted of the Philippines has agreed to give

some time each day to helping in that work. Bishop Binsted has notified the Overseas Department of the National Council, explaining that "their work is all in the Japanese language and they require a Japanese-speaking American to check over the translations before they are released. Unfortunately there are very few here who are qualified to do this, so I feel compelled to help them as much as my other work will permit."

Bishop Binsted advised further that Miss Nellie McKim and Miss Helen Boyle will remain in Manila until the first of May, to assist in the same work, under the Office of War Information.

Don't Pull Strings

Washington: — Chaplain Roger Barney, formerly the rector at North Conway, N. H., and Chaplain J. F. Hammond, formerly a Roman Catholic priest of Flushing, N. Y. were digging in for the night at Iwo Jima. Their spot was an abandoned Japanese gun emplacement. Father Hammond noticed a string leading into the ground and impairing the comfort of the foxhole so he cut it. Over the opening into which the string

led he placed his makeshift pillow. For two nights the chaplains slept in comfort. Then the bomb disposal squad came along. One of the men took a look at the mysterious string and gave a yell. In two minutes he cleared out the chaplains and began investigating. Under Father Hammond's pillow he discovered a box of explosives, ready to go off at a tug of the string. He had been sleeping over the biggest booby trap that has so far been discovered on the island.

Bishop Atwood Dies

Washington:—Bishop Julius W. Atwood died here on April 10th in his 87th year. He was the Bishop of Arizona from 1911 to 1925.

Book of Friendship

London (wireless to RNS):—Children of the Streatham Hill Congregational Sunday school in London have prepared A Book of Friendship, designed for children of American Sunday schools as a contribution to international friendship. The volume, providing an interesting social survey of Britain as seen through the eyes of 10 to 12-year-old children, is leatherbound,

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with a handsomely embroidered linen cover. Each page has a picture with appropriate text and original comment by one of the children. The pictures illustrate the life of war-time Britain, and include many scenes of Anglo-American interest. Books for other parts of the world are being prepared.

150th Anniversary

New York:—The Presiding Bishop was the preacher on April 8th at St. Mark's-in-the-Bouwerie, starting a series of services which mark the 150th anniversary of the laying of the cornerstone of the present building. Long before the existence of the present St. Mark's the site was memorable. Peter Stuyvesant had his chapel here as early as 1660 and he and many of his descendants are buried beneath the church. The present rector of the parish is the Rev. Richard E. McEvoy.

Welcome Nisei

New York (RNS):—Integration of resettled Japanese-Americans into Caucasian Churches in the west is proceeding "in an encouraging degree" says the Rev. Galen R. Weaver, pastor of an interracial church in Honolulu. He recently completed a field study for the commission on minority peoples of the Federal Council of Churches. He estimated that about 10 per cent of the resettled Japanese-Americans have affiliated with churches in the communities in which they have made their homes. A number have become Sunday school teachers, members of church choirs, and have joined in regular church activities. A few have been elected officers of church bodies. One Nisei clergyman has been appointed assistant minister in a Chicago Baptist church, Dr. Weaver reported, and about twelve are serving churches in other capacities.

Weaver said the Church's immediate task is to aid the resettlement of family units still in relocation centers, and that since many of these are Buddhists, church groups "need to develop real concern and extend helpfulness to Buddhists as well as Christian families."

From Philippines

New York:—Chaplain Robert C. Smith, S.S.J.E., is with American troops in Zamboanga, Philippine Islands. He wrote Presiding Bishop Tucker about Church property there, saying, "I could find no trace of either church. Finally after much walking and questioning, I dis-

covered the school and hospital. It would be more accurate to state that I discovered what used to be the school and hospital. Nothing whatsoever of the hospital remains. The building was bombed so thoroughly that only the concrete foundation pillars remain standing. Among the debris of ruined beds, the rock, and fragments of equipment, I picked up a piece of broken tile which I hope to be able to get back to the States.

"The school was partially destroyed, American soldiers were cleaning up some of the debris and I suppose some unit of the army will be quartered in it. The sign in front remains intact. At the side of the school I discovered a pile of material and in it a copy of the Book of Common Prayer, and two copies of the old hymnal. Needless to say I shall treasure them. In the same pile I found hospital records including a ledger, patients' cards and pay roll forms. The building showed evidence that Japanese soldiers had been quartered there. Most of the furniture was gone, and broken phonographs, textbooks, and a piano were outside the school. In the ruins of the hospital I saw a small, white, child's chair. Its emptiness, amid

the rubble, seemed an invitation and challenge to us to begin all over again when this tragic war is over."

To Honor Churchmen

New York:—A mass meeting in honor of three European Churchmen will be held at the Cathedral of St. John the Divine on May 17th. They are Bishop Bell of Chichester, the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and the Rev. Marc Boegner, president of the French Protestant Federation. All three are members of the provisional committee of the World Council and are to visit the United States to confer with American members on problems of post-war relief.

Operate Radio

Alaska:—From the Rev. Henry H. Chapman of Christ Church, Anvik, Alaska, comes an instance of how radio and airplane now relieve suffering in a way not dreamed of when Mr. Chapman's father began his work there in 1887. At that time there was hardly more than one mail a year and no other means of communication for this isolated region along the southern Yukon River. Mr. and Mrs. Chapman are both licensed radio operators. The oper-

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ator at Flat calls the Chapmans twice a day, at noon and 3, and calls the Jesuit Mission at Holy Cross at 11. When a man at Anvik broke his leg one evening recently and the mission nurse found it was too bad a break for her to handle, Mr. Chapman sent out calls at once but no one at that hour was listening to his frequency. Next morning he got in touch with Brother Feltes of Holy Cross and reported the emergency. Holy Cross at once tried to get Flat but Flat had just gone off the air until noon. Both at noon and at 3 reception was so bad that Flat could not hear Anvik, but Holy Cross was standing by, and at 3:15 relayed Anvik's difficulty to the government hospital at Bethel. At 6 a plane and a nurse from Bethel arrived at Anvik and carried the patient away.

Aid to Veterans

New York (RNS):—During the past year eleven local federations of churches have set up departments to aid returning servicemen. They are in Boston, Chicago, Portland, Ore., Seattle, Denver, St. Louis, San Francisco, Los Angeles, New York, Philadelphia and Washington. All have appointed secretaries to help churches understand the needs of the men and to guide local churches in organizing programs and services. In Chicago, New York and Los Angeles the department also offers personal counselling services. The Detroit and Minneapolis councils also will soon name directors for similar work.

Ministers Speak Out

Seattle (RNS):—A group of ministers here, organized as an association, have gone on record "opposing the un-American and un-Christian attitude of the self-appointed leaders of a movement to eject all American citizens of Japanese descent from our country." The resolution declares that "The proposed action is so contrary to the spirit and letter of the constitution and the higher national ideals that we feel all good citizens of our nation should join in opposing the Fascist, racist philosophy and its proposed nazified action. It expresses a racial discrimination which we have strongly condemned in other countries, and which must be eliminated speedily if world organization for peace is to have a chance. We believe that our sons have fought and died for justice, equality, and

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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

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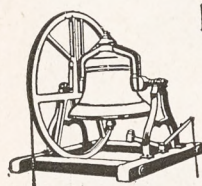
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peace throughout the world, and it is unthinkable that we at home should be false to these ideals for which we asked them to pay so high a price."

Need of Help

New York:—Episcopalian Paul B. Anderson, senior secretary of the YMCA in Europe, recently returned from a four-months' tour of France and told Religious News Service that while major needs are food, clothing and transport, one of the chief demands is for more Americans to assist in the rehabilitation of the country. He listed several categories of persons who are in greatest need of help. They include the 1,300,000 persons whose homes were completely or partly destroyed by bombings; the 1,700,000 evacuees who were brought from the north to the south of France, or who were moved from war areas before D-Day; and the families of 70,000 persons killed during the campaign of 1940, and 230,000 killed in bombings by Allied planes. In addition, there are the families of 1,850,000 war prisoners, approximately half of whom are still in Germany; and the families of 570,000 deportees and 706,000 forced laborers. Returning prisoners and deportees will also need assistance when they return to their homes.

Seek Union

London (wireless to RNS):—A move to seek closer union between the Presbyterian and Congregational Churches was initiated here by the latter denomination's general council. The proposal will be submitted to the assembly of the Presbyterian Church and, if acceptable, twelve representatives from each Church will meet in joint conference, authorized at its discretion to prepare a scheme of union for submission to both parent bodies.

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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. JOHN T. GOLDING
Rector at Gloucester, Mass.

I get a great kick out of THE WITNESS. Beyond all doubt, it seems to me the best of all our Church papers. Occasionally the extreme party bias of some of the editorials gets in my hair but that is probably good for me. I do wish, however, that THE WITNESS would continue to stress fundamental issues and quit attacking individuals and groups within the Church with whom the editors do not happen to agree. One of our bishops who is really a great leader in the Church, tells me that he stopped—sometime ago—reading all Church papers, because all of them were entirely too partisan in one direction or the other. I think THE WITNESS is gradually getting away from this kind of thing and when it does, believe me, you cannot stop it.

After all, I sometimes wonder if psychology and psychiatry do not throw a revealing light upon much of our party bickering within the Church. Although our varying attitudes toward the Christian religion do tend to separate us into party groups, it is not so much theology that divides us as personal antipathy. Most rabid Protestant Episcopalians that I have ever met invariably have had to deal with an unpleasant Anglo-Catholic at some time in their past. And vice versa, many A.C.'s cannot forget the stupid and ill-informed attitude of some P.E. If we could only practise a little healthy psycho-analysis on both sides I think there would be a good deal less name-calling and consequently more genuine harmony. The fact is, the great body of our people, both clergy and laity, are not interested in party emphasis. There is bound to be such emphasis but if we would all try to "see ourselves as others see us" and get down to bed-rock together, the Church might take a really significant part in molding our common life in the post-war world. And if we don't do this, God help us.

* * *

REV. CHARLES E. CRAIK JR.
Rector of Emmanuel, Louisville

Your editorial in the Easter number made the usual mistake of using the Palm Sunday throng and the mob that cried "Crucify him" as an example of the fickleness of crowds. Obviously they were two different groups. Those who cried "Hosannah" were the enthusiastic pilgrims who had come down with our Lord from the north country. Those who were swayed by the temple priests were obviously the city rabble.

* * *

MR. F. C. PETERS
Layman of Philadelphia

Several weeks ago you printed a letter in Backfire from a soldier who stated that he was a member of a group meeting regularly for discussion of world issues, and that they would like to have copies of THE WITNESS. I am enclosing my check for \$5 which will enable you to send ten copies to him for ten weeks.

ANSWER: Many thanks. We have many requests, particularly from chaplains, for copies. Whenever possible we

send them a bundle of ten for whatever use they can make of them. But it is impossible for us to meet all these requests without the help of readers. So we are starting, with this gift from Mr. Peters, a Chaplain's Copies Fund, where we will list donations sent for this purpose. It will be found on page eighteen.

* * *

VALENCIA RAUP
Churchwoman of Englewood, Colorado

Your coy article about Readers Digest certainly rings the bell as your best, or is it worst, patter (WITNESS, March 29). When last October you started howling for buck-toothed Wallace your slip showed and it was red. Now you expose your hand with your quaint method of handling the book by William L. White. Why don't you, W. B. Spofford, shake off your ecclesiastical trappings, take off a brief period and personally visit Russia and Stalin. Then you could write an unbiased—if you could—article on the subject. During your absence a sparrow could comfortably nest in your little niche, thereby utilizing the space for some good. THE WITNESS holds the all high in being anything by an Episcopalian news sheet. But with the reading of each copy I look forward to the next issue, wondering if it will be as ludicrous as the previous leaflet.

* * *

MRS. IRVING A. EVANS
St. Andrew's School, Barrington, R. I.

The Rev. Mr. Kolb's article on children in rectories interested me immensely (WITNESS, April 5). I believe there is much truth in what he writes. My husband, the headmaster and rector of St. Andrew's School, and I are parents of six healthy grown children; two are ordained ministers; one is a printer; one daughter teaches and the other two are still in school. We are grateful for the joy these healthy youngsters have brought to our home. Through their music and fun we have learned to live.

* * *

MRS. J. J. ENGLEHARDT
Churchwoman of Hillsboro, Oregon

I read my first copy of THE WITNESS today. It seems to me that it should be in the homes of all thinking Church people.

* * *

REV. J. T. MACGOVERN
Vallejo, California

I notified you to discontinue THE WITNESS but it kept coming and I got so fond of it that I want to renew. I like your principles and the ideals for which you stand. Keep up your good liberal program and more power to you and your staff.

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—Governor Thomas E. Dewey.

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

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

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