

# *The* WITNESS

FEBRUARY 3, 1944

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LEADERS OF THE CHURCH OF ENGLAND MEET WITH LEADERS OF THE ORTHODOX CHURCH IN MOSCOW. FRONT ROW: METROPOLITAN ALEXIS OF LENINGRAD, THE ARCHBISHOP OF YORK, PATRIARCH SERGIUS OF MOSCOW, METROPOLITAN NICHOLAI OF KIEV. BACK ROW: ARCHBISHOP OF GORKI, THE REV. F. H. HOUSE, THE REV. H. M. WADDAMS, THE ARCHBISHOP OF RYAZAN AND DEAN NICHOLAI

## THE CHURCH IN THE SOVIET UNION

## SERVICES In Leading Churches

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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.

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11:00 a.m. Morning Service and Sermon  
4:30 p.m. Victory Service  
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1317 G Street, N. W.  
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Charles W. Sheerin, Rector  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

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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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## CLERGY NOTES

BLAKER, WILLIAM L., will become rector of St. George's Church, Roseburg, Oregon, on Feb. 7. He has been rector of St. Peter's, Denver, Col., for 19 years.

CROCKER, GEORGE R., was ordained to the diaconate by Bishop Budlong in Christ Church Cathedral on Jan. 21. He is deacon-in-charge of the Epiphany, New Haven, Conn.

ELLIS, MARSHALL J., was ordained to the diaconate by Bishop Barnwell, acting for Bishop Walker, on Jan. 7, in St. James' Church, Macon, Ga. He is a senior at Union Seminary.

FINEHOUT, RAYMOND E., was ordained to the diaconate by Bishop Budlong in Christ Church Cathedral, Hartford, on Jan. 21. He is deacon-in-charge of Trinity Church, Collinsville and Christ Church, Unionville, Conn. Address: Collinsville, Conn.

GRAHAM, HOLT HUTTON, was ordained to the priesthood by Presiding Bishop Tucker on Jan. 27, in the chapel of the Church Mission House, New York City. He is assisting the Rev. Stephen Bayne at St. Paul's Chapel, Columbia University.

HAY, ALBERT R., was ordained to the priesthood by Bishop Oldham on Jan. 15, in the Cathedral of All Saints, Albany. Mr. Hay is a curate of the Cathedral.

LANDON, HAROLD R., was ordained to the diaconate by Bishop Beverley Tucker on Jan. 20. He will serve as deacon-in-charge of St. Thomas' Church, Port Clinton, Ohio.

MARSH, HAROLD S., was ordained to the diaconate by Bishop Beverley Tucker on Jan. 20. He will serve as assistant at St. Paul's Church, Canton, Ohio.

MOEHLE, THOMAS O., rector of Ascension Church, Stillwater, Minn., has become rector of Grace Church, Ponca City, Okla., and vicar of St. Mark's Church, Blackwell, Okla.

NOCE, SISTO J., has left St. Paul's Church, Farrell, Pa., to have charge of Mexican missions at El Paso, Texas.

PLANKEY, JAMES G., former rector of St. Matthew's Church, Lincoln, Neb., has become rector of Trinity Church, Seneca Falls, N. Y. and priest-in-charge of St. Stephen's, Romulus.

QUINTON, JOHN W., rector of St. Paul's Church, Medina, O., has accepted the rectorship of St. Paul's Church, Fremont, O., effective April 1, 1944.

ROBERTSON, IAN, was deposed by Bishop Beverley D. Tucker, of Ohio, on Jan. 14, for causes which do not affect his moral character.

## 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.

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

**EMMANUEL CHURCH**  
15 Newberry Street, Boston  
(Near the Public Gardens)  
Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver 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**  
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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## Roman Catholic Priests Talk On Border Disputes

*They Declare White Russians Will Never  
Consent to Be Served from Soviet Union*

By W. B. Spofford

**New York:**—The White Russians (Byelorussians) will never consent to be cut off from the other half of White Russia, is the opinion expressed by a number of outspoken Roman Catholic priests of Polish extraction. The most outspoken of the priests is the Rev. Stanislaw Orlemanski of Springfield, Mass., who is now organizing throughout the country branches of the newly formed Kosciuszko League to raise funds to support the famed Kosciuszko division now fighting along side the Soviet Red Army. It is important to keep in mind that when these priests speak of White Russians they do not mean anti-Soviet Russians, but rather the fifteen million people living in a territory extending over 300,000 square kilometers who, they contend, have fought for centuries by every available means to maintain their native culture.

These people were under Polish domination for a great many years. During this period, particularly after the Union of Lublin in 1569 and until the end of the Polish state in 1795, the White Russian nobility left their people and became Poles, and often played a leading role in trying to stamp out White Russian culture and language. But the masses of the people fought to preserve their identity, even creating, in the second half of the 18th century, an underground cultural revival, the leader of which was a poet who was a White Russian Roman Catholic layman. After the revolution of 1917 this revival assumed vast proportions, the Byelorussian Soviet Republic was established under which literature, drama, music, native dancing was developed.

The people of Byelorussia are either Orthodox or Roman Catholic,

with the vast majority Russian Orthodox. But they belong to the same nation — speak the same language, have the same national traits, follow the same customs, lead the same life. They live in peace when left alone to do so. But as has happened so often elsewhere, religion is used to divide the people — a political weapon bringing to the land religious conflicts and misery.

The three million Roman Catholics in this vast area, even though the Polish government claims them as Poles, are actually White Russians. Like the rest of the people there, they are descendants of former White Russian Uniates who, in turn were descendants of people who originally were White Russian Orthodox. They became Roman Catholics for several reasons, according to these American priests — Polish politics, the activities of the Jesuits and the Polish Roman Catholic clergy, German missionaries. Religion came to be identified with nationality; if one was a Roman Catholic it was assumed the person was a Pole; to be an Orthodox came to mean that one was a Russian. And the Polish government saw to it that this division was maintained. Sermons were preached in Polish in Roman Catholic Churches; in Orthodox Churches the preaching was in Russian. In neither were the people allowed to hear preaching in their native tongue. Everything was done to set the "Russians" against the "Poles" and visa versa, even though all of the people were Byelorussians. Religion was used, for political reasons, not to enlighten the people but to becloud them. So when the communists branded religion as the opium of the people they had no difficulty in pointing to concrete instances.

Nevertheless under the cultural revival, the people, Catholic and Orthodox alike, came to realize that they were all White Russians. This of course alarmed the Poles who used every available means to suppress the revival and to change Western White Russia into "White Poland." Polish colonists were moved in and given the best land, leaving the people little or no land and thus forcing them to work as farm laborers at the lowest wages. Polish officials, police, clergy, teachers moved into the area. Native publications were prohibited; clergy, whether Or-



Top: Maxim Litvinoff with British Foreign Minister Anthony Eden. Bottom: Mr. Litvinoff with Secretary of State Cordell Hull

thodox or Catholic, who dared preach to the people in their native tongue were persecuted. Even monasteries were disbanded and the monks scattered on orders by the Polish government — unopposed for the most part by the Polish hierarchy.

These Polish-American priests present graphic pictures of conditions in their native country under Polish domination — ignorance, poverty, heavy taxation, misery rampant. The more outspoken of them also describe conditions under the Soviets — schools and universities, theaters and operas, books, newspapers and magazines. That there also was persecution under the Soviets they admit, but it was the persecution of those who fought the establishment of the new economic order of things.

"The White Russians," writes a Roman Catholic priest to *The Commonwealth*, liberal Catholic weekly, "can forgive the Russian communist far more easily than he can the Polish Catholic; the former wanted him 'to live and to live well,' but the latter plotted against his life from the beginning. The White Russians will not go back under the Polish yoke of oppression; they will demand the right of a plebiscite to determine their own destiny. But if they are forced to live again under Polish rule, humanity may expect World War III. No one can treat millions of people like herds of cattle, especially since there is the mighty Russia to watch over them." This letter is signed merely "White Russian Catholic Priest."

The Rev. Stanislaw Orlemanski of Springfield is equally outspoken. In his many addresses throughout the country before Polish-American audiences, he assails those who use the USSR-Polish borders dispute to divide the United Nations, and he calls names — "Our pro-Nazi Senators and Congressmen, the Wheelers, Brewsters, Reynolds, Sumners and others." He also denounces the Rev. Fulton Sheen, Roman Catholic apologist who is bitterly anti-Soviet, and even criticizes Roman Catholic bishops for their recent statement throwing suspicion on Russia.

"No conference of bishops," Father Orlemanski said recently at a mass meeting in New York, "no theologians or philosophers, will decide the fate of Poland this time. This time the Polish nation will decide for itself. We will join hands with Russia to completely destroy Hitlerism and to bring peace and prosperity to the Polish nation for centuries to come."

## ARCHBISHOP OF YORK TO VISIT USA

*New York:*—The Archbishop of York, the Most Rev. Cyril Forster Garbett, has accepted an invitation to visit the United States, it has been announced by the Presiding Bishop and the British Information Service. It is not possible at this time to announce the time of his arrival, since it is not yet determined whether he will come by plane or boat, but it is expected that he will be here shortly after Easter. The Archbishop is pictured on the cover this week at the time of his recent visit to Moscow. Bishop Tucker states that this personal visit will be of the utmost value in strengthening the friendly and cooperative relations existing between the Church of England and the Episcopal Church.

## THE DARK NIGHT IS OVER

*Kiev:*—The story of how nuns of the Intercession were treated by the Nazis is related by Mother Superior Arkhilia, 63 years old. They occupied the nunnery and made servants

of the nuns, "brutally demanding unreserved obedience." As the Red Army approached the city the terror was intensified. She relates how their priest, Alexei Glagolev, and his wife, were beaten by the Gestapo, robbed, and finally led away to be deported to Germany. They were rescued by the Russian people. The nuns meanwhile lived in vaults, along with other Kiev citizens, who thus tried to escape deportation. Over 100 nuns, hiding elsewhere, were deported to Germany, but they were rescued by the Red Army. "We are now living a life of peaceful prayer," she writes. "Nobody molests us any longer or offends our religious susceptibilities." The nuns, she says, have established a hospital at the nunnery to care for the wounded soldiers. "The dark and unrelieved night of German rule, in which Kiev was plunged for 25 months, is now over. We are able to breathe freely again, and we pray to God to grant an early victory to the Red Army and to help it drive the bloodthirsty enemy from our sacred, long-suffering land."



*The famous ancient monastery at Kiev which was destroyed by the Nazis but will now be restored by the Holy Orthodox Church under the direction of Archbishop Nicholai*

# Metropolitan of Kiev Writes of Church Relations

*The Visit of Orthodox Leaders to England Will Bring Churches Even Closer Together*

By Archbishop Nicholai

Moscow: — The Archbishop of York's recent visit to Moscow was an outstanding event for the Russian Orthodox Church. It was not only a demonstration of friendship between the English and Russian peoples; it was also a clear expression of the sympathy of the Church of England and of its feeling of brotherhood towards us. The friendly relations between these two Churches have their own history, about which I should like to write a little.

The rapprochement of the two Churches was to a considerable extent due to Birkbeck, that enlightened Englishman, who paid frequent visits to Russia during the second half of the last century, first with the special object of studying the structure, life and form of service of the Orthodox Church, and then, in his own words, in order to take part in the prayers of the Orthodox Church festivals, particularly during Passion Week and Easter. Russian Churchmen of the time called him "the friend of the Orthodox Church." On his return to England after each of these visits Birkbeck, in lectures and books, acquainted members of the Church of England with what he had learned of the Russian Orthodox Church.

In 1897 Archbishop Antony (Vadovsky) of Finland, afterwards Metropolitan of St. Petersburg, visited England as the representative of the Russian Orthodox Church. The representatives of the Church of England, whose guest he was, welcomed him with honour and expressions of brotherhood. He celebrated the ceremonial of the Orthodox Church in London. The service was attended by many English Churchmen. It was said that after his visit to England, and after the English Churchmen had made a closer study of the Orthodox Church service, the Russian Orthodox Prayer for the Dead was introduced into the Church of England Order of Common Prayer. (We think the Metropolitan has in mind the insertion of the Russian *Contakion for the Departed in The English Hymnal*.—Ed.) Oxford University bestowed an honorary degree on Archbishop Antony.

Before the First World War of 1914-18, four bishops of the Church of England visited Russia as guests of the Russian

Orthodox Church. They visited St. Petersburg and Moscow, attended many Church services, and were welcomed in a friendly and brotherly way by the Russian Churchmen. When they visited St. Petersburg Ecclesiastical Academy, at which I was then a student, I welcomed the guests in the name of the whole student body, expressing in my speech our pleasure at such a manifestation of friendship between the two Churches.

For a number of years before the war of 1914-18 a committee for the rapprochement of the Church of

England and the Russian Orthodox Church was working at St. Petersburg, studying the faiths and forms of service. During the last years of its existence the committee was headed by Archbishop Sergius of Finland, now Patriarch of Moscow and all Russia. The war, and later difficulties in maintaining connections with the Church of England, caused the committee to leave its work unfinished.

The present war against the evil forces of Hitlerism has shown the two Churches' complete community of attitude to the brutal common foe. This community of feeling unites our Churches in sacred wrath. We have a common belief in the ultimate triumph of light and truth over the darkness and abomination of Nazi banditry. Metropolitan Sergius' message to his flock and the Archbishop of Canterbury's message to the Church of England are very similar in content and purposeful-

Receipt for a 20,000 ruble contribution to the Defense Fund made by a church congregation in Kazan

Patriarch Sergius of Moscow

Easter Services in the Moscow Cathedral

ГОСУДАРСТВЕННАЯ ТРУДОВАЯ СБЕРЕГАТЕЛЬНАЯ КАССА № 15/0

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Рассчит



ness. The exchange of messages between the heads of our Churches has raised to greater heights the friendly relation between our two Churches.

On the invitation of the Russian Orthodox Church, the Archbishop of York, an important representative of the Church of England, visited Moscow accompanied by two ministers from London. The Archbishop of York talked with the Patriarch Sergius and was twice present at services conducted by the Patriarch in Bogoyavlensky Cathedral, Moscow.

He spoke of the sympathy and friendship between the Russian and English peoples and between the Churches of England and Russia; he spoke of the deep feelings which the English people have for the Russian people in the trials caused by the bloody war, and of the prayers of the English Church for victory over the common foe.

The Patriarch Sergius assured the Archbishop of York of the brotherly regard of the Russian Church for the Church of England. The Russian churchgoers who filled the Bogoyavlensky Cathedral expressed their cordiality and respect for the envoy of the Church of England.

I, who thirty years ago, during my student days at St. Petersburg, welcomed the English bishops, again had good fortune; I was the first to greet the Archbishop at the airport on his arrival in our capital.

The Archbishop of York's visit to Moscow will no doubt do much towards deepening and strengthening the friendship between the two Churches.

The proposed return visit to England by a delegation of the Russian Orthodox Church will serve to bring the two Churches still closer together.

Our Orthodox Church constantly prays the Lord for just, severe judgment over Hitler and his associates. This judgment will be the triumph of justice over the abomination of Hitlerism. Only when the light triumphs over darkness, and the aggressors' military forces suffer defeat, will human progress be possible. This triumph will also be the triumph of Christian principles over the anti-Christian forces of Fascism. Let the blessed hour of victory come soon, and through the cross of great trials and heroic deeds let there come a resurrection of the principles of justice, peace and love trampled down by Fascism."

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## SERVICE FOR RED ARMY AT GRACE CHURCH

*New York:* — A service at which tributes will be paid to the Russian Red Army will be held at Grace Church on February 27th. The service, in which the local council of American-Soviet Friendship is co-operating, will also stress better relations between this country and the Soviet Union as essential to winning the war and establishing world-wide democracy and enduring peace as laid down at Teheran. The speakers at the service have not yet been announced. The choir of Grace Church will sing Russian hymns and anthems and the service will be attended by diplomats of the United States, British and Soviet governments. The Rev. Louis W. Pitt is the rector of Grace Church.



*Children in the Soviet Union are cared for by nurses while their mothers work in the fields to raise food for their fighting men*

## THE BATTLE AGAINST INFLATION

*New York:* — Declaring that a major "battle for peace" is now being fought over the issue of inflation, six national Church organizations, including the Church League for Industrial Democracy representing the Episcopal Church, last week went on record as favoring subsidies as being "necessary to keep prices down and production up on essential food commodities." As a further step to prevent inflation, the bulletin, sent to 8,000 Church leaders in various denominations, urges Congress to reconsider and approve the request of the treasury department for a tax program to raise ten billion dollars based upon income, and for further increases in war profit taxes.

Opposition was also registered to a sales tax. Continuation of the right of the government to renegotiate war contracts was urged. "Unless the fascist tendencies in our political and economic behavior can be checked and destroyed, we will win the war overseas only to subject ourselves to a modified form of fascism at home," the statement concludes.

## MOSCOW PARISH GIVES TO DEFENSE

*Moscow:* — Dean Sergius Dayev, pastor of the Rizopolzhenskaya Church here and the secretary of the Patriarchate (in group pictures on cover), reports that over 100,000 rubles have been collected in the parish for the national defense fund. The collections were initiated by the chairman of the church council, A.

Lebedeva, who is described by the dean as "a noble and intelligent woman and a most active parish worker."

## MOSCOW PARISH HAS DAILY SERVICE

*Moscow:* — Dean Sergius Dayev states that while the war has made its imprint on all aspects of civil life, the regime at his parish remains unchanged. "We hold a service daily at seven," he writes, "and three on Sundays and holidays, seven, ten and six in the evening. As soon as the church is open, worshippers hasten to send notes on which are written the names of dear ones defending the country on the battlefield whom they wish to have mentioned in prayers."

THE WITNESS — February 3, 1944

## EDITORIALS

### *Ecumenics: Political and Religious*

**I**NVESTMENT of Sergius as Patriarch in Moscow's Yelokovsky cathedral was the culmination of a series of events revealing the return of confidence between Russian Orthodoxy and the civil authority of the new Russia. It was also, we can be sure, the beginning of another series of events leading to wider religious as well as social frontiers. The ecumenical aspect of the Russian Church, an aspect of its new life which fits in with the Soviet Union's collective security diplomacy, is worth a word or two of comment. Words of warning need saying, as well as words of pleasure.

First words of pleasure. Since the revolution, and never before it under the Tsars, the Orthodox have been cooperating increasingly as a free Church (without state-subsidy) with other communions like the All-Union Council of Evangelicals and Baptists, the Adventists, Old Believers, pietists' societies like the Mennonites, and even with the Rabbinical Councils and the Moslems. This is the measure of the new day religiously inside the Soviet Union's borders. And outside things have also shown renewal in recent years. The Moscow Patriarchate has received cordial messages of sympathy and solidarity from the Patriarchs of Jerusalem, Alexandria, Antioch, and others. Recent news is that the Metropolitan Nicholai, Archbishop of Kiev (another version says the Patriarch Sergius himself) is going to visit Orthodox communities in the Levant including Beirut, Syria and Palestine.

Here in the United States the Orthodox bodies are also manifesting a new ecumenical spirit. A new federation of Greek Catholic bodies has been formed, including the Metropolitan Benjamin, Exarch representing the Moscow Patriarchate, and his communicants. Presided over by Archbishop Athenagoras, representing Constantinople, this new federation includes 5,000,000 souls in the care of 1500 clergy and 25 bishops; and now they have applied for admission into the Federal Council of Churches. And this means closer working relations with the World Council of Churches, of which

the Archbishop of Canterbury is the titular leader. The war and Hitler's aggressions having forced our nations to adopt Moscow's principle of political ecumenicity (collective security in the United Nations), lo and behold, the same thing flourishes in the World Church!

Now a word of warning. If we are to keep our gains toward Christian reunion we do well to remember that there are rabid Soviet-haters, in religious circles as elsewhere. They greet events like the restoration of the Patriarch with jeers and cynical anti-Soviet interpretations. Having screamed for years that the Soviets should permit a synod to be convened by the Orthodox Church, they now scream even louder because the synod has been convened. Their behavior has been the same in other connections: when Karpov's agency was created for handling relations with the Churches for the Council of People's Commissars; when the Metropolitan Nicholai was appointed to the commission on atrocities; when a civil license was granted for a theological seminary. These people show no joy over the Church's gains. Why?

Isn't it because they are less interested in the Church's triumph than they are in seeing the Soviets destroyed? The schismatic anti-Soviet Orthodox, at home as well as abroad, and their sympathizers, continue to smear every step of progress made in state-Church relations

in the Soviet Union. Yet these same people who describe the Church in Russia as "kept" or "in chains" raise no such questions about Orthodoxy when it is in even closer bonds to the state as in Greece or Bulgaria . . . the latter an Axis nation.

Here is a good test of the motives of those who spread scandal about the gains made by the Church in Russia. Examine the expressed opinions of Churchmen of any brand who are the most socially conservative and you will see that they are (1) bitter anti-Soviet and (2) cynical about the Church's progress in Russia. It is because they are politically biased against what Mr. Wallace called the century of the common man. So they try to discredit everything in the Soviet Union, in-

### "QUOTES"

**A** CATHOLIC in America who would not give all aid to Russia is not true to his faith. I get impatient with Catholics who still look askance at our Russian brothers. Instead we should take an example from them. We should fight by their side against our common enemy. This war can only be won by teamwork and by all team members having perfect confidence in one another and with each willing to help the other to the utmost. That is how I feel about our great Russian teammate.

—The late CARDINAL HINSLEY  
*Archbishop of Westminster*

cluding Orthodoxy's progress. Why? Not only because it shows that the Church can live and grow in the Soviet society but more particularly because the Church's return to her former place in Russia's life means a closer unity between Russia and the Orthodox East and Central Europe (read the story on page three). And this threatens the complete failure of the effort to maintain control of those areas for their class, whether landlords, industrialists or finance imperialists. Yes, and the Vatican also which for years, by means of anti-Soviet propaganda and anti-comintern concordats with all the Fascist and Nazi criminal powers, has sought to crush the peoples movement. There are of course Roman Catholics who are with the people, with priests as well as laymen doing heroic service in the European underground. But there is no doubt where the Vatican itself stands.

Readers of THE WITNESS will need to see through this question very clearly as the issues of post-war settlement are sharpened. The Soviet Union rightly and inevitably will play a unifying role in Europe. Therefore the only thing left for the anti-Orthodox, anti-Soviet forces is to deny the good faith of both religious and political leaders in the Soviet Union. It is a pretty despicable line but it has its following, in our own Episcopal Church as well as elsewhere. They hope to split the Orthodox East by trying to discredit the only Churchmen who have had the evangelical courage to stay in Russia and stick by the Church until the Soviet state learned to have confidence in it. And if they can split the Orthodox East they can weaken the Soviet's unifying power. And with Russia's influence under "scandal" there will be less chance for that promised new day for the common folk of Europe. The war will not become a people's war. And that is what they are determined, if possible, to prevent.

### Two Great Churchmen

**B**Y AN unusual coincidence the Church here and in Canada lost two of its leaders in the field of Church music and hymnology on the same day, January 19th. The contribution of Canon Douglas in the field of music we dealt with last week but it was not only in this field that he was known. He was a great outdoor man, a mountaineer, an expert in woodcraft and in the lore of the Indian tribes. He was a member of the Hopi tribe by adoption. Above all he was a saintly priest, a poet, and a man of God. He will be mourned by the Benedictines at Solesmes with whom he studied plainsong; by many a guide and many an Indian in the southwest, and by people of all the Churches. We can readily imagine the warm welcome shown him by those who have gone before.

Canon Frederick George Scott of Quebec was

a hymn writer who voiced the thought and feeling of the rank and file of us. He lived close to people. As senior chaplain in the Canadian expeditionary force in the first world war he knew thousands of men by face and by name. It was said that he never took a taxi in Quebec but merely stood at the curb and within a minute some friend would drive up and take him where he wanted to go. He was a warm-hearted, generous man who made religion a real and living thing to ordinary people, and he was a poet whose verses have been read, recited and sung throughout Canada. Two of his hymns are in the Canadian hymnal: *We Hail Thee Now, O Jesu* and *Cast Thy Cares on Jesus*, the one a eucharistic hymn, the other an old-fashioned evangelistic hymn. This combination was characteristic of the man.

God rest their noble souls and grant them the fulness of peace and joy.

## The Autobiography of BISHOP JOHNSON

**A**FTER discussing with the Rev. John Sage the need for a new Church paper we canvassed about to see if we could find a printer. We soon discovered that the Rev. L. W. Applegate of Hobart, Indiana, had a printing plant and was ready and anxious to cooperate in our plan. We then arranged to gather a group at the 1916 General Convention, held in St. Louis, to confer about the matter. Among those who attended were Bishop Mikell, Bishop Wise, the Rev. George Parkin Atwater, the Rev. John Sage, Dean Francis White and the Rev. L. W. Applegate. It was decided that I should be the chief editor, a task that I undertook with the understanding that I was to have no financial responsibilities for the paper.

The first number appeared January 6, 1917, and was a six page affair, printed on newsprint, with the pages the size of the usual country newspaper. We struggled along for a time, getting deeper and deeper into the red, in spite of the devoted work of the Rev. Charles J. Shutt who first assisted Bishop Sage in the management and later took over the task completely. First it was found necessary to sever connections with Mr. Applegate as the venture became more and more hopelessly involved in debt. After a long search a printer was found in Chicago, Mr. Frank M. Clarke, a devoted Churchman. Whether he took us on because he was a good Episcopalian or a poor business man I will never know. In any case he brought the paper out week by week, even though our debt to him grew larger each week. He

is still the printer, with THE WITNESS his favorite job even though his plant grew to be a large one.

Shutt meanwhile worked literally night and day. He was taken seriously ill about the same time that Bishop John Sage died. I was holding a mission in Galveston, Texas, when I received word that Shutt was not expected to live. I started at once for Chicago, arriving in time for the funeral. I discovered that THE WITNESS for that week was edited by a Hebrew typesetter and a Roman Catholic office girl. And they did a very commendable job.

In talking the situation over with Frank Clarke, he told me of a young clergyman who had recently come to Chicago . . . the Rev. William B. Spofford. He was in charge of St. George's Church which he was serving without pay, meanwhile earning his living working for a large clothing manufacturer. He came to see me the following evening. However he promptly told me that he was not interested in managing the paper; that he didn't think THE WITNESS was any good in the first place and besides he already had two jobs, neither of which he proposed to give up. I asked him if he would help out until I could find someone. He did and I didn't. He has been responsible for THE WITNESS ever since, always with another job or two on the side.

Bill Spofford cleared up the debt; increased the size of the paper; improved its appearance; increased its circulation. He also wrote and more often than not set forth ideas with which I did not agree. But we had an agreement that those writing for the paper were free, providing they took the responsibility by signing their articles. I have had to write a good many letters answering complaints about Spofford's progressive ideas. I generally sent them one of two letters. When people cancelled their subscriptions I told them that it would be nice if everyone would and so relieve Spofford and myself of an exacting job. Or I would tell them that Spofford and I would be glad to sell THE WITNESS to them for one dollar if they would guarantee to publish it for five years. I never had any takers. Our readers apparently were wiser than we were. But it was all a lot of fun, and Spofford and I always got along famously in spite of our differences. We both recognized that a man cannot learn much from a person he agrees with and so delighted in our differences, often argued back and forth in the pages of the paper. People frequently said that THE WITNESS never seemed to have an editorial policy on any question. To which I replied: "That's why it is a good Episcopal Church paper; neither has the Church a policy on anything."

The time came when I no longer felt able to carry on as editor. Moreover we were again get-

## THE SANCTUARY

### THE REAL SELF

HE IS REALLY himself only as far as he is a member of his group; and his group is alive only as far as it is related to mankind. The real Self therefore is not "I"; it is "We."

. . . He who really finds himself finds God. And he may say, as Saint Paul did, "It is no longer I who live; Christ lives in me." — In this sense our true Self is the final goal of our religious development. At first it is "I"; then it becomes "We"; and at last it will be "He."

Fritz Kunkel; *In Search of Maturity*, Scribner's, 1943.

Conducted by W. M. Weber

ting in debt. So I turned over my official status to the board of editors which now operate the paper, with the Rev. Frederick C. Grant as the chairman. It is interesting to note that my position as editor is now filled by one who attended my confirmation classes while he was in high school in Minneapolis. He was confirmed later but I had the privilege of giving him his first instructions. I rejoice in this continuity.

It was something of a task to write an editorial each week for twenty-five years. I am sure that I often wearied my readers. But with me it was just another experience which made my ministry more interesting. I had seen the paper through its infancy and childhood and so no longer felt responsible for its continuance. The present WITNESS is the result of Spofford's faithful labors and while we have not always seen eye to eye we have always felt heart to heart. The paper no longer represents my views. I would prefer that it were less partisan. But after all it is good for a man to read that to which he does not agree. It makes one more liberal if he gets the other man's viewpoint. But I still think that the original policy of being non-partisan and opening the pages to all points of view, and all parties in the Church, is desirable. But in one sense THE WITNESS has been my child and since it has reached the age of maturity it is entitled to its own views. One does not desert a son because we no longer think alike. So I wish the new WITNESS well. Whether it has been for better or for worse, Bill Spofford has earned the right to direct its ways for he rescued the child from sudden death in the early days. He has my best wishes, for though I disagree with him very frequently I have never found him disagreeable — quite the contrary. I have spent my life with intemperate prohibitionists; selacious purists; bellicose pacifists and narrow liberals. I have tried to love the man regardless of his inconsistencies.

Next week: Preaching missions.

# Religion in the Soviet Union

by William Howard Melish

Associate Rector of Holy Trinity, Brooklyn

THE Archbishop of York upon his return from consultations with the leaders of the Orthodox Church in Moscow stated emphatically that he was convinced that the improvement in relations between the Orthodox Church and the Soviet state was no concession to war-time expediency but a permanent fulfilment of long-term policy.



The improvement to which he referred may be briefly described under six points.

First, the Orthodox Church was permitted to hold a Sobor, or Council of its Bishops, which elected Metropolitan Sergius of Moscow to be the Patriarch of All Russia. Second, the Church was encouraged in its desire to set up an Episcopal executive body to conduct the normal business of the Church. Third, permission was granted for the first time for a religious publication to be printed, *The Journal of the Moscow Patriarchate*. Fourth, a program for the establishment of a series of religious institutes was approved for the preparation of candidates for the ministry, with the one proviso that study of the principles and the political organization of the Soviet state should be included in the curriculum. Fifth, a liaison council was attached to the Council of People's Commissars for the clearance of all matters involving Church-state relationships. Sixth, orders were given that anti-religious teaching in the state schools should be discontinued, and that the use of religious symbols or acts in the Red Army and elsewhere should no longer be subjected to ridicule. These developments surprised many people outside of the Soviet Union who saw in them an about-face for the Communist leadership, but to those familiar with basic Soviet policy over the years they seemed a logical and anticipated step that was undoubtedly hastened by the events of the war.

The basic policy of the Soviet government towards all religious groups was established in 1923 when the Orthodox authorities recognized the Soviet regime and withdrew their blanket anathema. At this time the state recognized the right of religious congregations to register as private-member organizations, to have the use of state-owned property, and to meet for purposes of worship. Each congregation had to support itself

by offerings, gifts, fees and income from the sale of candles and religious articles. The state assumed the responsibility of all philanthropic and educational activities. Realizing that many individuals in the churches were opposed to the new regime and that the churches were in many cases strongest in the areas where the government program of land collectivization had still to be effected, the authorities not only forbade the churches access to any vehicles of propaganda but on their own part subsidized and encouraged various anti-religious movements. The moment the issue of land collectivization was successfully completed in any area, the anti-religious movements collapsed for lack of financing; their revolutionary task was accomplished. The government was not concerned about religion as a matter of personal belief—that was the individual's right as a citizen; it was only determined that the exercise of that right should not impede the transference of economic power. By 1936 this had been accomplished, and it was in 1936 that the attitude towards religion began noticeably to soften.

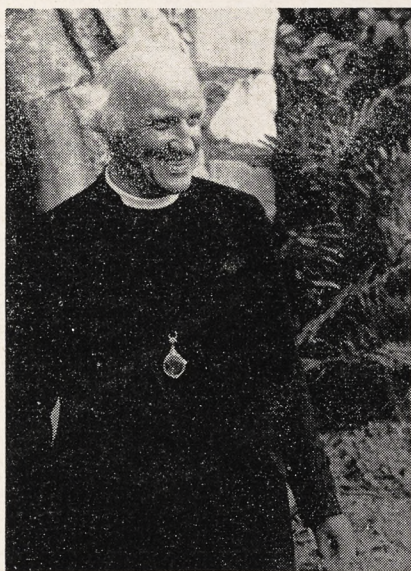
THE outbreak of the war produced a wave of patriotism which swept Russian society and brought as great a response among religious groups as among non-religious. Messages poured in to the Kremlin from leaders and laity among the Orthodox, the evangelical churches, the Jewish congregations and the Mohammedans alike. Religious institutions became centers for bond sales, civilian defense recruiting and war relief solicitation. Large sums of money were contributed to airplanes and tank columns named after canonized historical personages. The government leaders realized that their inherited fears of religion were without basis; religion had adapted itself to socialist conditions and become assimilated into Soviet society. The developments of the past six months represent an admission by the government that the Church-state struggle has been resolved and that the dual policy of freedom of worship and the separation of Church and state may now come out into the open and be sheared of the various precautionary restrictions which previously hemmed it in.

How strong are religious groups in the Soviet Union today? Quantitatively they are greatly reduced over what they were twenty-five years ago; qualitatively they have been purged and, in spiritual and moral terms, enormously strengthened.

THE WITNESS — February 3, 1944

ened. The most accurate figures now available are for 1940 when 8,338 churches, synagogues and mosques were in existence through the U.S.S.R., 58,442 ministers of religion were tabulated and approximately 30,000 groups were registered for religious worship. Undoubtedly many were in existence that chose not to register. The largest body of believers is the Russian Orthodox, headed by the Patriarch. There are also Old Believers and the New Church, both employing variations of the Orthodox ritual. Roman Catholics had 1,744 churches with 2,309 priests but were located in areas particularly affected by the invasion. In 1940 there were 1,000 Evangelical societies, with Baptist and Seventh Day Adventist groups. Jews maintained 1,011 registered synagogues with 2,559 rabbis. Moslems maintained 1,312 mosques and 8,052 mullahs. The war has affected these groups in different ways. Many Jews were in the Ukraine and Byelo-Russia; they suffered acutely at the hands of the Nazis and over a million migrated to the Siberian East. German Lutherans existed in large numbers in the Volga region and were transferred to relocation centers east of the Urals much as we moved our Japanese-Americans. It is interesting to note that the official government

war damages commission includes Metropolitan Nicholai of Kiev and that Church property is listed in exactly the way as all other state property is listed; already a few historic buildings have been partially restored and there is little doubt that the government eventually will assist congregations in the rebuilding of their places of worship at state expense. It is clear that a substantial element of the Soviet people is intensely religious and desires institutional expression for its faith. Even in the past when restrictions were rigidly enforced upon religious groups, in those communities where substantial sentiment was favorable towards religion there was a noticeable relaxation of the rules, religious persons were elected to public office, mimeographed material was privately circulated, and even prayers were said in schools. The Soviet system is based on cultural differentiation and self-determination. As long as religious groups do not attempt to foster some move towards reestablishment, there is no reason today to doubt that they possess full freedom of worship and now enjoy the opportunity to impress upon the life of the community such moral and spiritual character as they themselves possess. Has a Church any right beyond that?



## THE MORAL FOUNDATIONS OF THE USSR

*by Hewlett Johnson  
The Dean of Canterbury*

**R**USSIA within two decades has become a major power of the world. Her military strength places Russia without challenge in the premier place. Whilst Britain and America can attest to the fighting qualities of some half dozen German divisions in Italy, Russia confronts and with hammer blows drives back 212 German divisions aided by another score provided by her satellites. This is a colossal and outstanding achievement. But there is more to it than that. Russia's strength on the field of battle is due to her strength in the factory

and the school. Russia stands now in the front ranks alike as an industrial power and as a cultural power.

When Kalinin stated last autumn that despite her losses due to the invasion of the Ukraine and the Caucasus, the loss of a third of her population, a third of her wheat and far more than a third of her coal, iron and steel supplies, Russia was turning out more war material than when Germany first launched her assault, many doubted the accuracy of his word. Stalingrad was the answer to their doubts and the present forward surge along a 700-

mile front with its colossal demands on war supplies and war equipment, demands far in excess of any assistance we and the USA have been able to give, prove their complete vindication.

If Russia's industrial achievement is miraculous so too is the cultural achievement which has abolished illiteracy from a sixth of the world inhabited but yesterday by an illiterate peasantry and by 193 nationalities, some of whom, especially in the East, were little advanced from barbarism or the darkness of the Middle Ages.

The peace of the world obviously depends on a proper understanding between the USSR, the United States and Great Britain, the more so when we consider Russia's central position on the great Asiatic world island which give it continuous land communications with China, India and Western Europe. Its position on the Pacific gives it close proximity to the United States. And the illimitable Soviet natural resources and vast and rapidly growing population, add to that importance.

But there is more even than that to be said. Not only on prudential grounds but also on moral grounds should Russia be welcomed as a friend and as a major potential contributor to the future well-being of the world. For, and it can never be too heavily underlined, Russia's strength, military, industrial and cultural, rests on deeply based moral foundations. The Russian Revolution was at heart a moral revolution and that moral factor demands recognition. Russia has moralized the industrial machine and has thereby proved herself a fitting and valuable partner to Britain who first fashioned it, and the United States which has completed its perfection.

For these small islands of Great Britain, with a thousand years of internal peace, were pioneers in producing that machine which transfers the burden from the back of man to the back of steel, and harnessing the power of the sun, gives potentially a dozen tireless mechanical slaves to each individual in the world. The United States with masterly methods improved and perfected the industrial productive machine.

**T**HEN came Russia's contribution. It was a moral contribution. Russia moralized the industrial machine, asking the fundamental question: "For what *purpose* should things be made?" She gives the scientific, moral and Christian answer—for service not profit. We desire she says to maximize production in order to give to every individual of every race the maximum of well-being; the right to work with never any unemployment; the right to adequate pay for work; the right to rest and leisure after work, with the world's shortest working day; the right to education for all nationalities; the right to health and to full

security in sickness, incapacity and old age. With collective ownership of land, mineral sources of power and productive machinery and with a planned economy, Russia progressively makes real those rights.

The foundations of the Soviet Union are moral. Every religious man should welcome her friendship. With her growing strength Russia's liberties expand. Especially is this true of religious liberties and recognitions. Much nonsense has been talked about Russia's religious persecutions. The new Patriarch himself acknowledges that never since 1917 has he been hindered in worship by the Soviet government. He protests against the many stories of slain bishops.

The positive religious liberties possessed are far from inconsiderable. The Soviet government does not interfere with the convictions of believers or meddle in the private affairs of religious bodies. In 30,000 religious communities worship is practiced and ceremonies observed without hindrance. Premises are provided free of charge or tax when demanded by a small number of worshippers. The clergy enjoy full rights with other citizens and each nationality may perform ceremonies in its own language, a privilege denied in tsarist days. And if religious propaganda is still disallowed, it is a rule not strictly enforced and presses less hardly upon a Church which has always emphasized worship with a less emphasis on doctrine preaching and teaching.

Now come several signs of expanding liberties following in the wake of increasing strength. Archbishop Nicholai of Kiev sits on one of the high state commissions investigating German atrocities and Stalin openly assents to the appointment of Sergius as Patriarch of all the Russias and gives state recognition of the Church. Of course the Church of the new patriarchate differs widely from the Church which fell from power with the collapse of the tsarist regime. It is more moral in its outlook and therefore happily in harmony and sympathy with the new Soviet order.

The attitude towards the Soviet Union in religious circles in my own country has undergone a wide and salutary change. The visit of the Archbishop of York formally shows this, but less formally I think it is true to say at long last the English Church is beginning to recognize the true worth of the Soviet system in its economic and social morality. This is the fundamental thing and that is what rejoices my heart and uplifts my spirit for I believe the new Soviet system indicates the path and opens the gateway through which struggling, toiling humanity may find the kingdom of God on earth. Perhaps in the future on this new plane a new regenerate humanity may be reborn.

# The Orthodox Church Thanks The Gallant Red Army

*Archbishop Nicolai of Kiev Tells of Pride That the Church Takes in Their Fighting Men*

Edited by James W. Hyde

*London:*—The following message written by Archbishop Nicolai of Kiev has been sent to us by British Information Service:

Like all Soviet people, the Russian Orthodox Church takes a great pride in the Red Army, which inspires the country with its brilliant, resounding victories. We have regained those ancient, typically Russian cities of Orel and Byelgorod, and many other towns and villages. The heart of every Soviet patriot is filled with joy.

In temples all over our vast country prayers are offered up daily for victory of Russian arms over the Nazi barbarians. In all messages and appeals to believers in all sermons made by her prelates and priests the Church unremittingly preaches her faith in victory.

The general rejoicing at the news was expressed by the Church at special Sunday thanksgiving services. When the Liturgy was over in the Epiphany Cathedral in Moscow at the first of these services I addressed the congregation on the subject of our mighty Red Army's stupendous successes.

I expressed my ardent belief in the speedy liberation of our whole land from Nazi abomination and called upon them to strain every nerve towards the achievement of this joyful hour. After my impassioned address the cathedral resounded with the triumphant hymn of thanksgiving: "We praise thee, Lord." Then we prayed for our fallen, and for a long life for our victorious soldiers.

In Leningrad, Metropolitan Alexei conducted the Liturgy in the Epiphany Cathedral, and at its close warmly congratulated the people on the Red Army's latest victories and called upon them to sing: "We praise thee, Lord." On both these occasions the Cathedral was filled to overflowing. A powerful wave of patriotic joy uplifted the congregation.

The clergy and congregation of the Russian Orthodox Church most ardently welcome the heroic Red Army's brilliant offensive, which is bringing nearer the moment when

our country will be freed from the enemy. This offensive has created favourable circumstances for our Allies' successful operations against the Axis Powers.

Russian Orthodox priests have remained loyal to their patriotic duty, and help the people and guerillas in their struggle against the invaders.

During a church service in a certain village the local priest, after the sermon, read out a Soviet leaflet describing the successes of the Red Army and the Allied forces. In another church, in response to the priest's appeal, worshippers contributed 30,000 rubles in a single day to build tanks for the Red Army. The money was taken across the front line by guerillas.

Both clergy and villagers assist the guerillas by preparing baths, clean bedding, food, medicines and bandages for them.

Alexei, Metropolitan of Leningrad, has addressed Greek Orthodox congregations in occupied districts of the Leningrad region. His message reads:

"Orthodox Christians in the occupied districts sacredly preserve loyalty to their country and their church. The Hitlerites sacrilegiously destroy the temples of God, but bombs and shells will never destroy the faith of our flock in the victory of the gallant Russian army over the forces of evil."

The Metropolitan points out that his parishioners can expedite the destruction of the invaders, and calls on them to support the guerilla detachments, to avoid work which benefits the enemy, and to sabotage the measures of the occupation authorities.

He concludes: "May this message reach you as a ray of the sun in the dark kingdom of pagan barbarism, as a Christian greeting from our Church and as a battle cry calling for the liberation of our holy land."

Thousand of copies of this message have been circulated among Greek Orthodox congregations in occupied districts.

## Runs a Hospital

*Moscow:*—Luke, Archbishop of Krasnoyarsk, was one of the archbishops of the Russian Orthodox Church who recently welcomed the visiting British clergy in Moscow. His history is most interesting.

Christened Valentin, Archbishop Luke is the son of a Kiev druggist, Felix Voyno-Yasenetsky. He studied at the Kiev grammar school, and was a diligent pupil and very religious. He chose the career of physician and entered the medical department of Kiev University, completing the course in 1903.

Soon after receiving his medical diploma, Valentin Voyno-Yasenetsky served in the Russo-Japanese war in 1904, gaining considerable experience as a surgeon. After the war he worked for 13 years as a country doctor. In 1915 he received the degree of doctor from Moscow University for his thesis on the subject *Regional Anaesthesia*.

During the first world war, Voyno-Yasenetsky served in the war hospital at Pereyaslav-Zalesky, where he increased his experience in surgery. Afterward he became chief surgeon in the city hospital of Tashkent and in 1920 was appointed professor of operational surgery and anatomy at Tashkent University.

In 1921 Professor Voyno-Yasenetsky took holy orders. While continuing his lectures in the university and serving in the city hospital, he officiated at the Tashkent Cathedral. In 1923 he was anointed bishop, with the name of Luke. At present he is Archbishop of Krasnoyarsk, and at the same time superintends one of the Krasnoyarsk military hospitals.

Archbishop Luke was invited to attend the Convention of Bishops in Moscow, at which the Patriarch of all Russia was elected, and at which he himself was elected one of the six members of the Holy Synod.

## Church a Prison

*Moscow:*—How the church of which he is vicar, in the Krasnodar Region, was converted into a prison for captured Red Army soldiers was reported to authorities here by the Rev. Valerian Malyarovsky. After relating how the Nazis first destroyed or stole all sacred objects, ancient paintings, vestments and church records, he reported: "After this outrage and robbery the German murderers used the church buildings to house war prisoners. About 1,000

men were crowded into them. It is not difficult to imagine what this meant to the scantily clothed, starving, exhausted captives. Since no heating was provided when the thermometer showed 20 degrees below zero, the immense stone building with its cold concrete floor meant an agonizing death to hundreds of unfortunate sufferers. The moans of those dying of cold and hunger and cruel beatings, and their cries for help, issued unceasingly from the church. Daily 20 or 30 bodies of men who had suffered a martyr's death were thrown from the church into the street. If any of the victims showed signs of life he was promptly finished off with a shot or a bayonet stab by the black-helmeted German monsters.

"One can hardly believe that a human being can change into a beast. Yet the Germans are worse and more fierce than a bloodthirsty wild animal. They respect nothing. A house of God, the most sacred place to the pious, was converted into a prison hell. For six days the prisoners remained in the church, and only 50 to 60 of them survived. These figures tell their own tale of the hideous nightmare that has descended upon the Russian land. The blood-drenched walls and floor of the church will bear witness for all time to the black days of the German terror in the Kuban."

### Tells of German Rule

**Moscow:** — Bishop Photius of the Kuban and Krasnodar remained in Krasnodar throughout the German occupation. He recently sent to Church authorities here the following eye-witness account of the Nazi terror in that city: "Although the Germans held Krasnodar for only half a year, they murdered many thousands of civilians living in the city. Of these atrocities I am able to write as an eyewitness. Mass executions and maltreatment were begun by the Nazis immediately upon their entering the city. The German authorities often organized street round-ups. All those, including women and old men, who had no documents were taken outside Kras-

### Your Order Please

★ Notices have been sent to all the clergy announcing our feature series for Lent . . . Section B of the Report on Reconstruction, prepared by a committee of Churchmen dealing with social, economic, racial and international questions. With the announcement was enclosed a pre-paid card for orders. It is timely material to use with study groups. It will appear in eight consecutive numbers, commencing with our issue of February 17th. Orders must be in the Chicago office, 6140 Cottage Grove Avenue, not later than Monday, February 14th. If you have not already mailed your card will you not please do so at once?

nodar and buried alive in the trenches surrounding the city.

"Divine service in the Orthodox Churches was strictly controlled by representatives of the German authorities, who sat in the chapel together with the mayor. Those who recognize the cult of Wotan, who place Hitler above Our Lord Jesus Christ, who look upon murder and cruelty as the greatest virtues — which are to replace Christian love and mercy — are of course enemies of the Christian Church.

"The Sennoi marketplace and Krasnaya Street, Krasnodar's main thoroughfare, were lined with the bodies of Russians hanged by the Nazis. Just as flies become particularly dangerous and vicious before their death in autumn, so the Ger-

mans, sensing that they would inevitably have to abandon Krasnodar, became especially murderous and cruel. They systematically destroyed Krasnodar's best buildings and razed whole districts to the ground. The explosions shook neighboring houses to their foundations and knocked out doors and window frames. The population suffered particularly at night, when it was difficult to determine if your own house was in danger.

"Each day the Germans placed further restrictions on traffic within the city. Shortly before abandoning Krasnodar the Nazis issued an order that people must be off the streets by noon. After twelve, the explosions became so terrific and

## Land of the Soviets

By Nicholas Mikhailov

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numerous it seemed impossible to endure them longer.

"When the heroic Soviet troops entered the city, the people could not restrain their tears of joy. They realized that the horrible Nazi nightmare was over and normal life would be resumed. The people of Krasnodar have seen for themselves what the German invaders are really like."

### Brazilian Priest Dies

*New York:*—The Rev. Antonio Machada deFraga, for half a century a priest of the Church in Brazil, died recently. As a young man he heard Christianity interpreted by the Episcopal Church's first missionaries, determined then to prepare for the ministry, and lived to see his fiftieth anniversary. He worked in Montenegro, Rio de Sinos and Santa Rita, and presented over 600 persons for confirmation.

### Baptists in Russia

*London (By wireless to RNS):*—Dr. James H. Rusbrooke, president of the World Baptist Alliance, has received word from Moscow that Russian Baptists and other evangelical Christians will join in the observance of Baptist World Alliance Sunday, February 6.

### Approves Merger

*New York (RNS):*—A proposal for the formation of a National Council of the Church of Christ in the U.S.A. was approved here after lengthy debate by the executive committee of the Federal Council of Churches which will submit the proposal to its 25 constituent denominations for study and action. The proposed body would merge into

one inclusive organization the following Protestant interdenominational agencies: the Federal Council of Churches, the International Council of Religious Education, the Council of Church Boards of Education, the Home Missions Council, the United Council of Church Women, and the United Stewardship Council.

To date, none of the eight agencies has taken final action on the proposal. In view of the time required for all boards and denominational agencies involved in the merger to submit the plan to their constituents, the organization probably could not come into being before 1949.

### Washington Consecration

*Washington:*—Dean Angus Dun of the Episcopal Theological School is to be consecrated Bishop of Washington on April 19th. The service will be at Washington Cathedral. The Archbishop of York is expected to be present. The sermon will be preached by Bishop Sherrill of Massachusetts.

### Theologian Dies

*London:*—The Church suffered a great loss in the death, at an early age, of the Rev. O. C. Quick, professor of divinity at Oxford. He was a distinguished writer on doctrinal and philosophical questions.

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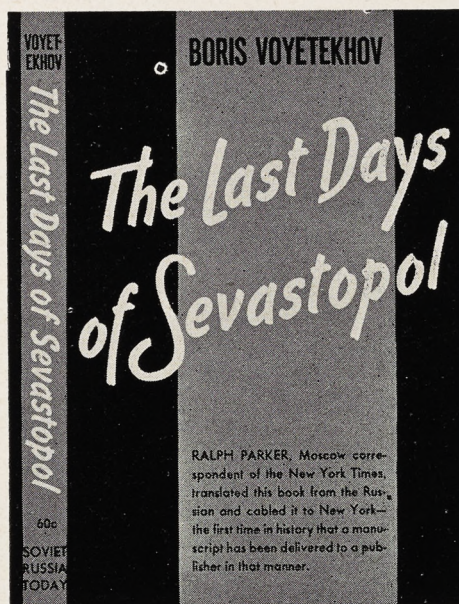
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### Announcing

## Soviet Culture in Wartime

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THE WITNESS — February 3, 1944

page fifteen

## Union in India

**London (RNS):** — Archbishop Temple's plan for the fusion of the Anglican and Free Churches of South India was approved by a large majority of the lower house of the Convocation of Canterbury, meeting here in special session. According to the plan the United Church would merge representative bodies from each of the three major Protestant groups — Anglicans and Methodists; Presbyterians and Reformed; and Congregationalists — which would result in four dioceses losing full communion with their Mother Church for a time. However, the Archbishop stated that the Province of Canterbury would not break off communion with the Church of India should the merger be consummated and that subject to the rules and customs accepted in the Province, a communicant member of the United Church would be admissible to communion in churches of the Province. The United Church, nevertheless, would not be designated as a province of the Anglican communion.

## Double Accommodations

**New York:** — Bishop William T. Manning was reelected president of the 113 year old New York Protestant Episcopal City Mission Society at the recent meeting of the board.

It was announced by the Rev. William E. Sprenger, director of the Society, that St. Barnabas House, temporary shelter for women and children, had been altered so as to practically double the accommodations for children and that progress was being made on plans for construction of the Society's new summer camp at Liberty, N. Y.

## Chinese Leader Killed

**Chungking (By wireless to RNS):** — Dr. Pao Chien Hsu, one of China's leading Christian educators, was killed in a truck accident while en route to this city to attend a meeting of the board of validation of the Friends' ambulance unit. From 1920 to 1924, Dr. Hsu was a student at Union Seminary and Teachers' College, Columbia University. In 1924 he became associated with Yenching University. Born in 1892, he received schooling at the Peking customs college and from 1915 to 1920 he was a YMCA secretary in China.

## Stress Cooperation

**New York (RNS):** — Declaring that there will be many concrete decisions about the peace in 1944, a statement recently approved by the commission on a just and durable peace of the Federal Council of Churches, warned against accepting any proposal which would violate moral law. It stressed the impor-

tance of international cooperation in spite of any flaws in the final peace settlement. Any international organization, the statement said, must be designed to seek change of treaty conditions which may prove unjust and provocative of future wars. "We insist that international organizations should be designed, not to maintain a faulty world status, but to seek inventively to eradicate the political and economic maladjustments, the spiritual and intellectual deficiencies, the inadequacies of international law, which basically cause war."

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**7 Fliers Converted by Island Natives  
Whom Missionaries Made Christians**

Special to THE NEW YORK TIMES.

ALAMEDA, Calif., Oct. 22.—Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, disclosed today that natives made Christians by American missionaries before the war on a South Pacific island.

The gunner, who is at the Naval Air Station here recuperating from wounds, was sure of his facts because he was one of the converts. He saw with two companions, Lieut. Edward Peck of Shreveport, La., and the reward Peck of Scotland. Radomson Jeff Scott of Garden City, Kan., he reached the island on a raft after two and a half days at sea.

For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a Bible.

"That and our experiences made us Christians," Tefft said. "Every night they would gather around us and we took turns reading the Bible. They sang songs which we knew, such as 'Red River Valley' and 'Carry Me Back to Ole Virginia.' When we left them they were beginning to learn."

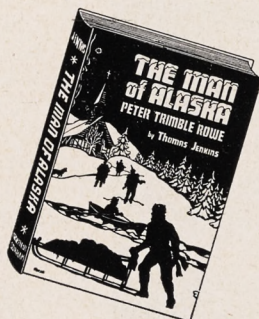
The other converts were Lieut. Ben H. King from Arkansas, pilot, and Ensign Joe Mitchell of Davis, son, Okla., and two members of the crew of their plane who also found refuge on the island.

Their presence was known to the 200 natives, Tefft said, but the Japanese patrols never found them. All put out on rafts and were picked up by Navy planes.

"The only thing that brought me back was faith," concluded the gunner. "You can tell the world that I am now a devout Christian."

## "Bishop Is Subject of New Book"

This caption we borrow from the  
*Fairbanks Daily News, Fairbanks, Alaska*



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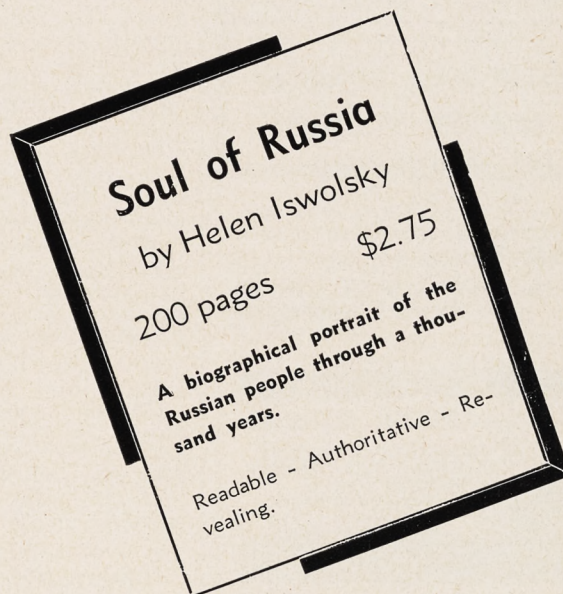
If you don't know a country's history, you don't know the country and you cannot talk intelligently about its future.

## ● Russians

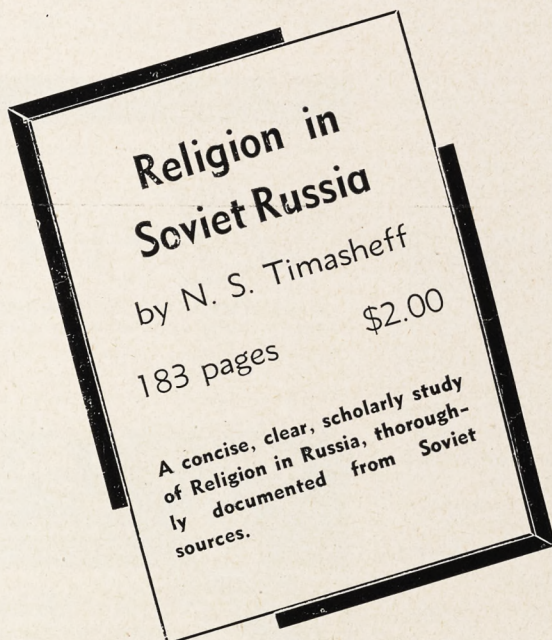
Russian character is the most tenacious national character this world knows. Religion is the permanent element in Russian character, as it has been the dynamic factor in Russia's historic development.

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page eighteen

## ABOUT BOOKS

Recently the Rev. B. I. Bell recommended a list of books which he thinks will furnish an "objective" intellectual basis for evaluating present day historical trends. The "objectivity" of the list is doubtful, since most of them are from Roman Catholic sources . . . a Church that blessed Mussolini, worked valiantly for Franco, and has done its best to come to terms with Hitler. We therefore present a list which we think better fills the bill:

*The Land of the Soviets* by Margaret Stewart. Webster Press, St. Louis, or The Citadel Press, New York. Intended as a textbook for schools.

*The Russians* by Albert Rhys Williams. Harcourt Brace. The author is a clergyman who lived many years in Russia as a YMCA worker and a journalist.

*This Soviet World* by Anna Louise Strong. Henry Holt.

*The Soviets Expected* It by Anna Louise Strong. Dial Press. Miss Strong is the daughter of a Congregational minister who lived many years in Russia.

*Mother Russia* by Maurice Hindus. Doubleday, Doran. By one of the most experienced reporters of the Russian scene.

*Mission to Moscow* by Joseph E. Davies. Simon & Shuster. By our former ambassador to the Soviet Union.

*The Soviet Union Today.* An outline study prepared by the staff of the American Russian Institute.

*The Secret of Soviet Strength* by the Dean of Canterbury. International Press.

*A Series of Pamphlets* by the National Council of American-Soviet Friendship. Send for their list of excellent and inexpensive pamphlets.

*Fascism and Social Revolution* by R. Palme Dutt. Martin Larence Ltd. London. One of the best analyses of the nature of fascism.

*The War Against the West* by Aurel Kolnai. Viking Press. The philosophical roots of fascism. The author is an Hungarian Roman Catholic.

*Man's Worldly Goods* by Leo Huberman. Harpers. An excellent book for either children or adults.

*History of Bigotry in America* by Gustav Myers. Random House. Shows that racial and religious bigotry are nothing new in the American scene.

*Christianity and Social Order* by the Archbishop of Canterbury. Penguin Books.

*Which Kind of Revolution?* by W. D. Herridge. Little Brown. By the former Canadian minister to the United States.

*Manhood into God* by the Rev. F. Hastings Smyth. Round Table Press. Shows the functional connection between the social order and the liturgical life.

## An Anniversary

*Porto Alegre, Brazil:* — Bishop William M. M. Thomas recently commemorated the 18th anniversary of his consecration. At the service the clergy of the diocese of Southern Brazil presented him with a pastoral staff of loro, a beautiful native wood, and inset with a piece of oak from Westminster Abbey.

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THE WITNESS — February 3, 1944

# 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.

MR. ROY W. GUILD  
Junior Warden, St. Bartholomew's, Cambridge

It is regrettable that in the presentation of Rev. Shelton Hale Bishop's featured article (WITNESS, Jan. 20) you took a rather apologetic attitude in the editorial. You have been noted for your unequivocal stand on matters of race and race relations. One cannot question the colored man's loyalty, both to our country and to our Church. When given a chance at economic stability, he demonstrates it, as evidenced by the splendid record some of our colored parishes are now making in the matter of contributing to the Church's call for support of missions. He apparently appreciates what our Church has done for him, and his, in the past; and is doing for him in the present. We always need forthrightness. Hypocrisy is the base of many of our national and international ills. Dr. Bishop's article was well captioned. We know it will make better Negroes; and we hope, better whites.

ANSWER: If the editorial was apologetic it failed in its purpose. The editors are wholeheartedly in agreement with Shelton Bishop.

MRS. PAUL NASH  
Churchwoman of Perry, Maine

The last part of the editorial on William Adams Brown (WITNESS, Jan. 13) deserves to be a "Quotes," especially "the binding up of the wounds in the Body of Christ." May God give us grace and the memory to recall those words when we are tempted to disparage or fight those in the Church with whom we disagree.

REV. E. CLARENDON HYDE  
Curate, Trinity Church, Tulsa

I apply for the subscription of J. Sullivan Bond who cancelled because of your position on the race question (WITNESS, Dec. 30). I want it sent to Chaplain William Jackson Jarman USNR. Although he is a clergyman of the Church of the Disciples of Christ rather than an Episcopalian I am sure he will appreciate the subscription and make good use of it. I hesitate to apply for Mr. Bond's son's subscription because I think it is quite possible that he either disagrees with his father or that he is willing to receive a publication which presents a view not his own.

MRS. HARRY WALKER  
Churchwoman of Kirkwood, Missouri

Somehow I missed the issue of December 2 and so have just read the editorial *Death in a Parlor*. I have a perfect horror of funeral parlors. I know that when death occurs in an apartment it may not be possible for the dear departed to be kept at home until time for the funeral. Why not take them to the church? Even in small churches there is usually a choir or vestry room if not a chapel where the body might be until time for the service. Years ago, before the day of the funeral parlor, our rector, when a young girl died whose parents had a very small home, had the body in the choir room until the

service. Then she was carried into the church preceded by the rector and followed by her family and friends. There is a rubric that is often broken. Undertakers like to have the casket in place long before time for the service, thus one of the most impressive parts of the service is lost: "The minister meeting the body and going before it into the church." Then too the minister often removes his vestments before going to the cemetery. Of course there is danger of his taking cold in the winter but why could not all churches furnish a cape and biretta for his use if he has none of his own.

MRS. W. R. R. SIMMONS  
Churchwoman of Boise, Idaho

I want you to know how much I admire THE WITNESS. Please keep up the good work for one of these days some of us Church folks will put on our thinking caps and not be led by the nose.

CHAPLAIN E. A. DE BORDENAVE USNR  
Somewhere in Sicily

Three old copies of THE WITNESS have just reached me here in Sicily in a Christmas package. Do my eyes deceive me or did General Convention really adopt the Report on Reconstruction? If so was it the General Convention or CLID meeting in disguise and how did it ever get by? Did anyone read it or was it read and the time short enough to make ayes cheaper than another night's hotel bill. Gad — I can hardly believe it. Maybe the Kingdom is coming, sure enough. Now that the Report is adopted, what next?

No particular Church news over here, in case you are thinking of sending a correspondent to Sicily. I'm the only Protestant navy chaplain on the Island and the only Episcopalian in the vicinity, therefore I have been asked to conduct Holy Communion every Sunday morning in an English Church in the city. The service is well attended, from three-star General on down. We've planned big doings for Christmas services too. Great life, this chaplain business. But if General Convention is going to start taking notice of the world I think I want to come on home.

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