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# The WITNESS

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JUNE 10, 1943

SGT. MEYER LEVIN  
A JEWISH HERO  
OF WORLD WAR II

## CHRISTIANS AND JEWS



## 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.; Sunday School 9:30 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.

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'S CHURCH

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Holy Communion Thursday 12 noon.

### THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

### ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector

Sunday: 8:00 and 11:00 a.m.

Daily: 8:30 a.m. Holy Communion.

Thursday: 11:00 a.m. Holy Communion.

### THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.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. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

## The WITNESS

For Christ and His Church

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JUNE 10, 1943

VOL. XXVII

No. 2

## CLERGY NOTES

CLEMENTS, JAMES P., former rector of All Saints' Church, Austin, Texas, has resigned to become a chaplain at the navy training school, Williamsburg, Virginia.

ELTING, RICHARD 3, was ordained priest by Bishop White on May 20 in St. Paul's Church, Alton, Illinois. Mr. Elting will be curate of St. John's Church, Hartford, Connecticut.

HALDEMAN, KENNETH H., rector of St. Mark's Church, Denver, Colorado, has accepted a call to the rectorship of Holy Trinity Church, Greenport, New York, effective June 15th.

HAMILTON, HONES S., rector of St. Paul's Church, Columbus, Miss., has accepted a call to be rector of the Church of the Nativity, Greenwood, Miss.

HART, OLIVER JAMES, Bishop Coadjutor of Pennsylvania, was conferred the honorary degree of Doctor of Laws by Dickinson College, Harrisburg, Pennsylvania, on May 23.

JONES, CECIL B., rector of St. Paul's Church, Meridian, has accepted a call to the rectorship of St. Paul's Church, Columbus, Miss., effective July 1.

LOWETH, DOUGLAS H., rector of Holy Trinity Church, West Orange, New Jersey, has resigned to become rector of Christ Church, Norwich, Connecticut.

MCCUTCHEN, ROBERT T., chaplain of the South Mountain sanatorium, has been elected Archdeacon of the Diocese of Harrisburg.

SHERO, FRANCIS WILLIAM, retired, died at his home in Swarthmore, Penn., on May 12.

SNOWDEN, CHARLES D., assistant rector of Christ Church, Savannah, Georgia, has resigned.

STEELE, S. TAGART, JR., vicar of the Church of the Intercession, New York, has accepted a call to the rectorship of St. Luke's Church, Germantown, Philadelphia, Penn., effective August 1.

WRIGHT, DAVID CADY, rector of Christ Church, Savannah, Georgia, has resigned and will retire from 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 CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

### EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

### EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, 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

The Rev. Thomas N. Carruthers, D.D., Rector

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

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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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## Ten Year Campaign Cuts Bias In Country's Textbooks

*Protestants, Catholics and Jews Unite to Democratize School Educational Material*

**By Anne Milburn**

New York, N. Y.:—While children in fascist countries were being filled with doctrines of racial and religious hatred, a quiet and successful campaign in this country succeeded in the elimination of virtually all biased religious passages and most of those showing race prejudice from the books of public, private and parochial schools. The ten year campaign, conducted by Protestant, Catholic and Jewish clergy and educators under the direction of the National Conference of Christians and Jews, has aimed at changing the approach of textbook authors and publishers toward racial and religious questions. This has been done by agreeing upon and pointing out biased passages. Now almost no complaints are received about public school texts, and few regarding those in private or parochial schools. Next on the program is the development of new teaching and classroom materials which handle the problems of intolerance constructively.

The process of changing the books has not always been fast, but it is still going on reports the Rev. Willard Johnson, who is assigned to the textbook program. Anti-Catholic and anti-Semitic references are now almost non-existent, but anti-Negro bias is still present in some sections of the country. Even there progress is being made, Mr. Johnson says.

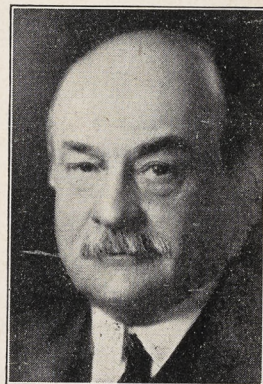
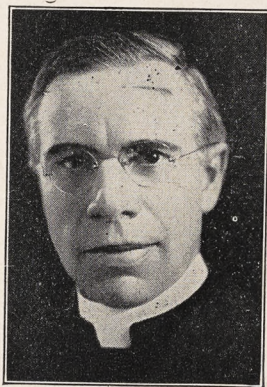
The campaign to democratize school books began at Drew Seminary, when a committee of educators under the direction of the National Conference studied materials used in Protestant church schools, and recommended elimination of passages

which fostered intolerance. Co-operating with the work were the Federal Council of Churches, the International Council of Religious Education, the American Jewish Committee and numerous civic and educational organizations.

A generation ago, Johnson points out, the books used in American schools, colleges and Church schools included a considerable number of ideas conducive to intolerance. By pictures and texts many books preached racial superiority and gave biased interpretations of history and group relations. While a few of these books are still in use in certain sec-

ocratic concepts of citizenship, play up the composite nature of the peoples of the United States, and call the attention of students to findings of social scientists that all groups are natively equal and are inter-dependent. "We have gone beyond the stage of picking out passages here and there which may be anti this group or that," says Johnson. "American educators are now involved in developing the materials which will foster intergroup good-will and respect."

Books used in religious education also come under the program. The National Conference is co-operating with interdenominational and denominational groups to promote intercultural education. A commission on educational organizations set up by the Conference in 1941, has a Protestant materials division, which works on study units, visual educational materials and periodicals. Many denominations have set up their own committees, including Presbyterians, Baptists, Reformed, Congregational,



*The Rev. Daniel McGregor of the education division of the Episcopal Church, the Rev. Willard Johnson of the National Conference of Christians and Jews and Dr. Nicholas Murray Butler of Columbia University have all been leaders in the effort to eliminate racial bias from text-books*

tions Johnson says that most of the offensive passages have been removed.

Parallel with these developments new textbooks and study materials are being produced which stress dem-

Evangelical-Reformed, Disciples of Christ and Unitarian.

The National Council of the Episcopal Church is co-operating with the program through the department of Christian education, headed by the



Rev. Daniel McGregor. "We are very careful to see that materials used in our Church schools do not contain anything derogatory of other denominations," McGregor declares, and explained that this has been done by informal contact with other leaders and groups interested in the problem. "For example," he says, "just the other day I had an informal conference with a Rabbi." To further intercultural understanding, Episcopal materials often stress an indirect approach, such as visiting other churches and synagogues.

The Roman Catholic hierarchy is also working on the problem through a commission made up of both Catholics and non-Catholics, including such men as Herbert Hoover, Sidney Hillman, Will Hays, Roger W. Strauss, F. Ernest Johnson and Nicholas Murray Butler. It has been responsible for a series of readers and texts already put in by three thousand parochial schools. Five hundred Jewish educational books have been surveyed by the Jewish Synagogue Council of America, and seventy passages showing anti-Christian bias have been changed or eliminated.

Johnson emphasizes that the work being done by Protestant, Jewish and Catholic educational leaders is still far from complete. "Some teachers of each group are biased and will continue to prejudice the children under their direction," he said. "Some intolerant passages and books are still in use, but the trend is unmistakable. Given such good-will, mutual respect and co-operation, no problems of the post-war world will be too great for American democracy to solve."

### GOODWILL COMMISSION ESTABLISHED

*Chungking* (Wireless to RNS):—The executive committee of the national Christian council of China, meeting for the first time since 1937, approved the establishment as soon as hostilities cease of a commission to promote goodwill and understanding among far eastern countries. A manifesto was drawn up at the closing session which asserted that unless the present social order is "fundamentally changed, social unrest and international chaos" will inevitably ensue. It was recommended that local churches establish committees "to study social and economic problems, undertake social welfare, and study and make known the correct Christian attitude toward present economic questions."

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### UNITY REPORT RECEIVED BY PRESBYTERIANS

(RNS):—No action was recommended by the committee on unity of the Presbyterian Church and none was taken at the General Assembly, meeting here last week. The committee merely submitted a report of the current state of the conversations



*These Russian workers, exhausted by their efforts in a total war against fascism, are allowed a few days' rest at the former palace of the czar outside Leningrad. Americans are being urged by the Rev. Howard Chandler Robbins, chairman of the religious committee of Russian War Relief and a WITNESS editor, to write a Russian as a part of the effort to develop better understanding between the USA and the USSR*

with the Episcopal committee. Bishop Creighton of Michigan extended the greetings of the Episcopal Church to the assembly by telling them that they were meeting in a diocese where the sentiment is "ardently desirous for the successful conclusion of the conversations on unity."

### URGES UNITED FRONT AGAINST IRRIGION

*Detroit* (RNS):—A united front of Protestants, Catholics and Jews against irreligion was urged by the Rev. Kenneth D. Miller, president of the New York City mission society in addressing the General Assembly of Presbyterians. Declaring that a nation born of religious ideals was in danger of becoming a pagan nation, he stated that but 8% of our Jewish citizens are faithful to the synagogue; that two-thirds of the Italians are outside the church; that Czechs, Russians, Germans, Scandinavians are "sublimely indifferent to the church." Hostility between different faiths must end he declared to prevent America from becoming pagan.

### CHURCHES TO MARK NAZI INVASION

*New York* (RNS):—Dealing exclusively with American-Soviet relations, the World Alliance News Letter suggests that religious groups throughout the U. S. devote part of their regular worship services during June—the anniversary of the

Nazi invasion—to the people and churches of Russia. The News Letter is published by the Church Peace Union and the World Alliance for International Friendship Through the Churches. Listing additional ways by which American religious bodies can express friendship for the Soviet people, the monthly urges church participation in collecting medical supplies and clothing. A letter-writing campaign recently inaugurated by Russian War Relief whereby American churchgoers may correspond with "church members" in the U. S. S. R., is described by the News Letter as having "large potential significance." The current growth of religious tolerance in Russia, it adds, "augurs well for the future of the Churches of the Soviet Union."

### INDOCTRINATION OF CLERGY BY GERMANY

*Stockholm* (Wireless to RNS):—A number of clergymen from Estonia, Latvia and Lithuania are being sent to Germany to become indoctrinated in the principles of the "new order," according to reports received here.



# The Leaders of Anti-Semitism Still Carry On Work

*The Thirty-Three Men and Women Indicted Continue Campaign Against Jews and Labor*

By William B. Spofford, Jr.

New York, N. Y.:—The United States government about a year ago indicted thirty-three persons on the charge of being partners in a conspiracy to sabotage the morale of the armed forces of the nation. The majority of this group, which included Gerald Winrod, Elizabeth Dilling, Charles B. Hudson, Court Asher, Leon de Aryan, William Kullgren, Robert E. Edmondson and Edward J. Smythe, were notorious leaders of the anti-democratic front in this country. From their record, it appears that these individuals were in business solely to play Hitler's game of divide and conquer and, from results, they were past masters at it.

By spreading flagrant lies of an anti-labor, anti-Semitic and anti-New Deal nature, they sought to so weaken the moral fiber of the United States that it would be a push-over for the external and internal forces of fascism when Der Tag arrived. In spreading their doctrine of hate, they employed all of the tried-and-true appeals and slogans used by Hitler in his rise to power in Germany. Time and again, they condemned the war as a trick by "international Jews" or "communistic labor leaders." Continually, they attacked the New Deal administration as a body of "Jewish war-mongers" which was seeking to impose an "alien form of government" upon the nation. In their spare time they did some extra-curricular sniping at England, Russia and China—our foremost partners in the struggle against the Axis.

Then in July, 1942, the national government ostensibly cracked down. But the pot, apparently, is still boiling—for there have been no trials, there seems to be a vigorous campaign on the part of certain "peoples' representatives" to cover up facts and protect the accused, and the group is still spreading its message throughout the country.

In the April 3rd issue of the *X-ray*, Court Asher, one of the indicted persons, plays up the case of David Ginsburg, of whom he writes: "Gins-

burg is one of the many Jews who head so many, if not most, important boards, commissions, and bureaus of the New Deal administration, that the New Deal was 'nicknamed' the 'Jew Deal'." In his April 10th number, Asher announced with glee that "from very reliable sources" he has heard that Father Coughlin "will soon be back on the air, broadcasting from a station in Mexico." Of this report, Asher said, "Americans will be favored by hearing the truth about things . . . for a change."

In a similar vein, we find that the Rev. G. B. Winrod, also under indictment, is spending considerable time promoting the thesis that the federal indictment is a "political persecution to which certain Christian and patriotic individuals have been subjected." (*The Defender*, March, 1943.) Among the indicated ones whom he calls "fine Christian people," Winrod lists Mrs. Elizabeth Dilling, who is head of the "Patriotic Research Bureau," and Colonel E. Sanctuary.

Another who is still operating at the same old stand is William Kullgren of Atascadero, Calif., whose paper, *Beacon Light*, was banned following the indictments. Now, however, he is publishing a bulletin called *America Speaks*. In the March, 1943, issue, he said of the sedition indictment: "The case against me and some of the others is absolutely illegal and unconstitutional." He sought to prove that President Roosevelt, Vice-President Wallace, J. Edgar Hoover and Attorney-General Biddle are protecting "revolutionary communism in America"—and concludes that "from the President down, the whole New Deal gang should be impeached for malfeasance in office." In conclusion, he stated: "Ours is a Christian form of government and an alien, anti-Christian group has decided to exterminate it."

Other members of the indicted group who are still spreading poison are Charles B. Hudson, editor of

*America in Danger*, Leon de Aryan, publisher of the *Broom*, and Mrs. Elizabeth Dilling.

With the crack-down on the established anti-democratic forces, new individuals seem to have entered the field and are taking over the places held by those under indictment. The Rev. Harry H. Springer is a clergyman of Englewood, Calif., and is well disposed towards Gerald Winrod. In the April 1st issue of *Western Voice*, his personal publication, Mr. Springer speaks about the formation of a Christian Civil Liberties organization to protect Christian ministers and laymen "against injustice and persecution." He refers to a "prosecutor of the Department of Justice" (presumably William Power



*When Wendell Willkie went to Detroit last week to address the General Assembly of the Presbyterian Church, a meeting at which he spoke was picketed by the violently anti-semitic followers of Gerald L. K. Smith*

Maloney, who was chiefly responsible for the indictment), as having spent "about two years and thousands of dollars of taxpayers' money, trying to get something on a group of Christians." He contends that there is a need for "a nation-wide organization for the protection of the civil liberties of Christians."

Other new ones include Luigi Grisucolo, editor of the *Rubicon*, F. Henry Sattler, publisher of *The Malist*, and Edward A. Koch, editor of *The Guildsman*. In his December, 1942, issue, the latter stated that democracy, communism and capitalism are terms which mean the same



thing and that the only "saviour" for all three is corporatism—the term first used by Mussolini in his march on Rome in 1922.

For the past six months there has appeared indications of a concerted drive on the part of a few influential people to discredit governmental prosecution of the indicted group and to launch a campaign of defamation against prominent Americans who have opposed pro-Axis and appeasement elements. The first hint of this drive came in a speech on Dec. 8, 1942, before the House of Representatives when Clare E. Hoffman of

reflect to the credit of your department."

Gerald Winrod has been soliciting funds for his defense with literature reproducing part of a letter from Taft—"I feel very strongly that methods used by the government in their Washington indictments present a real danger to the continuation of freedom in this country." Both Reynolds and Nye have endorsed *The Cross and The Flag*, ex-Silver Shirt-er Smith's publication. Reynolds wrote: "Let me congratulate you with my full heart upon your first edition . . . it should have its appeal; it

velope. The questions naturally arise: How does it happen that a speech made in the House in Washington by Mr. Fish is mailed by De Aryan, who is under indictment, from San Diego, Calif.? What interest has De Aryan in a speech by Mr. Fish? And how did he obtain Mr. Fish's franked envelope for his private use?

Practically a year has now passed since the original indictment against these thirty-three anti-democratic, anti-Semites and anti-laborites and yet—there has been no trial. They are still publishing their ideas—and new individuals are mushrooming up to aid them in their work. The public—and all lovers of freedom—have only one question to ask: "Why?"

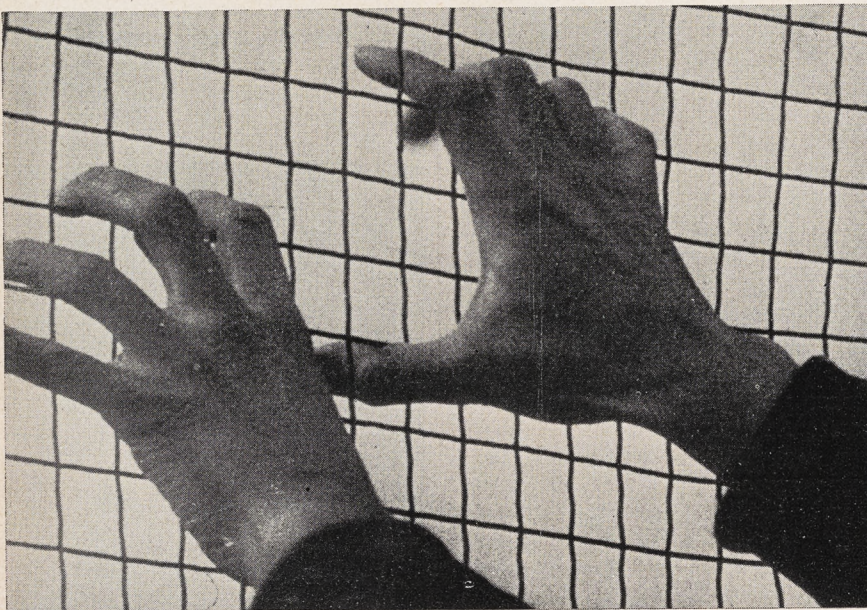
## INTERCHANGE OF PULPITS IS APPROVED

London (By cable to RNS):—After long and heated debate, resolutions permitting interchange of pulpits between Anglican and Free Church clergymen on certain specified occasions, were adopted here by the upper and lower houses of the Convocation of Canterbury. In their final form, the resolutions limit pulpit exchanges to joint services designed to promote Christian union, to special inter-denominational campaigns, or to occasions when the ideals of union approved at the Lambeth Conferences of 1920 and 1930 might be stressed.

In his address before the synod of the convocation of Canterbury, William Temple, Archbishop, approved the admission of Free Church clergymen to Anglican pulpits whenever circumstances demand a united "witness"—provided preaching is limited to morning and evening prayer services and does not include Holy Communion. These provisions were embodied in the final resolutions passed by the Convocation.

In the same address the Archbishop, voiced qualified approval of the South India Church Union scheme, which would merge into one single church representative bodies from each of the three major Protestant groupings—Anglicans and Methodists, Presbyterian and Reformed, and Congregationalists.

Temple's attitude on the union scheme was criticized by Anglo-Catholics attending the Convocation. The Church Times, which reflects Anglo-Catholic opinion, publishes a story on Canterbury's address under the headline: "Dr. Temple Condone Dissenting Irregularities."



*When you look at this picture think of the millions of people, both Christians and Jews, now in concentration camps throughout Europe. They are there because of a philosophy of hatred and particularly hatred of the Jews. Make yourself a committee of one to oppose it here at every opportunity*

Michigan called for a resolution to investigate an alleged "conspiracy against Congress" on the part of anti-fascist organizations, publications and individuals. The speech called for specific investigation of Assistant Attorney General Maloney, Walter Winchell, Rex Stout, Dillard Stokes, the Washington Post, the Chicago Sun, the New York P.M., and others.

Following Hoffman's lead, the isolationist quartet—Gerald P. Nye, Burton K. Wheeler, Robert A. Taft and Robert R. Reynolds—have been loud spokesmen for the cause of the thirty-three. On Dec. 3, 1942, Wheeler sent a letter to Attorney General Biddle assailing the indictments and asking that Maloney's record be investigated; on Dec. 21, he sent a second letter saying: "The whole proceeding is a disgrace and does not

speaks the truth." Nye said: "I have received issue No. 1 of the new magazine. It is excellently done."

One of the most recent developments occurred only last month. On April 14th, a speech in the House of Representatives by Hamilton Fish of New York was mailed in Mr. Fish's franked envelope from San Diego, Calif. The speech dealt with certain proposed amendments to the alien and sedition act under which the 33 persons were indicted. If Mr. Fish's amendments were adopted, it would be more difficult for the government to proceed with its case against those under indictment. Obviously, it would be to the advantage of the 33 to get Fish's views before the public and therefore Leon de Aryan sent the speech out by mail from San Diego on April 14th in Fish's own franked congressional en-



## EDITORIALS

### *Pathology of Anti-Semitism*

**J**EW S are difficult people. So are Gentiles. So is everybody sometime or other. There certainly is no evidence to prove that a particular group is always and necessarily bad because of its peculiar culture and race. There is, however, much to show that a minority group often gets picked on, and that it easily becomes a habit so that a vicious circle of discriminatory action and reaction is set up whereby both subject and object become involved. But there is no objective ground or need for anti-Semitism.

There does seem to be a subjective side to anti-Semitism and this is the problem. Not whether the Jews deserve it but why Gentiles give it. (Gentile, by the way, is the alternative to Jew, *not* Christian.) There have been periods in history when people have felt the urge to persecute the Jew in their midst, and these have always been periods of decay. It is always a symptom of bad times. Ours is apparently one of these. Faced with the inner conflicts of frustration and insecurity caused by social difficulties, a scapegoat must be found upon which to divert the blame from self and from places nearer home. Result: pick on the Jew. Anti-Semitism thus becomes the pathological tactic of a diseased mind—or diseased group mind—which the slightest conversation with one of its addicts will easily bear out.

There is apparently in our world much subjective ground for anti-Semitism. The demonic actions of the Nazis have followed out this pattern to such an extent that their disease requires amputation from the rest of humanity. But why does anti-Semitism exist in the United States? Surely it can only mean that our society is becoming diseased. We have another symptom on the road to fascism and it is one of the most alarming yet to appear. Christian judgment must not merely condemn this sort of thing but it must get at the source of the trouble. There is no cure except to remove the causes, and that is to cleanse our society of its disease-breeding grounds. How much we shall be succeeding will be shown by the decline of anti-Semitism.

### *Spiritual Revolutionaries*

**W**E LIVE in an age of power. A mighty river is harnessed, and motors hum and streets are illuminated hundreds of miles away. Airplanes travel almost with the speed of sound and thoughts are transmitted like lightning. A slim torpedo is loosed and a mighty ship is sent to the bottom. Two-ton bombs are dropped and a great city is in ruins. Man has harnessed the forces of nature and has put them to many uses, some good, some frightful. Tremendous and spectacular as are the feats wrought by his mechanical ingenuity, evil overwhelms him again and again. He moves at a snail's pace along the road of ultimate accomplishment because despite his technical skills he lacks spiritual skills.

Why? Simply because he will take neither the time nor trouble necessary to become a master in the use of spiritual forces. Had he devoted himself to it the world would not be the charred, sickening place war has made of it.

The lesson of the first Whitsunday is direct, simple and of greater importance than any other we are called upon to learn. Its application is revolutionary. Twenty centuries ago a few discredited men learned that lesson and turned this world upside down. All the might of an iron-heeled master, coupled with all the wiles of able, crafty antagonists could not prevail against them. The zeal of converted souls swept all before it and the light of the gospel began to shine throughout the world. God the Holy Ghost poured Himself into society through a new channel, the Churchmen made themselves His instruments, and a new era began.

How long before this generation learns the lesson that all men must become instruments of God or be destroyed? How much longer will we misuse the powers God provides as means to higher living? Nothing, not even the prosecution of the war, faces Christians as of greater obligation. When we meet it as did the first disciples, the unlimited, energizing might of "The Lord and Giver of Life" will transform our world and nothing else will. Like our predecessors, we must become spiritual revolutionaries.

#### "QUOTES"

**A**NTI-SEMITISM is evidence of a barbarous outlook and a religious apostasy. One of the tests of a people's civilization is its capacity to treat well a defined minority. To fail in this is to revert to the ethics of the wolf-pack; and to succeed is evidence of moral stability.

—WILLIAM TEMPLE  
*Archbishop of  
Canterbury*



## An Announcement

**T**HE WITNESS is glad to announce that it is now receiving the service of Religious News Service. It is an organization, established a number of years ago, which has grown rapidly so that now it has trained reporters throughout this country and also correspondents abroad from whom it receives cabled stories of important events having religious significance. It has won an enviable reputation among newsmen, both religious and

secular, for full coverage of the news and for the accuracy of its reporting. We will continue to depend, as an Episcopal Church news-magazine, chiefly upon our fine staff of diocesan correspondents, but we feel sure that WITNESS readers will be glad to have this added service. Dispatches from Religious News Service will carry the letters RNS in the date-line just as secular newspapers that are members of the Associated Press mark dispatches AP.

# Our Jewish Neighbor

by **Sherman E. Johnson**

*Professor at  
Episcopal Theological School*

**A**NTI-SEMITISM, or, to put it more bluntly, hatred of the Jew, is in our midst these days, and the pastor and lay leader should be on the lookout for it in parish and community and know something of how to deal

with it. No phenomenon in American life gives greater hope or joy to the Nazis or plays more completely into their hands, for it strikes at the root of the principles underlying Christianity and American democracy, and prepares the way for the Nazi doctrines of the chosen

race, privilege of the strong, and violence. It is worth while inquiring how anti-Semitism arises and why no Christian dare countenance it in any way.

Jew-hating has several roots. One is social and economic. Objections to Jews on these grounds generally center in alleged business practices, competition in schools, universities and professions, and behavior of well-to-do Jews in hotels and resorts. Just now it is fashionable to blame the Jew for the black market in meat or for the sales of scrap metal to Japan. Let us face the facts. There have always been some bad Jews, some aggressive Jews, and some successful Jews, just as there have been Gentiles in these categories. The fallacy of anti-Semitism is that it labels the bad man who happens to be a Jew as a "bad Jew" or a "Jew," while the bad Gentile is never stigmatized as "bad Gentile," "bad Protestant," or "bad Catholic." The fair and democratic way to deal with crime is to treat it as a human problem, not a Jewish, and to send bad Protestants, Catholics, Jews and

pagans to prison as speedily as possible. The Jews happened to sell scrap to Japan because so many Jews were in the junk business, and always have been. Protestants and Catholics connived at a governmental policy that made such sales inevitable.

Another root, and deeper, is that "the Jews are different from ourselves." This is really why the Jew is singled out and the Baptist and Episcopalian are not. Anti-Semitism first arose in the second century B.C. because Jews were different, because they would not compromise the principles of their religion, and because they stuck together and defended one another. Faced by the hatred of Egyptian and Roman pagans, Christians and Mohammedans, they drew their lines ever tighter, though they behaved better than one might reasonably expect harassed, persecuted and massacred people to do. In two thousand years, they have made contributions to the civilization and happiness of the world far beyond their proportionate numbers. They were, and are, a gifted people. Their tragedy is that the hatred of their neighbors has increasingly forced them to watch out for Israel first. The Jew has had to learn to compete in a world where competition is the rule, and he has been hated because he is different and because some Jews are successful.

Here we may remark that Jews are not a "race." Frequently they show signs of their Armenoid-Mediterranean inheritance—the famous nose is probably Hittite—but, like all peoples, they are



mixed, and thousands of them are as "Nordic" as you and I. Nor do they all hold to the same religion. Some few become Christians, many are non-religious; and the religious Jews do not all agree in following the ancestral customs. I suppose we ought to say that they belong to an inherited cultural community.

They do not agree among themselves as to what they should do about their plight. In the past, many have believed that they should be assimilated among the other peoples; but they found that they were not accepted socially—not even in the Christian church, "where there is neither Jew nor Gentile," though there are some notable exceptions. Most thoughtful American Jews believe that they should remain Jews in religion, just as others are Presbyterians or Seventh Day Adventists, and at the same time be good and loyal Americans in every way. Some few link nationalism with religion and hope for a national home in Palestine or elsewhere. Still fewer are Jewish nationalists without religion. All this comes about because the Jewish religion had in its beginning both national and international elements, and because hatred from outsiders forced the Jew to preserve his separate culture.

If there seems to be a Jewish problem, it is because so-called "Christians" have partly created it. It does no good for the Christian to point out things he does not like about the Jewish community, for his Church is remembered as a persecuting body. So long as Jews remain attached to their religion and community, it is the business of their religious leaders, who know their own moral problems, to deal with them. The Jew who deserts Judaism is an object for missionary endeavor on the part of both Jews and Christians.

**A** THIRD root of trouble, greater than ordinarily realized, is the charge that "the Jews crucified our Lord." The stigma could, with more justice, be put upon the Italians, for presumably Pilate came from Italy! How absurd it all is. Our Lord had enemies among a few bigoted Pharisees, but most of his opponents were Sadducees, a minority gang of priest-politicians whom all good Jews feared and despised. It was these sanctified cut-throats who, fearing lest the new movement be revolutionary, accused Jesus to Pilate. On the Roman official lies the guilt of acceding to their wishes; without him the judicial murder could never have been done. Unfortunately our gospels were written after the facts were partly obscured and bad blood had arisen between Church and Synagogue, and the Pharisees and Jews in general were given undeserved blame. The Pharisees were

the best element in Judaism and the spiritual ancestors of the modern Jewish religion. Modern research shows that, while there were differences between our Lord and the Pharisees, the area of his agreement with them was amazingly great. It is sheer bigoted ignorance to blame the Jewish nation for the Cross.

Anti-Semitism is suicidal for the Christian. In the first place, to try to locate the source of national and world evil in any class or group or nation, is to fail to see similar roots of evil in other groups and in ourselves. It is a self-righteousness which means spiritual death. Second, when any group in the body politic is unsafe, no group is safe. Today it may be the Jews who are to be exterminated; tomorrow, the Negroes; then the Japanese and Chinese; then Jehovah's Witnesses, or the people of Irish or German blood, or the Catholics or Southern Baptists. The Episcopalians would, by the way, be among the first groups marked out. The only American, the only Christian way, is to fight for the rights and safety of all minorities.

Anti-Semitism is absurd for the Christian. The longer part of the Christian Bible is Old Testament, Jewish scripture. While this finds its completion in Christ and in the New Testament, everything that our Lord did and said is somehow connected with the old religion and its book. He is incomprehensible except as a first century Jew. We have always considered the patriarchs and prophets of the Old Testament as *our* fathers, the Hebrews as God's chosen people, the book of their words and deeds as *our* book, telling the story of *our* history. When God became incarnate it was as a member of His ancient people. While there are basic differences of faith, Christianity is, in fact, a Hebrew religion, reformed by Christ and St. Paul, and influenced by Graeco-Roman thought. We are, to put it plainly, another kind of Reformed Jew. It follows that the modern Jew is at least a cousin of ours.

Christianity stands for the solidarity of humanity. In the first century, it claimed for all human beings who would accept Christ the privileges which had belonged to the chosen people, and the Christian martyrs died so that all humanity might gain its birthright of sonship to God. The Christian cannot make good his claim that in Christ Jesus there is neither Jew nor Greek, bond nor free, male not female, unless he knows how to behave toward Christ's countrymen. If the evil days come when the Ku Kluxers return—which God forbid!—let us Christians also wear the yellow Star of David and superimpose upon it the Cross. Then the world will know that we mean what we say in our hymns and prayers.



# What Can the Churches Do?

**I**T WILL help us to answer the question, "What can the churches do in wartime?" if we think of America's part in this war as a police job, with the church bodies offering the kind of support they give law-enforcing agencies in the local community.



Churches give hope to the needy. Many of them are working to improve the economic surroundings of those whose poverty often leads them to despair and crime. The churches help the police by encouraging the hospitalization of mentally ill people, whose quirks lead them to bring harm to society. Again, churches ease the burdens of policemen by preparing the hearts and minds of all citizens for brotherly behavior. They tend to keep society steady and stable, so that even though riots do break out, and occasional bank robbers blow into town, the community maintains its poise and sense of direction.

With that approach in mind, here are five suggestions for the churches:

1. Churches can clarify moral issues, and strengthen the common allegiance to what is eternally right. Society has before it the picture of a global highway robber whose object is world subjection, whose technic is terrorization, whose avowed purpose is the annihilation of the distinction between right and wrong, whose dominant emotion is hate. The churches cannot tolerate such tactics. Even though world empires were accumulated with conscienceless abandon as late as the nineteenth century, the evil Nazi movement does not fit either with the prophecy of Isaiah 54, or with the Sermon on the Mount.

The churches should say this in clarion tones while the exhibition is before us. If they fail to deepen common sentiments for high moral values then Hitler may succeed in pulling off a dim-out of religious teachings for which, conceivably, an all-clear signal might not come for generations.

2. The churches can create a public opinion which will demand, when the war stops, that we organize the world's vast economic resources and technologies as efficiently for peace as we are now doing for war. Donald Nelson says that poverty is no longer inevitable, that if the goods which

*by Everett R. Clinchy*

*President of the National Conference  
of Christians and Jews*

men and machines can make under the extraordinary demand of war were divided by the needs of all the people in time of peace, there would be plenty for all.

Now is the time to foster a climate of opinion which will expect and require farm, factory, business, labor, government, and consumer so to organize that the religious vision of economic brotherhood will be turned into a reality at this war's end.

If the churches waste these war days, the opportunity may not come again for a long, long time. After the fighting stops, war-weariness, cynicism, and an energy let-down will overtake our people. Those who had special power and over-privilege before the war, will want that power and privilege back again. Then it will be late to take advantage of our new awareness of democracy's implications for economics.

3. The churches can exploit the profound disgust of all thoughtful people with anti-Semitism. Anti-Semitism is a mental illness with fatal physical and spiritual results.

All through the Christian era, anti-Judaism has left a record of tragedy. Beginning as a kind of defense mechanism of early Jewish Christians, an antagonism between the two similar religions, it has been carried in the social heritage ever since. Now the time has come when Christian churches can put up with it no longer, and survive. Twentieth century anti-Semites seek to destroy not Jews as much as Judaism; not Judaism so much as Christianity, which is akin to Judaism; and not formal Christianity so much as the natural rights, the moral values, and the divine law and revelation on which civilization depends.

Now is the time to abolish forever the discriminations that have been directed against Negroes in America. Now is the time to arouse the conscience of our citizens against pure prejudice that has no scientific basis or warrant and to extend to our leading minority the free and equal opportunities as citizens that is both their right and their desert. Many difficult problems are involved, but further compromise on the fundamental issue has passed the danger-point.



Now is the time as well for the churches to demand that the baseless claim to white superiority be definitely repudiated. We must give our enemies no ground for their charge that in the Pacific this is a war for supremacy between the white and the tinted races. We must insist that our Chinese allies be treated as equals and that the rights of the brown and yellow peoples are everywhere on a parity with our own.

4. While the war is on, the churches can prophetically call for total brotherhood. The government has no more potent weapon at hand than the hope and conviction the plain people of Axis countries may come to possess, that Americans want good will, not revenge. Nothing less than the sincere promise of the extension of total brotherhood to all the peoples of the earth will do.

Of course, "all" includes India, Burma, French-Africa, the Chinese coolies, the natives of Rhodesia, the American Negroes; Protestants in South America, Catholics in Northern Ireland, Jews in Europe. "All" includes the German people, the Japanese, and the Italians, even though a long armistice may be necessary to accomplish education for freedom among those peoples.

If collaboration with other nations will save our country from further war, the mood of Americans now is to moderate sovereignty, enter into union with other peoples. When the war is over, brotherhood, strictly limited to the United States, will once more be pressed in the interest of a return to normalcy. Let the churches capitalize on the current war-interest in the map of the world, and fill people's minds and condition their emotions with the God-given vision of the family of man.

These ideas, emotions, and acts of citizens are definitely the business of the church, because the ultimate considerations in human relations are inescapable spiritual laws, the Commandments of God. If, by the time peace comes, the churches have failed to give spiritual conviction to a sufficient body of citizens for American participation in the government of the globe, the statesmen will not be able to accomplish it, no matter what methods party leaders try.

5. One point more: The churches can give steadiness and stability to the nation at war by showing the relationship between the temporal incidents of these days and eternal life. Men headed for the "second front" want to know what they can hold on to; families facing hunger, harder work, heavier taxes, greater sacrifices, and possibly death, want to discover the source of everlasting security. And when the war closes, the need for steadying, stabilizing influences in our nation will be prodigious. Conservative extremists,

radical revolutionaries will pull in opposite directions; vocational readjustments will be convulsive; the elementary jobs of feeding, clothing, housing people, restocking farms, rebuilding cities, policing bewildered, directionless and angry populations, will be all-consuming. Society faces enormous need for the insight, the philosophy, and the perspective which only religion contributes.

No constitution and government can carry on during a war, nor weather post-war travail when a new era is emerging, unless the people have faith. If the churches want a state structure which rests upon spiritual foundations, they must give men a sense of relation to God, and inner strength to move in the direction of his will.

These acts will aid in winning the war. They do not make the churches instruments of war, nor tools of the state. They will step up the development of the kingdom of God on earth for which religious people pray.

## Talking It Over

By

W. B. SPOFFORD

**M**EN like Tamerlane, Ghengis Khan and Torquemada have written some dark and degrading chapters in the history of mankind. But today, the bloody deeds of these tyrants pale into insignificance when compared to those of Adolf Hitler. Here is a madman who has violated every law of God and man. Here is a fanatic far more bloodthirsty, far more brutal, far more sinister than any of the earlier mass-murderers or all of them combined. He has massacred not thousands, nor hundreds of



thousands, but *millions* of innocent men, women and children in cold blood. He has made the extermination of whole peoples, not just an outlet for his personal fanaticism, but a cold, ruthless, calculated policy of a master-slave state. Historians of the future will chronicle his name as the blackest and foulest ever to soil the conscience of mankind.

The atrocities he and his followers have perpetrated in occupied Europe are so horrible that they almost defy the human imagination. They are so gigantic in scope that they saturate and numb the sensibilities of those outside that dark region. This, in itself, is a danger. We must not become



callous to this misery, this torture, this blood-letting, because there is so much of it. We must see the picture as it is . . . and react to it as we should . . . even if it shocks us. There is no use in trying to tell ourselves that these fantastic things cannot happen. They *are* happening . . . every hour . . . every day . . . in every city, village, and town in the dark cauldron of misery we now know as occupied Europe. They are happening to Catholics, and to Protestants, and to Jews . . . to those of every creed and every denomination . . . to those that Adolf Hitler and his Gestapo, in their incredible ego, call "inferior" races.

In occupied Europe alone, some three million human beings, men, women and children, Christian and Jew alike, have been scientifically and ruthlessly slaughtered like cattle. The Nazis, in a twisted reaction to their own inner inferiority complex, have chosen the Jews as the first real scapegoat for their avowed plan to murder whole peoples, whole populations. Men, women, and children, innocent of any crime, have been lined up before open graves and mowed down by machine guns, so that they fell into the shallow pits. Others have had air-bubbles injected into their blood stream, an "inexpensive" method of scientific barbarism. Still others have been packed to suffocation in abandoned warehouses, and electrocuted en masse by sending high-voltage electricity through the metal floors on which they stand. These are only

some of the methods. Others are equally effective, if not so dramatic. Helpless human beings, their bodies bloated by starvation, have been tossed into the gutters to perish. Others have been dumped into the mire of swamps, packed into ghettos without medical attention until they died like flies from plague and disease.

The world cries out aloud in horror at this brutality. Any human being must feel scourged and degraded and humiliated when he plumbs these depths of brutality of which men are capable. What is going on today behind the curtain of occupied Europe is the shame of the world. A speaker at a mass meeting protesting these atrocities said: "That a meeting to protest the massacre of a people should have to be held is in itself the bitterest of commentaries on our time." And he was right.

This is not just a matter of Jewish concern. This is emphatically a concern of every Christian. For Hitler's attack on Judaism is but a beginning . . . a preliminary skirmish. The Fuehrer's main enemy is Christianity, and his preconceived plan of mass murder will be directed at Christians, as soon as he has finished wiping the Jews from the face of the earth. We must see this macabre blueprint of barbaric murder in its proper perspective. These atrocities against Jews are really atrocities against the Judeo-Christian tradition. Hitler has seen fit to smash at Israel first, because it was weak, divided, helpless. When he has reduced this salient, he will throw the full fury of his murder madness against Christians. He has, in fact, already begun. Thousands of Poles, Czechs, Slavs, Norwegians, Dutch and others have fallen before the Nazi headsmen's axe, the noose, and the firing squad.

**WE** MUST, then, take active and determined steps to halt these atrocities, not only for these persecuted Jews, but also for ourselves. For our own lives, our own religion, our own principles, hang in the balance. Nazi anti-Semitism is in fact anti-Christianity. If we stand by and allow Hitler to commit these atrocities, if Christians do not support to the utmost the tardy proposal worked out to rescue the pitiful remainder of the Jews left in Europe, then we have accepted the Hitlerian philosophy and sold out the principles for which we are pouring out our blood and wealth in a terrible war.

To accept this degrading state of affairs, to shrug it off in indifference, to raise our voices in protest but act in apathy, is submitting to Hitler. The Jew is only a small part of the whole picture. The Jew, to put it simply, is *every* human being, or *any* human being. And he is as weak as any decent

## SONNETS

### for ARMAGEDDON

THE LORD'S PRAYER  
A Sequence of Nine Sonnets  
By  
Charles Rann Kennedy

#### Our Daily Bread

**J**UST enough bread for this day's need, no less,  
No more; but every kind of it, the cake  
Of joy, the porridge of affliction: make  
All ours. Bread for the hungry body, yes:  
And bread of dreams to stay the pangs that  
press  
On starving bellies till we all awake  
And feed thy sheep. And bread that we partake,  
Discerning Christ therein, Whom we confess.  
O Bread of Heaven come down, immortal birth  
Of God discreetly veiled behind the cloud  
Of mortal seeming, here in worship bowed  
Before thy Host, acknowledging unworth,  
We crave one glimpse this day of thine  
avowed  
And burning presence palpable on earth.



man in the face of fanaticism buttressed by brute power. Any appeal to rescue him from destruction should not be made on the basis of emotion, but on the basis of protection for human rights everywhere.

We here in America must be especially concerned with Hitler's anti-Semitism. The reason for being alert is very apparent. The shrewd Nazi brain uses anti-Semitism, not only as a preliminary attack on Christianity, but as a propaganda weapon, a swastika-marked bludgeon, to break our morale, sabotage our will to resist, divide us among ourselves. Hitler broke France with anti-Semitism, among other things. He has now turned the full power of this strategy upon our own country.

By stirring up this artificial hate, by nourishing and sustaining it with lies, falsehoods, rumors, half-truths, innuendoes and whispering campaigns, by setting white man against black man, Christian against Jew, labor against capital and capital against labor, he is trying to paralyze our war effort, the success of which, in the last analysis, depends on every group and every person in America working together! Anti-semitism is not only a menace to the survival of Christianity in America. It is a menace to the survival of America itself. It violates, not only our fundamental Christian concept of the equality of man under God, but the very spirit in which our country was built, and which must be preserved in order that it may continue to live.

Anti-Semitism, then, is one of our deadliest enemies . . . a saboteur of our spiritual war effort . . . an acid corroding the foundations of our Christian morality, which is our most powerful weapon of defense against the Axis spearheads of prejudice, intolerance, bigotry, and discrimination. Unfortunately there are still some vestiges of anti-Semitism left in America, and every Christian, for his own selfish interest, as well as for his Christian conscience, must help stamp it out. For he is not only helping his fellow man of Jewish faith, but he is most certainly helping himself.

We must be sure, furthermore, that these ideas of race superiority, these anti-Christian theories of master race and slave race, do not carry over into the peace for which we are fighting this war. For if we allow them to play a part in the minds of the people of the world, we shall have lost this war, and made a just and durable peace impossible. The Church must and can destroy these false hatreds. It must and can take the initiative in creating a better, braver, more decent world, by seeing that the spirit of brotherhood lies in the hearts of men, by making sure that the Christian ideal becomes a reality.

## Hymn for Whitsunday

By

F. BLAND TUCKER,  
Member of the Commission  
on Hymnal Revision

CHRISTMAS carols and Easter hymns are known and loved all over the world, but the hymns for the third great Christian festival, Whitsunday, have not so captured the general imagination. Perhaps that has been because the doctrine of the Holy Spirit is to most people the least understood of Christian teaching. In her *The Mind of the Maker* Dorothy Sayers tells of the Japanese who said, "Honorable Father—understand very well; Honorable Son—understand very well; Honorable Bird—understand not at all." Many Christians share this bewilderment.

A hymn therefore which, with simplicity and freshness, tells of the work of the Spirit of God has great value, not only to supply the lack of hymns for Whitsunday but also to help our people to a fuller understanding of this day. Such a hymn is:

*Put forth, O God, Thy Spirit's might  
And bid thy Church increase  
In breadth and length, in depth and height,  
Her unity and peace.*

*Let works of darkness disappear  
Before thy conquering light;  
Let hatred and tormenting fear  
Pass with the passing night.*

*Let what apostles learned of thee  
Be ours from age to age;  
Their steadfast faith our unity,  
Their peace our heritage.*

*O judge divine of human strife!  
O vanquisher of pain!  
To know thee is eternal life,  
To serve thee is to reign.*

This hymn by Howard Chandler Robbins was written in 1937 for Forward in Service at the time of the ecumenical conferences at Oxford and Edinburgh. The hymn is based on the main emphases of these conferences—the work of God's Spirit, as the giver of light and life, the bringer of unity and peace. Note that the last line is a literal translation of the Latin, which is paraphrased in the Prayer Book as "Whose service is perfect freedom."

The hymn may be sung to Dundee, present hymnal number 446. It is of course appropriate not only for Whitsunday but for general use.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Missionaries Praised

*Detroit:*—Wendell Willkie, Episcopalian, was vigorous in his praise of missionaries throughout the world in an address delivered May 31 at the General Assembly of the Presbyterian Church. He also declared that "if we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age old principles which this and other churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: 'Am I my brother's keeper' have the courage to answer 'yes'."

## Interned Bishop Honored

*Lexington, Va.*—Bishop Lloyd R. Craighill, interned in China, was given an honorary doctorate by Washington and Lee University. Mrs. Craighill was present and received the degree on behalf of her husband.

## Convention Halls

*Cleveland, O.*—The Convention hall for General Convention will be the Euclid Avenue Baptist Church. The house of deputies will meet in the main auditorium which seats 2500, while the bishops will meet in the lower floor auditorium. The triennial of the Auxiliary will be in the ball room of the Statler hotel, within easy walking distance of the convention hall.

## Unique Election

*San Antonio, Texas:*—When delegates met to elect a bishop for the diocese of West Texas, the Rev. Benjamin S. McKensie, aged archdeacon, struck the keynote. He said that he was the only clergyman present who was also present in 1914 when Bishop Capers was elected. He proposed that nominations be made in the same manner as then; that every-

one present be given the opportunity to present the name of his choice in writing and that there be no speaking whatever. The idea was approved so the delegates went forward and deposited slips bearing the name of their choice. When they were counted it was discovered that 68 of the 90 delegates had nominated the Rev. Everett H. Jones. The canonical election was held following lunch and Mr. Jones was elected, and announced his acceptance. The aged archdeacon then arose to say that he had known Everett Jones all his life; that he had loved him as a son; had seen him grow to manhood and had rejoiced in his splendid ministry and that he was now ready to say; "Lord now lettest Thou Thy servant depart in peace."

## Springfield Convention

*Springfield, Ill.*—Springfield's Synod met in St. Paul's Church, Alton, in spite of the rising waters of the flood. Bishop Spencer of West Missouri delivered the sermon at the opening service. In his address Bishop White spoke of the proposed union with the Presbyterian Church stating that there are so many demands upon the Church at present and surely this is not the time to go into anything that will make confusion more confounded. The synod went on record through a resolution which was passed, as being opposed to any plan of union with the Presbyterian Church at the present time. Deputies to General Convention: Clerical, G. W. Ridgway, M. E. Whitford, E. P. Shepherd, F. S. Arvedson. Laity: P. E. Hatch, C. M. Hathaway, Dr. H. S. Layman, Prof. A. R. Knight.

## Maryland Convention

*Baltimore, Md.*—In his message to the convention of Maryland, held in the Pro-Cathedral of the Incarnation, May 26, Bishop Helfenstein stated that he would present his resignation to the House of Bishops, to take effect November 1. In a resolution the diocese expressed its deep affection for Bishop and Mrs. Helfenstein, stating "together they will always personify to this diocese, the city of Baltimore and the state of

## Your Chance To Help!!

The Church League for Industrial Democracy for nearly twenty-five years has battled for minority groups and for the rights of labor.

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## Overcoming Anti-Semitism

By SOLOMON FINEBERG

A practical answer to the question of what can be done by individuals and by groups to combat and eliminate anti-Semitism. Mr. Fineberg's book discusses what can be done, and illustrates effective techniques with examples of what has been done. Endorsed by educators and civic leaders of all faiths.

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Maryland, their ideal perfect dignity and devoted leadership." A resolution was presented by the committee on Christian social relations, asking the members to endorse an appeal to the federal government for the rescue of stricken Jewish refugees in occupied countries of Europe. Bishop Beal of the Panama Canal Zone reported on the work in his jurisdiction and its expansion. Elected to General Convention: Clerical, Don Frank Fenn, Richard T. Loring, Roger A. Walke, Benjamin B. Lovett. Laity, W. Calvin Chesnut, Herbert M. Brune, Thomas F. Cadwalader, James A. Latane.

### Minnesota Convention

*Minneapolis, Minn.*:—The convention of Minnesota was held in St. Mark's Cathedral on Tuesday, May 25. Bishop McElwain announced his retirement effective December 31, having reached 68 on the 14th of that month. He stressed the importance of carefully selecting deputies to the General Convention impressing on them their responsibility, especially for the Convention's action on expansion and support of the Church's missions; the canon on marriage and divorce and the pro-

posed concordat with the Episcopal Church. Referring to the proposed concordat, Bishop McElwain voiced his opposition in bringing this to a vote at the present time, declaring: "I feel that a question like this which affects every congregation of the Church should hardly be decided by General Convention alone but should have the intelligent support of the vast majority of laymen. It means a thorough process of education which we have not even begun except in a very limited way. This may sound like a substitution of the referendum for representative government, but we have had no such decisions to make in the Church's history. Our present constitution and canons are entirely inadequate to deal with it. Let us treat this attempt to find God's will for us with the dignity, thoroughness, and devotion which it deserves." Bishop Keeler in his address voiced his regret that some parishes underpledged that which they could afford to pay. Elected to General Convention, Clerical: Monroe Bailie, William F. Creighton, John S. Higgins, Charles P. Deems. Laity: David E. Bronson, Jule M. Hannaford, Jr., William B. Webb, Sr., G. A. N. King.

### Army and Navy Service

*Trenton, N. J.*:—There are thirteen army and navy posts in the diocese of New Jersey which are visited regularly by civilian chaplains. This program, started by Canon Robert D. Smith, was at first looked upon with disfavor by the army, but it has worked so well that at every post the chaplains and officers now commend the program.

### Heads Church Congress

*Hartford, Conn.*:—Bishop Walter H. Gray has been elected president of the Church Congress as this organization enters its seventieth year of seeking "to stimulate the Church's study and discussion of living issues." Bishop Gray has been active in the Congress for some years and acting chairman recently. The Congress now reports the largest membership in its history, including many bishops and clergy and laity from most of the dioceses. There are approximately forty study groups in addition to other members. Three thousand copies of the Lenten Bulletin were distributed, and a revised program is being inaugurated which will provide material for study and discussion each month instead of

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quarterly as heretofore. In lieu of the one Annual Congress for the entire country, which has been called off due to war-time travel restrictions, smaller regional Congresses are planned where these gatherings may be held with a minimum of travel required.

### Archdeacon Resigns

*Trenton, N. J.*:—The Rev. Robert Gribbon, in charge of missions for the diocese of New Jersey, has resigned to accept the rectorship of Holy Cross, North Plainfield, effective September first. His resignation was accepted when the board of missions met on May 27th. It was also announced that missionaries of the diocese were granted a 10% increase for that portion of their salaries paid by the diocese, with local congregations urged to act likewise.

### Racial Tolerance Is Urged

*Detroit (RNS)*:—The General Assembly of the Presbyterian Church on June 1 adopted a resolution urging support of organized labor and also urging that church members "be diligent in learning and exposing the fallacies of current rumors concerning Jews, both individually and as a people" and in opposing any groups organized for the purpose of spreading prejudice and hatred.

### Support the Clergy

*Shanghai, China*:—The famous T. V. Soong, China's minister of foreign affairs, and a number of his fellow graduates of St. John's University, Shanghai, have taken the lead in organizing a clergy maintenance fund in order to enable the clergy in free China to remain in Church work. They would otherwise have to enter secular occupations, as some of them have already done, if they are to support their families at the present abnormally high cost of living. Opportunities for pastoral work are great enough to occupy all their time. A considerable number of St. John's graduates are living in Chungking and attending Grace Church there; a man from the class of 1905 and one from 1921 are present regularly. Most of the clergy needing assistance, including Bishops

T. K. Shen and Y. Y. Tsu, are also graduates of St. John's. Living conditions are all but impossible for the clergy and other salaried workers, whose salaries, even when increased, have not kept pace with the soaring costs. Mr. Maurice Votaw, formerly teaching at St. John's, now in government work at Chungking, is a secretary of the new fund. The Chinese vice-minister of finance, O. K. Yui, also a St. John's graduate, is chairman.

### College Commencement

*Raleigh, N. C.*:—Dr. R. O'Hara Lanier, acting President of Hampton Institute, Virginia, and outstanding layman of the Episcopal Church, delivered the commencement address at St. Augustine's College, on May 26. Two members of the class now serving in the army were awarded degrees in absentia, a third was present in his army uniform to receive his. In his address entitled, "Wanted: Missionaries—1943" Dr. Lanier paid an eloquent tribute to the early missionaries of Negro education who came from the north in the days following the Civil War, and to their Southern supporters. The school's baccalaureate preacher on May 23 was the Rev. George M. Plaskett, rector of the Church of the Epiphany, Orange, New Jersey.

### Chaplain Decorated

*Boston, Mass.*:—Bishop Henry K. Sherrill, chairman of the army and navy commission, announces that

Chaplain R. M. Olton was recommended by his commanding officer, Brigadier General Clifton B. Cates, for the distinguished Service Medal, "for outstanding meritorious service in the line of his profession during the seizure, occupation and defense of Guadalcanal. As regimental chaplain during the period August 8-December 22, 1942, he performed exceptional meritorious duties. He was untiring in his effort and he displayed the highest devotion to duty.

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## Music

1. Who sings praises on a ten-stringed lute?
2. Of whom was it said, "The sound of a driven leaf shall chase them"?
3. Who had an orchestra of harps and psalteries, timbrels, cymbals, and trumpets?
4. Who heard "the sound of a going in the tops of the mulberry trees," and what did it mean?
5. Who was angered when he heard music and dancing celebrating his young brother's return home?
6. Of what city was it said, "The voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee"?

Answers on page eighteen.

G. W. B.

The excellent morale of this unit can be to a great extent attributed to the welfare work performed by Chaplain Olton. He was beloved by officers and men alike and his work was an inspiration to all." Chaplain Olton modestly disclaimed justification for his Commander's high praise, and informed Bishop Sherrill: "I did not receive the Distinguished Service Medal; quite rightly so, since my work scarcely deserved so high a reward." It has been learned that the chaplain did receive, however, a citation from Rear Admiral T. S. Wilkinson.

## Discrimination Denounced

**Detroit (RNS):**—Racial discrimination was denounced by leaders at the General Assembly of the Presbyterian Church. The Rev. Henry Sloane Coffin, newly elected moderator, said that it was the present duty of Christians to oppose every form of racial discrimination—anti-Semitism, Jim Crowism, segregationism. The Rev. George E. Hayes, head of the race relations department of the Federal Council of Churches, called for a demonstration on the part of the churches of the brotherhood and equality that we preach.

## Rescue of Jews Is Urged

**Providence, R. I.:**—Immediate action for the rescue of European Jews was urged in a series of 12 resolutions unanimously adopted by 1500 Protestants, Catholics and Jews who united in a memorial meeting to marshal public opinion behind a

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plan to aid victims of Nazi brutality. The resolutions called for sanctuaries for Jewish refugees in allied and neutral countries; for the relaxation of U. S. immigration laws; for opening the doors of Palestine and other British territories and for the provision of financial guarantees to execute the program. Among the speakers were Bishop Bennett of Rhode Island; Rabbi Stephen S. Wise of New York; Rabbi Israel M. Goldman, head of the Rabbinical Association of Rhode Island, and representatives of both the CIO and the A.F. of L.

## Ask Youth To Help

**New Orleans (RNS):**—An appeal to youth of the nation to help build a post-war world in which all people will live in harmony without religious or racial prejudices was made to the schools of New Orleans by three army chaplains under the auspices of the National Conference of Christians and Jews. Seated side by side on the speaker's platform were Captain Walter H. Smith, a Roman Catholic priest; Captain Sidney M. Lefkowitz, a Jewish rabbi, and Colonel J. Cohee, Protestant chaplain.

Colonel Cohee told the students: "You may forget what we say today but you won't forget that at one time a Catholic monsignor, a famous rabbi, and a Protestant minister addressed you from the same platform. By our presence here together, we are demonstrating that there can be harmony of people of different faiths."

## Whitsuntide Message

**London, England.**—The Archbishop of Canterbury has issued the following Whitsuntide message:

One of the books in the "Good-Will Book List" for Religious Book Week:

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"The season of Whitsuntide may well be used this year to strengthen our sense of dependence on the Holy Spirit in three ways especially relevant at this moment in history. With the great victories in Tunisia we begin to face a new and, we may hope, final stage of the war. That may be long; it will certainly be exacting in its demands; but we may now reasonably hope we are entering on a phase of the war that will end in the victory of the United Nations. That victory will impose on us great responsibilities and will confront us with great difficulties. If we are to surmount those difficulties and lay the foundations for a better international and social order we shall need wisdom and unselfishness beyond anything we possess ourselves, and for which we must depend altogether on the Holy Spirit. If we are to approach these tasks in a fit state to deal with them, we must seek the help of the Holy Spirit to keep us free from the bitterness and vindictiveness so hard to avoid when fighting a barbarously cruel enemy. We need endurance without embitterment; we must seek to do justice without vindictiveness. It is a difficult balance to maintain."

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## A TRIBUTE OF LOVE AND AFFECTION

to

## Bishop Hunter Wyatt-Brown

The Clergy and Lay Delegates to the Thirty-ninth Annual Convention of the Diocese of Harrisburg have learned with sorrow that, due to ill health, our beloved Bishop, Dr. Hunter Wyatt-Brown, has resigned his jurisdiction. Deeply moved by our sense of loss, we wish to assure him of our love, and affectionate sympathy, and record our gratitude for his outstanding leadership as our Diocesan.

Coming to Harrisburg twelve years ago, in the darkest days of the depression, bringing the rich resources of a long and brilliant ministry in some of the largest Parishes of our Church, Bishop Wyatt-Brown immediately endeared himself to us all. His friendly nature and overflowing heart enkindled a flame of affection that united us, as never before, in the bond of Christian love. His appreciation and encouragement stimulated both Clergy and Laity alike to new and greater endeavor for Christ and His Church. His Parish visitations, always a Benediction, were eagerly anticipated. His staunch loyalty communicated itself to his people, quickening in them a deeper sense of pride in our Parishes and Diocese. His ministry among us was with power because he never lost in the Episcopate the pastoral touch. In the light and warmth of his glowing faith and Apostolic zeal the darkness of depression days dissolved.

A gracious Bishop and Shepherd of our Souls, a true Father in God to all, an able Administrator, a forceful and eloquent Preacher of Righteousness, a Prophet proclaiming fearlessly the Word of Truth with power, a Watchman warning, without equivocation, an endangered Nation, when its citizens were dazed and divided by a multitude of conflicting and confusing voices, we feel justly proud of this holy and humble-hearted man of God, who dared to speak the truth boldly, when outspoken preaching was condemned and resented by a thoughtless and heedless people.

Bishop Wyatt-Brown's election as President of the Province of Washington brought honor to the Church in our Diocese, and we rejoiced in this well-deserved recognition of his preeminent gifts of leadership, and the ever-widening influence of a vital ministry.

Nor can we overlook the lovely lady, and charming helpmeet, who by his side has borne the burden and heat of the day, whose joy and satisfaction in the full fruition of the Bishop's ministry we share. Mrs. Wyatt-Brown's gracious hospitality, her valued leadership in the Woman's Auxiliary, her helping hand in all good works, have enriched our Diocesan life, and will remain a treasured remembrance among us.

Dear Bishop Wyatt-Brown, our prayers and good wishes follow you. We rejoice that you have chosen to dwell among us, an honored and beloved member of our household of faith. Happy are we in the knowledge that we shall see your face again. Released from the heavy responsibilities of your high and Holy Office, rested, refreshed and renewed, we know that you will find opportunity for further service, as your strength permits. We commend you to the care of our loving Lord, Whom, so tenderly, you have revealed to us, Who has led you all the way. May the Holy Spirit abide with you always, even to the glorious and triumphant fulfillment.

Resolved: That this Tribute of Affection be adopted by a rising vote, printed in the Journal of the Convention, published in the Church Press, and a copy, suitably inscribed, be given to our beloved Bishop, Dr. Hunter Wyatt-Brown.

Charles L. Miller  
Chancellor of the Diocese

Lesley McCreath  
Secretary of the Convention

Paul S. Atkins  
President of the Standing Committee  
J. Thomas Heistand  
Secretary of the Standing Committee

## ANSWERS TO QUESTIONS

1. Psalm 144.
2. The words are part of the curse on the disobedient, in Leviticus 26.
3. King David, bringing home the Ark. I Chronicles 13 (and elsewhere).
4. It was a sign to David to go after the Philistines. I Chronicles 14.
5. The Prodigal Son's elder brother. St. Luke 15.
6. Babylon. Revelation 18.

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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.

Mrs. J. T. MARTIN

Churchwoman of Rutherford, N. J.

I always get food for thought from your magazine and try to get as many people to read it as possible. I particularly liked the Rev. J. Clemens Kolb's motto: "In big things, unity; in little things, liberty; in all things, charity." May this be the spirit of the coming General Convention, and not alone in the proposals for union with the Presbyterian Church. It seems to me that it would bring forth a humility in which most of us are in need. Thank you for all your splendid contributions, and I know you won't think me unkind when I especially thank Bishop Johnson for his, as the father of you all.

ANSWER: Many thanks. As for Bishop Johnson, this may be a good opportunity to announce that THE WITNESS will soon publish serially his autobiography, starting probably in the fall though perhaps earlier. We know of no living man who has a more fruitful and exciting ministry and we know that the story of his life will be read eagerly by people throughout the Church.

\* \* \*

CHAPLAIN EINAR OFTEDAHL  
Somewhere in the Pacific

I have landed on . . . where I will be on the job for the cause. I do not yet know what the religious set-up is here but in a Union Church I attended Sunday the membership is composed of Negroes, whites, natives, Philipinos, Portuguese, Spanish, Japanese, Chinese, and there seems to be no race or color problem at all. If there is any chance for me to receive THE WITNESS I will appreciate it a lot and will promise to do my part to pass it around among the boys.

ANSWER: We are sending the chaplain ten copies each week. The cost for this for ten weeks is \$5 in case there are those who would like to contribute to our Chaplains Fund to make this possible, not only for Chaplain Oftedahl but many others as well.

\* \* \*

WENDELL L. WILLKIE  
Layman of New York

I was delighted to know of your interest in my book. I feel very strongly about the ideas I have expressed in it. I was interested also in seeing in THE WITNESS the statement by Dr. Bowie in regard to peace aims.

\* \* \*

MR. A. H. TURNER

Treasurer, St. Paul's Polytechnic Institute

I do not know of a magazine that gives me the urge to do something to help as much as THE WITNESS. As a Church magazine I consider it ideal, and it is for this reason that I hurried to become a subscriber. How I would enjoy soliciting subscriptions for you if I had the time.

\* \* \*

THE REV. JOHN R. LOGAN

Vicar, St. Simon the Cyrenian,  
Philadelphia

I would not be without THE WITNESS and am deeply appreciative of the good work you are doing for the whole Church. More power to you.

THE WITNESS — June 10, 1943

THE REV. RANDOLPH CRUMP MILLER

Of the faculty of Pacific Divinity School

Good for you. It is time to bring the controversy about the common cup back into the open and Dr. Cradwick's sample case is not the only one which could be cited. Intinction is now used in many parishes throughout the country, with or without the option of the common cup. But how about the poor celebrant who is supposed to drink all that is left? What would you do about that?

\* \* \*

Mrs. JAMES M. MCBRIDE

Churchwoman of Houma, La.

THE WITNESS is not the ideal Church publication for me that it seems to be for many. As a southern woman who has made a life long study of the racial problem as it exists in the south I find your attitude trying to say the least. I am so deeply a believer in racial integrity as applied to all races that I am not willing to be swept off my feet by the demands of demagogues and agitators for racial social equality and for putting down all barriers between races. I am not a Hitler Aryanist but I believe that the greatest calamity that can befall the human family is the elimination of racial lines.

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# America's Big Idea

*"I have just decorated four soldiers for heroism involving utter disregard for self in saving their fellow men. The names of those four heroes are: De Filippo, Ryan, McCarthy and Samovitz. Think that over, Mr. Hitler."*

MAJOR GENERAL SHERMAN MILES, U. S. Army.

Our boys in the camps and overseas and their fellow-Americans on farms and in factories, in homes and schools and churches, are thinking it over, too. All of us are learning more about America's Big Idea.



Colonel P. J. Tenney, Post Commander at Jefferson Barracks welcoming Rabbi Samuel Thurman, Dean Sidney Sweet and Father William Ryan (picture at left) who gave interpretation of America's Big Idea to the entire complement of men at the post.



## What Is America's Big Idea?

The American Idea is of a nation embracing a whole continent, 3,000 miles wide. From more than forty Old World lands have come people who are determined to make here of many nationalities one nation. Sons and daughters of all the racial strains promise to live together as one human family. Worshipers at many altars agree in this country that Protestants, Catholics, Jews are separate and yet united as citizens, like the hands, feet, eyes and ears of a single body. All of these Americans together have agreed upon a constitution guaranteeing the freedom of the mind, and the freedom of the soul of man—every man. Forms of abuse and quarreling which lead to overt hostilities are ruled out because we are, and must continue to be, "one nation indivisible, with liberty and justice for all." This is the American Dream.

Americans have had the common sense to apply the family idea of brotherhood to the whole nation. *Brotherhood is giving to others the rights you want to keep yourself.*

Some day the peoples of the whole globe will catch on to the American Dream.

The American idea of brotherhood gives us a sense of mission. Americans have the noblest, most advanced, most practical proposal for the post-war world: brotherhood, the extension to everyone of the rights we want to keep for ourselves. All the more important, then, to make brotherhood work, right here in the United States, now.

## Program of The National Conference

This is the story the National Conference of Christians and Jews brings to millions of Americans by the following methods, among others:

**Commission on military training centers** which has already presented programs for nearly a million men in the armed forces, and gives assistance to chaplains.

**Commission on educational organizations** which works with colleges, high schools, public schools, teacher training groups, textbook publishers and religious educators.

**Commission on religious organizations** which draws into the Conference program churches, synagogues, seminaries, and church affiliated bodies.

**Brotherhood week** program which this year was observed by over 3,000 communities, featured by more than 5,000 radio outlets.

**Literature**, films, radio broadcasts, institutes, conferences, posters, plays, religious news dispatches, speakers and trio teams.

The National Conference invites you to join this pioneering project in education for America's Big Idea. Contributions, large and small, are welcome. Please send your check immediately.

### THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, INC.

Co-chairmen:

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I wish to cooperate in the program for better understanding and cooperation among American religious groups, and hereby contribute the sum of \$.....for the coming twelve months.

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