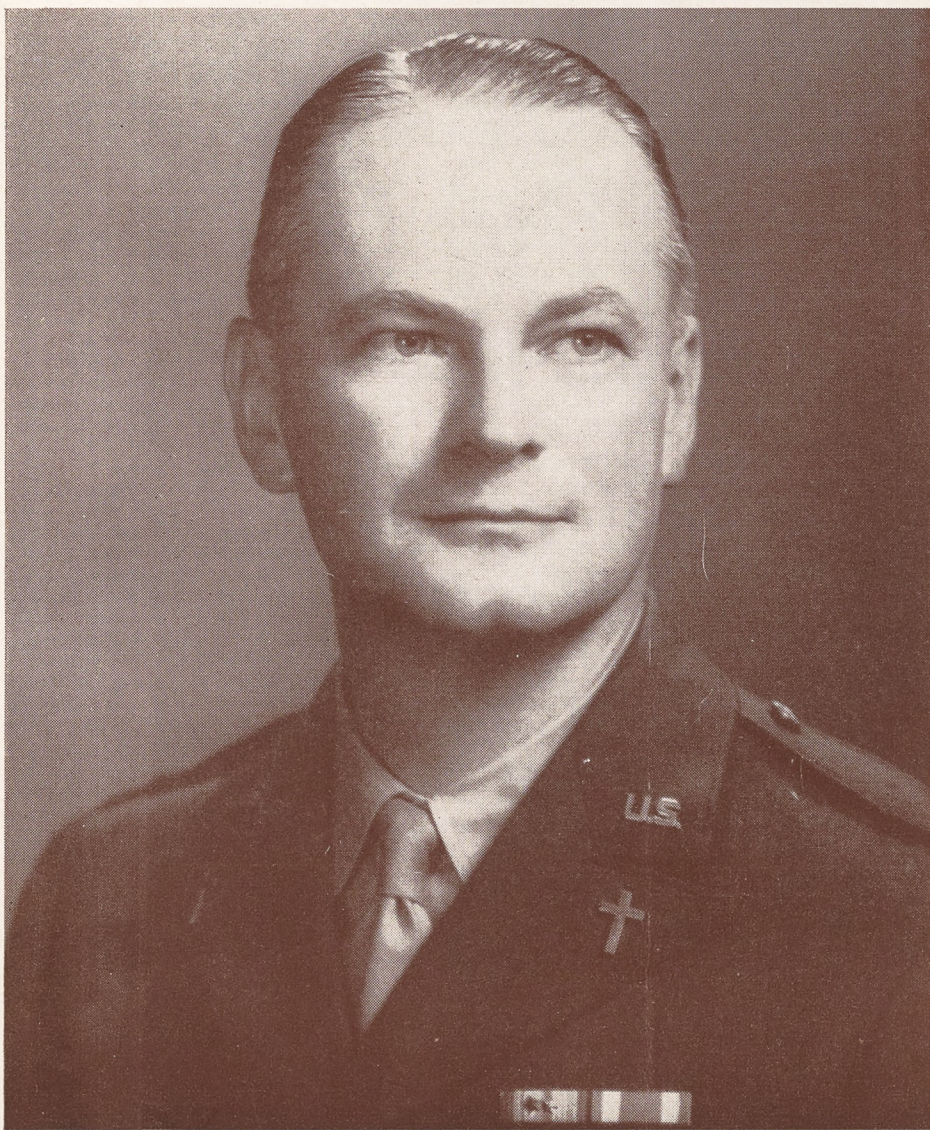


The WITNESS

10¢
A COPY



FEBRUARY 22, 1945

REV. LELAND HENRY
DIRECTOR OF ARMY
CHAPLAINS SCHOOL

Photo by David Pond Willis
Post photographer, Fort Dix

ARTICLE BY CHAPLAIN LELAND HENRY

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 Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 11:45 A.M.

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

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

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

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

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

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles,
M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

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FEBRUARY 22, 1945
VOL. XXVIII NO. 27

CLERGY NOTES

ALFORD, JOHN A., formerly rector of Our
Saviour, Detroit, became rector of Grace
Church, Bay City, Mich., on February 1st.

CARY, HUNSDON JR., rector of St. Mat-
thew's, Toledo, O., has accepted the recto-
rship of Grace Church, Sandusky, O., effective
March 1st.

DAVIS, J. WENDEL, rector of Trinity, New
Philadelphia, became locum tenens of the Ad-
vent, Lakewood, O., effective February 18th.

DOREMUS, FRANK, formerly of Jesup, Ga.,
becomes curate at Christ Church, Houston,
Texas, on March 1st.

GUTHRIE, EARL G., has accepted the recto-
rship of Trinity, New Philadelphia, and St.
Barnabas, Dennison, O., effective February
15.

HARRIS, THOMAS, has resigned as rector of
St. Matthias, Waukesha, Wis., to accept the
rectorship of the Redeemer, Houston,
Texas, effective March 1.

HOMER, W. O., has resigned as rector of St.
Andrew's, Milwaukee, to enter a religious
order.

KNAPP, ARTHUR S., formerly on the staff
of St. James, New York, became the assistant
at Trinity, Houston, Texas, on February 1st.

LATTIMORE, PAUL L., was ordained priest by
Bishop Block at Grace Church, Martinez,
Calif. on February 4.

PARK, RICHARD A., formerly rector of
Christ Church, Eagle Lake, Texas, is now
the rector of St. Andrew's, Houston, Texas.

PETERSEN, RICHARD O., rector of Christ
Church, Lima, O., has accepted the recto-
rship of St. Paul's, Norwalk, and Zion Church,
Monroeville, O., effective March 1st.

RUNKEL, GILBERT A., assistant at St.
Paul's, Flint, Mich., became the rector of
Christ Church, Adrian, Mich., on February
15th.

SYKES, ARTHUR O., retired priest of the
diocese of Rochester, died on February 3rd
at the age of 79.

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 Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day and Saturday, 12:25 P.M.

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

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

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

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

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

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

Chaplain Joe Moore Organizes South Pacific Parish

A Plainfield Soldier Writes of Attending Service with Natives Formerly Head-Hunters

By W. B. Spofford

Southwest Pacific: — The parish of St. Michael's, the Church of the Soldiers, has been organized somewhere in this war area and the Rev. Joseph G. Moore, now a chaplain and formerly the rector at Evansville, Indiana, is the first rector. Joe Moore, who entered the service soon after Pearl Harbor, was prior to that active in promoting the Malvern Movement as a part of the program of the Church League for Industrial Democracy.

The chaplain called together a number of Episcopalians serving in his outfit and pointed out to them the need to keep fellowship with one another and to support the work of the Church wherever they happened to be. Everyone agreed and so they immediately organized an unofficial parish. Corp. Paul Quinn, formerly a member of Moore's parish, was elected secretary of the vestry; Major Conrad B. Cleveland of Spartanburg, S. C. and Captain Samuel L. Reid of Charleston, S. C. were elected wardens, and the following were elected vestrymen: Pfc. Sampson O. Miller of Austin, Texas; Lt. Alfred R. Schaeppi of St. Paul, Minn.; Capt. Lesene Smith of Spartanburg, S. C.; and Captain John Fawcett of Savannah, Ga.

Announcements of all services are published throughout the area, advertisements are run in post papers, announcements are made over the radio. That members of Orthodox Churches were invited to full membership in the newly organized parish was immediately stressed.

Chaplain Moore was elected as rector by regular action of the vestry, with the minutes of the first meeting stating very specifically that "the salary of the rector shall be determined solely by the U. S. army."

Those who know Joe Moore were

not surprised to read in the parish minutes that one of his first official acts was to call all his "parishioners" together for a six-hour picnic which was held immediately after church the first Sunday.

Another chaplain to be heard from from this area is Chaplain Bertram L. Smith, who had the good sense to shorten his name from Bertram Leon Burgueoine Smith at the time of his ordination back in the early twenties. He entered the chaplaincy from Christ Church, Dallas, Texas, in 1940. He too writes of churches in the Pacific area, giving description of the resources shown by chaplains in the erection of houses of worship. "One of the most notable things in the army," he writes, "is the construction of chapels. Rarely is there a bivouac area without a chapel and often it is the most attractive building in the area. This bespeaks the interest and cooperation of commanding officers, chaplains, officers and men. Artists and artisans contribute their talents and skills. Isn't it also indicative of the realization of the basic need for spiritual help and divine guidance?"

"These chapels are of all types and kinds. Don't underrate the imagination and vision of our chaplains. From a few strips of plywood, pots of paint, strips of canvas, they envision a fitting place of worship — and, behold, it becomes a reality! And there is always some soldier who is skilled in mixing colors, or drawing designs, or using materials in a new manner. These men are masters of improvisation. As a result an attractive chapel is built and almost by magic it would seem at times. It is the white magic of the mystical devotion of men of God consecrated to creative activity for the spread of his kingdom.

"We could hope for better attend-

ance at the services held in these chapels. True! But even if the services are not attended, these chapels are symbols of the things of the Spirit, and constant reminders of the presence and love of God. The men are proud of their chapels and want them."

That it is not only chaplains who are interested in worship is attested to by a letter received by the Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J. from a parishioner, Lt. Henry G. Morse, a bombardier also serving in the South Pacific. He tells of attending



Capt. Lesene Smith of the Advent, Spartanburg, S. C., a vestryman; Chaplain Joe Moore, the rector; Major Conrad B. Cleveland of the Advent, Spartanburg, senior warden of the parish of St. Michael's in the southwest Pacific

service in a wooden chapel that was made entirely by the bomb group with which he serves. "The altar," he wrote his rector, "is lined and decorated with white parachute silk and the flowers are kept in polished 75 M.M. dull casings. We have an organ and an excellent choir and the service is fully as impressive as any I have ever attended. This morning some fifty natives from Java, New Guinea, Celebes, Ceram and the Halmaheras (Protestants) were our guests. They sang a number of

page three

hymns for us in native dialect, played wooden, homemade flutes and finally led us in the last hymn. This seemed strange and miraculous way out here in the jungle to hear these primitive people showing us their belief in Christianity. I wish you could have seen the faces of the boys in our squadron when they finished. There in a small crude chapel, between infantry artillery fire on Japs outside our perimeter and the roar of our bombers taking off to bomb Ceram, thousand of miles from our small white settlements, these hymns coming from men who until a short time ago were parts of head-hunting tribes in the desert jungles of the world—I tell you, sir, I will never forget that as long as I live.

"When someone complains to you of the hardships of believing in God and Christianity, tell them of these savages living in squalor and poverty with nothing but danger, filth, dreariness and desolation year in and year out. Yet they don't seem to have much trouble keeping faith in Christianity and they don't complain or pity themselves for all that. In comparison, *our* problems don't exist and *our* lives are a bowl of cherries!!

"That's quite a lecture — guess I must be in a philosophical mood. At any rate, it will give you an idea of our army chaplains and services. It has been said that proximity to death makes Christians out of all men, but I believe it's not the danger involved, but the realization all of a sudden of your own puny part in the world and of the vastness of space around you. If all of this sounds a little balmy, mark it up to over-exertion from digging fox holes. We finally hacked out 5 feet of jungles and constructed a staunch if not elaborate shelter. If post-war plans include ditch digging, I'll be a shining success!"

CURRENT PROBLEMS PRESENTED

Jamaica, N. Y.:—A university of life, sponsored this Lent by the ministers association here, opened Sunday the 18th and continues for five Sunday afternoons. The adult section deals with marriage, sex education of children, understanding children, and that time-honored topic, "keeping up with the Joneses." There is another section for young people of high school age and up to twenty-one, dealing with "bringing up ourselves," "controlling our parents," "signposts to love," "choos-

ing a mate," with the final session a question period, with one division for boys and the other for girls. All of the lecturers are topflight people in education and the social services. The meetings are all held at the parish house of Grace Church where the Rev. Joseph Titus, WITNESS editor, is rector.

RACE RELATIONS SUNDAY

Lancaster, Pa.:—Chaplain P. C. Williams, a major who is serving the troops at Indiantown Gap, was the preacher on February 11th at St. James' Church here where the Rev. Robert C. Batchelder is rector. The junior choir of the Bethel African Methodist Church joined with the choir of St. James' in special music and the Rev. E. S. Dennis, pastor of the Methodist congregation assisted Mr. Batchelder in the service. The service was largely attended by members of both congregations.

UNITY AND PEACE STRESSED

Cleveland:—Unity with the Presbyterian Church and support of the Dumbarton Oaks peace proposals were emphasized at the convention of the diocese of Ohio, meeting at the cathedral February 6th. Two leading Presbyterians, the Rev. Herman Klahr, moderator of the local Presbytery, and the Rev. Philip S. Bird, chairman of the Presbyterian committee on approaches to unity, addressed the convention. Dean Emerson reported on the recent national conference of the peace commission of the Federal Council of Churches, with Bishop Tucker authorized by the convention to appoint a committee to stimulate discussion of the proposals throughout the diocese.

NEW ECUMENICAL CENTER TO PUSH REUNION

London (by wireless):—St. Basil's House has been opened here as an ecumenical center to further reunion of Eastern Orthodox and Western churches. It will be operated under joint auspices of the Fellowship of St. Alban and St. Sergius and the Student Christian Movement. The building is equipped with an Eastern Orthodox chapel and contains a library and reading room, and rooms for meetings and lectures. In addition to the staff's living quarters, accommodations will be provided for theologians and scholarship students interested in problems of Church reunion.

NEW MOSCOW PATRIARCH TO VISIT GREAT BRITAIN

London:—The Archbishop of Canterbury has asked Metropolitan Alexei, newly enthroned Russian Patriarch, to accompany other Orthodox dignitaries invited here as guests of the Church of England.

V-BOMB KILLS CHURCHMEN

London:—Rev. William T. Elmslie, general secretary of the Presbyterian Church in England, and secretary of the British Council of Churches' committee on reconstruction of Christian institutions in Europe, was among those killed when a V-bomb damaged a church hall in Southern England. Other officials killed were: W. H. Wright, Rev. T. W. Douglas, W. T. Stubbs and R. H. Tribe.



The Church of St. Michael was built largely by the sort of natives described by Lt. Henry Morse

POLISH CATHEDRAL DESTROYED

Warsaw (by wireless):—Historic St. John's Cathedral, Warsaw's oldest church, was among the many ecclesiastical buildings destroyed during the German occupation of the Polish capital. All that remains intact is a plaque recording outstanding events in the Cathedral's history. St. John's was built in the 13th century, enlarged in 1390, raised to the dignity of a collegiate church in 1406, and consecrated as a cathedral in 1791. In 1339, a Papal tribunal met in the church to decide a dispute between the Polish kings and the Crusaders. The kings of Poland were crowned in St. John's, and in 1791 delegates met there to sign the Polish constitution. The first president of the independent Polish republic was buried in the crypt, where many valuable relics, including the Moslem standard captured by King Sobieski outside Vienna during the war against the Turks, were stored.

THE WITNESS — February 22, 1945

Clergyman Ran Semi-Military Unit of Underground

*Secretary of World Alliance Made His Home
A Place of Refuge for Those Sought by Nazis*

By Religious News Service

New York: — How a French Protestant clergyman risked Nazi re-
criminations for helping Jews,
French army officers, and anti-Nazis
escape from southern France is told
in a firsthand report received here
by Henry A. Atkinson, secretary of
the world alliance for international
friendship through the churches. The
report came from Pastor Jules Jese-
quel, French secretary of the alli-
ance for twenty years, who lived in
southern France between Pau and
the Spanish border during "the
frightful weeks of the campaign in
France and the Armistice."

Pastor Jesequel is believed to be
one of the few European world alli-
ance secretaries to have escaped
death or imprisonment at the hands
of the Nazis. The report covering
his activities from 1939 to 1945 is
the first direct communication the
alliance has received from Europe
since the German armies began to
march. Thirty-four councils of the
world alliance were in existence in
Europe before the war.

According to his story, Pastor
Jesequel first aided French, Belgian,
and Czech refugees streaming past
his home ahead of the German in-
vasion. After the fall of France he
began work at the Camp de Gurs
near his home, where foreigners of
all nationalities, but principally
German Jews, were interned. This
ministry the 70-year-old pastor car-
ried on from 1940 until recently. He
travelled to and from the camp daily
on an old bicycle.

Then, Pastor Jesequel writes,
"when the shameful persecution of
the Jews began in my region . . . an-
other task presented itself . . . to help
the Jews to avoid arrest and the de-
portation which threatened them. So
I organized a kind of placement ser-
vice for men and women who then
disappeared into safe homes, most
often in the country on isolated
farms. This activity involved many
journeys which had to be made
secretly. I gathered at my home as
many guests as I had room for . . .
This sort of thing went on for three
years, some staying for a long time,

others spending only a few days to
move on to some other hiding place.
I always had a dozen people either
at my own home or in a neighboring
house which I had rented and fur-
nished. Later I took care of French
youth who wanted to avoid forced
labor in Germany, in addition to the
foreigners. It was necessary to hide
these French boys or to help them
get over the French-Spanish frontier.

"Again it became necessary to do
the same thing for French army of-
ficers who had been demobilized by
the Vichy government. This work ex-
panded to such an extent that it be-
came very dangerous, and several
friends who were my accomplices
had to leave France in order to es-
cape the Gestapo. I had then . . .
become quite popular, a kind of
maquis at my home made up of
French and foreigners. During a
long period we were a quasi-military
organization. At dawn a sentinel
was placed in a position so that he
could overlook the road and give the
alarm if something suspicious ap-
peared. Measures were taken so that
my guests might immediately flee
into the neighboring woods. . . .
Several times we had a lively alert
but never was the house searched."

Pastor Jesequel told with what
difficulty he obtained food for his
concealed guests who had no ration
cards and who could, consequently,
obtain no bread, meats, or fats.

"I had to procure for them false
identity documents and ration cards.
This is certainly the part of the work
which caused me the most trouble
but there was no other alternative.
It was a question of life or death for
these people . . . Intensive gardening
which we undertook helped a lit-
tle. . . ."

Only two of his guests, Pastor
Jesequel reported, met death during
their stay with him. One was a Hun-
garian Jewish doctor who left his
house to give medical attention to a
maquis and was killed when he met
up with a German patrol. The other
was a young German woman who
during grilling by the Gestapo "com-
mitted suicide."

RACE RELATIONS SUNDAY IN BOSTON CHURCH

Boston:—Race relations Sunday,
February 11, was observed in Trin-
ity Church here, at an evening serv-
ice sponsored jointly by the diocesan
department of social service and the
young people's fellowship. Rev.
David R. Hunter, rector of the
Church of the Holy Spirit in Matta-
pan and an active leader in the Good
Neighbor Association which has
done much in promoting harmonious
race relations in his community,
preached; Rev. Kenneth deP.
Hughes, rector of St. Bartholomew's,
Cambridge, read the prayers.

CHANCELLOR



Andrew Dilworth, chancellor of West
Texas, is a member of St. Mark's, San
Antonio, where he has served as a
vestryman and as president of the
laymen's league. He is a member of
the diocesan council, secretary and
treasurer of the standing committee
and was a deputy to the 1943 General
Convention. He is prominent in civic
affairs and besides practicing law is the
director of a number of corporations

HARTMAN HOPEFUL ABOUT RUSSIAN REVIVAL

Boston:—"The Russian Orthodox
Church is experiencing just now a
great revival of prestige and influ-
ence not only in Russia but here in
the United States," said Bishop Lew-
is O. Hartman of the Methodist
Church in an address to the diocesan
school in the Cathedral Church of
St. Paul on February 8. Hartman
marked the wholehearted support to
the Soviet cause which leaders of
the Russian Church have given in

the present war which has been recognized by the government, and rewarded with larger recognition and broader liberties for the Church.

"While its major interest continues in the emphasis on worship and liturgy," declared Bishop Hartman, "the Church is becoming increasingly hospitable to many Communist ideas, and is beginning in some degree to develop the same practical interest in human welfare that characterized the Churches of the west." The Soviet constitution provides for "freedom of worship and of anti-religious propaganda," but not for religious propaganda. With the new rapprochement between government and Church, however, Bishop Hartman predicts an enlargement of religious liberty. He thinks that the Russian Church will take a new grip on the leadership of Greek Orthodoxy, whose membership now hold third place in the ranks of Christendom.

MEMORIAL CHAPEL DEDICATED

Washington:—In a simple but impressive ceremony a chapel to the memory of the Very Rev. ZeBarney T. Phillips was dedicated on February 11th at the Church of the Epiphany where he was rector from 1924 to 1942. It will be used for small services as a chapel for meditation. The Rev. Charles Sheerin is the present rector.

RED STAR CHARGES VATICAN INTERFERENCE

Moscow (by wireless):—Charges that the Vatican is preparing a message opposing the Allied program for postwar Europe were made in a sharply worded article in *Red Star*, Soviet army newspaper published here. The article asserted that an Anti-Soviet campaign, inspired by the Vatican, is being carried on by Catholic newspapers in England and the United States. The writer, Konstantine Gofman, said the Vatican's wartime policy has been pro-Nazi and included attempts to "save Mussolini and prevent the democratization of Italy." He called the Vatican "the last political shelter for London Polish bankrupts such as Racziwicz, Sosnkowski, and Arciszewski," and warned "it is trying to turn back history and revive Russian-Polish hostility." Gofman added that the Vatican's "back to Catholic fascism" policy which has been obvious in the organized terror bands

fighting against democratic Poland, and the events in Italy, is a precedent for expanding it in Germany, Austria and farther east over Hungary and Poland. The Soviet author characterized the Pope as "the mouthpiece of Germany, and the preacher of a soft peace," and declared that the Soviet Union will resist any Vatican interference in these countries.

SEEK GREAT PLACE FOR LAITY

London (by wireless):—A resolution to rejuvenate its house of laity was unanimously adopted at the spring session here of the Church

to meet urgent needs. Half the total amount will be sought from churches, the balance from religious societies and the general public.

DENOMINATIONALISM BOWS TO FUEL

Albany:—Protestant churches were urged to "transcend denominational lines," and to cooperate in arranging joint worship services, in a move to overcome the coal shortage. The appeal was made by Wilbur T. Clemens, general secretary of the state council of Churches, who said he had already received reports from churches on steps being taken



Father and son department: William Ellwood Craig, Senior and Junior. Both were candidates from the same parish, the Epiphany, Los Angeles, and both attended the Church Divinity School of the Pacific. The younger Craig is the vicar of the Holy Apostles, Los Angeles, while his father is the rector of the Epiphany. You can figure out the rest — wives and a grandchild who thinks this picture-taking is a lot of nonsense

of England assembly. Introduced by Lt. Colonel H. L. Oldham who declared that the present house has not had an election for ten years, the resolution urged that suitable candidates be sought for elections to take place between Easter and Whitsunday. Support for the resolution came from many speakers, including Sir Arthur Griffith Boscawen, who said that "if the Anglican Church hopes to do its duty, the laity must play a much bigger part than hitherto in the religious revival of this country."

Plans to raise 250,000 pounds in the next seven years toward a proposed one million pound fund for European church reconstruction were also put before the assembly. It is hoped to raise a substantial proportion of the fund in the next two years

to conserve coal, including plans for joint services in smaller communities.

CHURCH GROUP FIGHT RENT RACKET

Leominster, Mass:—Church groups here are making a determined effort to smash the "rent racket," in which landlords have demanded exorbitant rentals from servicemen stationed at nearby Fort Devens. It was claimed that OPA ceilings were ineffectual. In an attempt to enlist laymen more closely in this and other church activities, the ministerial association here plans to turn over the majority of its duties to the Leominster council of Churches.

EDITORIALS

Hold That Line

THOSE FORCES of religion at home and abroad, and they have been legion, that have worked for the realization of the Dumbarton Oaks Proposals should call their people to services of thanksgiving for the statement on world aims issued at the close of the Crimea Conference. The dream of the Nazis that they could dig in, waiting for that disunity among the Allies that would give them the final victory, has been shattered. For our leaders meeting at Yalta not only reaffirmed their common determination "to maintain and strengthen in the peace to come that unity of purpose and of action which has made victory possible" but perfected machinery for its realization. Not only will the charter for a world peace structure be finally agreed upon at the conference to be held this spring in San Francisco, but arrangements have already been made for the meetings of foreign secretaries every three or four months, to be held in rotation in Washington, London and Moscow. Also it is important to note that the question of voting procedure in the proposed international organization, so widely criticized, has been settled.

Services of thanksgiving however will not be enough. The bogey of "communism," "bol-shevism in Europe" etc. has been firmly planted in many minds by clever Nazi propagandists and we may be sure that the fascist international will not accept final defeat without a final rush to their guns and to their microphones. "Look at poor Poland," "Small nations are being enslaved by the big three powers," "It is power politics and imperialism all over again," "We should be more Christian in our treatment of Germany." All these slogans to drive a wedge between the United Nations will be shouted with all stops out, and not only by Nazi propaganda agents but by those sincerely idealistic people who stand for "total Christianity" and will accept nothing but perfection in this very imperfect world. These forces can be met, and will be met, by that overpowering majority of peace-loving people who looked to Yalta

for mutual understanding rather than perfection; for clear purpose and positive direction rather than the blue-printed settlement of issues that must of necessity await the complete victory. Teheran gave us unity; Dumbarton Oaks gave us more unity; Yalta gives us still more unity. Unity—unity for a just and lasting peace. That's the line. Hold it.

A Positive Lent

WHY keep Lent? As if the world were not sad enough already, after more than five years of war! And as if we needed any more stress laid on human sinfulness, when we see it in all its horror and beastliness, and on the largest scale on which it has ever been portrayed in all human history! But this objection arises from a wrong idea of Lent. To be of a sad countenance is not to keep Lent—our Lord warned against people who went about looking sad and dejected, and identified that with religion. Nor is it keeping Lent merely to stress human sinfulness. The pessimist does that all the time, and sees no good in anything; so does the cynic who cannot believe there is anything noble in human nature; but neither the pessimist nor the cynic is a whit more religious than other men. In fact, they are probably considerably less so. It is not sadness that Lent requires, but seriousness, reality, a calm recog-

"Quotes"

ONLY with the continuing and growing cooperation and understanding among our three countries and among all the peace-loving nations can the highest aspirations of humanity be realized—a secure and lasting peace which will, in the words of the Atlantic Charter, "afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." Victory in this war and establishment of the proposed international organization will provide the greatest opportunity in all history to create in the years to come the essential conditions of such a peace.

—Winston S. Churchill
—Franklin D. Roosevelt
—Joseph Stalin

nition of things as they are. And it is not the sinfulness of man that is the subject of thought for Lent, but our own share in the sin of the world; and, secondly, the divine provision for curing the world's sin—and ours too. Thus Lent leads us to the very heart of our religion. And the best thing we can do is think over our sins, trying to realize just what they are and what they mean, in God's sight; then repenting of them, asking forgiveness of God—and of other persons, if they are involved—and making restitution wherever that is called for; then studying the gospels and living as close to Christ as we can in thought and prayer, letting his spirit dominate our lives and really change them into his own likeness. Out of

that may come the strength we need to do our part, whatever it is, in the reconstruction of society after the war. Merely worrying over human sinfulness is not keeping Lent; it is not even pious devotion; it may be a thoroughly paralyzing procedure. Lent means action, thought, study, something positive. And out of that comes strength, not weakness; peace, not disillusion; joy, not sorrow; self-committal, not self-concern; faith, not despair.

The Series for Lent

God and the Soldier

By

LELAND B. HENRY

Chaplain, U.S.A. and Instructor Army Chaplain School

THE title of this article reminds one of the story of the colored preacher who announced a sermon on the subject "The Wonders of God, and How Little We Know." There are nearly eight million soldiers in the army of the United States. They represent every racial strain, every social and economic group, every section of the country. They are of every religious faith, and of no religious faith. Once in the army, these men of varied background have an equally varied experience. Some are in training or housekeeping or hospital units in the United States. Some are in isolated outposts in the Aleutians or the Greenland base or the Caribbean. Many have faced the terrific strain of battle in the Pacific or North Africa or Italy or on the Western Front. The man who tries to generalize, to say "soldiers think this, or feel that, or do the other," simply does not begin to appreciate the infinite variety and complexity of life.

For example, in a recent issue of a news magazine were two stories of army men. One story told of a group who had used precious cargo space in planes flying over the hump to China for the purpose of smuggling contraband which they sold for a huge profit. The other story told of a wounded man lying in a spot exposed to hostile fire. He called to the stretcher bearers not to try to reach him. Several men who ignored his warning were wounded. To keep others from risking their lives he deliberately lifted himself to his feet and fell an instant later riddled with machine gun bullets. Such are the depths and the heights of human degradation and of human glory.

If one were to make any generalization concerning the religious life of the army, I think it would be this: the army intensifies every aspect of personality. The strong man becomes strong-

er; the weakling is crushed. The Godless man drifts farther from religion: the man with even a minimum of faith finds that faith deepens as he faces the loneliness and the hazards of military life and sees the quiet heroism and unselfishness of which human nature is capable. It is scarcely fair of the Church to expect the army in time of war to do for men what the Church failed to do through all the years of peace. It is scarcely fair for parents who in eighteen or twenty years failed to produce in their sons even the beginning of religious faith and practice to expect the chaplain to succeed where they have failed. If your boy had any personal religion when he came into the army, if he really believed in God, if he knew how to pray, if he habitually found strength and comfort in the holy communion, you need not worry about what the army will do to him. Almost certainly, he will come back stronger for his experience. If his religion was purely nominal or if he was actually antagonistic toward religion, do not expect the war or the chaplain to perform a miracle in his behalf. This, also, is a generalization. There are exceptions.

I have talked with hundreds of chaplains, back from every theater of operations, who have been students in the chaplain school. I have yet to find one who believes that there is any widespread revival of religion in the army. There is nothing comparable for instance to the revivals that swept through the army of the Potomac and the army of Northern Virginia during the winter of 1863-4. Yet there is general agreement that as a unit moves toward the front there is a greater interest in the chaplain's program and a better attendance at services. There is no reason to be cynical about this. It is perfectly natural for young men brought for the first time in their lives into the imminent presence of deadly danger to remember whatever religious training they may have had and to seek strength wherever they can find it. How many of the psalms seem to have been written in like circumstances!

Out of the deep I have called unto thee, O Lord. Lord, hear my voice.

The test of such a religious experience comes when a division moves out of the lines into a rest area. Again and again attendance at services does continue at a high level, after the period of greatest danger is over. Men who have really found help in a moment of supreme crisis are not apt to forget. In fact, there are certain figures released by the office of the chief of chaplains which seem to indicate a considerably more optimistic picture of the religious life of the army than one obtains in conversation with individual

chaplains. In a study of religious trends in the army from July, 1941 to May, 1944 the office of the chief of chaplains finds that the number of chaplains increased by 546%. The number of religious services increased by 830%. The attendance at the services increased by 871%. And perhaps most significant of all the number of soldiers, both Catholic and Protestant, who received holy communion increased by 1549%.

THIS last figure is interesting in the light of what the most competent chaplains have to say about army religion. The most thoughtful among them are in substantial agreement that what men want as they face loneliness and death is not good advice but vital religion. I do not mean that the soldier feels that religion and ethics are unrelated. The average soldier is devastatingly practical in his estimate of the value of a religious profession. But men facing death need above all else faith in God. They want to believe in a God of infinite wisdom and power and love. Their whole situation shatters the illusion of self-sufficiency. They need a God who acts.

A man's family is three thousand or six thousand miles away. How pitifully inadequate is anything he can do for them! He has made an allotment of his pay. Perhaps he has drawn a will and a power of attorney. He writes regularly by V-mail, brief letters that because of censorship and even more because of the limitations of language cannot begin to tell them what he would like to say. There is one thing more that he can do. He can pray for them. He can bridge the miles of sea and land and the months and years of separation as he kneels to receive the holy communion. He wants to believe in a God who can and will watch over the ones he loves.

Nor can a man do very much to help himself. He goes where he is ordered. He faces temptations he cannot avoid, loneliness he cannot cure, dangers he cannot escape. Again he needs a God who can and will act. That I think is the secret of the great increase in the number of men receiving holy communion. The sacrament is primarily the act of God, the gift of God. It is the pledge of God's love. It brings the assurance of God's forgiveness, which helps heal the psychological scars of battle.

The God who meets the soldiers' needs is not the God of the fundamentalist with a rigid system of Puritan ethics and sectarian dogma. Neither is he the God of early twentieth century liberalism. The soldier has seen too much of the austerity and mystery of life, too much of human frailty and human helplessness to feel that such a God is adequate to our situation. The soldier is not a theologian but I believe that a large number would find themselves in rather close agreement

with Reinhold Niebuhr. The war has driven home upon them a realization of the sinfulness of man, — not of the enemy alone, but of us all. It has taught them that man cannot save himself, that man as an individual and the whole sorry, war-torn world can be saved only by the infinite mercy and power of God.

I have not talked with more than one or two chaplains out of hundreds who expressed a belief that prayer would deflect a bullet. Of course men pray when they are in danger. It is as instinctive as it is to take shelter in a fox-hole. But the religion of the soldier is not in most cases a mere desire for physical safety, coupled with a belief that such safety can be assured by prayer. Every soldier in a fighting unit has seen too many good men hit.

The soldier is forced by the very exigencies of his situation to be a realist. He will not normally be a realist about everything else and a sentimentalist about religion. When he returns he will I think be very critical of a religion which seems to him to be a mere matter of words. He will be little impressed by a Church which issues lofty pronouncements about social justice and peace and democracy and then fails to practice these virtues in first-hand dealings with particular individuals and with other religious groups. He will be little interested in sectarian labels for he will have seen brave, true men of every faith. He will feel perhaps more strongly than any generation the world has yet known that God is the God of all mankind.

Do not, I beg of you, think of the returning soldier as a "problem." He is not a problem. He is just your son or your husband or your neighbor, a fellow-member of your Church. He will be changed by the army to be sure though the change may be less than you imagine. The change in many cases will be for the better. Many a soldier will return more mature, more understanding, more tolerant and sympathetic, and, it may very well be, more truly and deeply religious than when he went away.

QUESTIONS FOR DISCUSSION

1. Chaplain Henry states that the army intensifies every aspect of personality. Would you agree with this basing your opinion on servicemen you know?
2. What do you think should be done to prepare men entering the service? What is being done in your parish?
3. Is the attendance at services higher in the army than in civilian life?
4. What do soldiers primarily seek from religion? What do you seek?
5. What are some of the things we can do as individuals and as parishes for the men in the service?
6. What will the soldier expect of the Church when he comes home?

A Serious Call by William Law

by Vida D. Scudder

Contributing Editor of *THE WITNESS*

THE eighteenth century was a dry period religiously; one has to get below the surface to find springs of living water. Of course such are there, they never fail; William Law was one of the earliest in his day to dig for and release them. But one reason why his *Serious Call* is a religious classic is that he takes for granted the fashions of his time. His attack on conventional Christianity is addressed to plain folk living under entirely mundane conditions, who take themselves for granted



as satisfactory Christians. It never occurs to them, as it did to so many ardent souls in the middle ages, to try running away from the world; nor does Law in one sense wish them to do so. True, the situation differs from ours. These types lashed by his piercing satire are all faithful Churchgoers as the proprieties demand, self-righteous about their religion. Should we be glad or sorry that nowadays it is perfectly respectable not to go to Church or even not to be a Church member? Well, after all the contrast is not absolute; a diluted Christian code still controls our surface assumptions though Hitler has done a good deal to shock us out of taking this code as a matter of course. It might be contended that his Germany is more honest than we are.

In any case one reason for the enduring popularity of the *Serious Call* is the devastating frankness of Law's portraits of respectable Church people. "In their way of life, their manner of spending their time, and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world," says he. And it is easy to see why "the rest of us," "the loose part of the world generally make a jest of those that are devout." We laugh while we wince. A pageant of human weaknesses in that period so like while so unlike our own moves through his pages. His clever and entertaining character studies belong to the literary type popularized by Pope and Addison, a type precursor of the modern novel at its most disillusioned. How many of them we know! Caladus, always in a

hurry, smothered by his business concerns; Flavia, horrified by heretics, whose tender conscience makes her very scrupulous lest she give amiss, since she is sure that the poor are mostly cheats; Fulvius, excellently educated, with delightful hobbies, who gracefully evades responsibilities; Flatus the restless, Feliciania the frivolous, Caelia the worried who always has a chip on her shoulder; Succulus the lazy epicure, whom Dante knew under the name Belacqua. Law grows increasingly biting as he presents better types: Cognatus the acceptable clergyman; Negotius the "temperate, devout man," a philanthropist devoid of vision; Mundanus, Classicus; Caecus the self-deceived, who mistakes his pride for humility. A clever sketch is Susurrus the gossip; but he gets converted. One would go far to find more varied and incisive analysis of the worldly lures which divert men from the standards of Christ.

Fortunately we meet other types in these pages: Paternus, perhaps drawn from Law's father; Eusebia, Ouranius. His Miranda was a portrait of Miss Hester Gibbon, who in his later years lived with him and a Mrs. Hutchinson in a sort of miniature Little Gidding; Law was for years a member of the household of the historian's father. For such as these he is writing the *Call*. Relentlessly he explores implications in the Christian paradox challenging much in our normal every day living. The time of the social gospel was not yet; the revolutionary upheaval in men's mind, continuous since the end of the eighteenth century was still to come, and Christian folk were not troubled as we are by the tormenting maladjustments between political and economic assumptions and the Christian code. Law speaks to people expected to take society as they find it, to the British middle class, busy with practical matters,—dress, business, management of their estates, family relationships. He is himself no recluse; his pages are spiced by the keen canny observations of a man in if not of the world. But if his approach is personal, his summons to holiness is absolute, it is free from compromise or evasion. And effectively he demonstrates that life offers sustaining interest, drama, and romance, only when not merely time but eternity is taken into account as one's habitation; and that worldly existence, lacking the illumination and

hazards afforded by Christian faith, becomes in the long run terribly boresome.

ADDRESSING an orthodox public, he takes the basis of such faith for granted; his stress is ethical. So it is a surprise to find that the body of the book is concerned less with external behaviour than with internal disciplines, with man's commerce with the unseen. More than half of the pages are devoted to expounding that source of all strength for righteous conduct to be found in prayer, and few treatises offer more enlightening guidance to practise of that supreme art. Law's treatment is in one way disconcerting. He is no monk; his readers as has been said, stay in the world; but the framework of daily living that he suggests hardly seems adapted to ordinary secular existence, for it is based on faithful observance of the old canonican hours; prime, terce, sext, nones, compline,—that is to say, on the repeated interruption of activities by sustained periods of devotion. Names are not given to these offices; Law has the pleasant Anglican habit of utilizing old tradition with refreshing freedom, but he follows it loyally, and he actually makes you believe that this can be done, without detriment to one's duties. The first prayer on awakening should be a psalm, chanted aloud; he is scornful of people who don't get up early, or who feel shy about this exercise. Prime, as the "Religious" would call it, shall be chiefly acts of adoration and praise; that is natural and one may hope habitual with Christians. When Law reaches the third hour, he passes beyond formal exercises and gives us long beautiful pages concerned with the virtue basic to him in Christian life,—that is, humility. He knows as his Caecus doesn't that this is an evasive virtue, not to be taken as excuse for inaction, beset by peril of laziness or of melancholy, not to speak of camouflaged self-esteem. Analysis is searching in these pages. But in treatment of the sixth hour, Law soars higher. Now his theme is love, its austere demands and its ecstatic rewards. With no touch of sentimentality Law analyzes the virtue which we today are learning to distinguish from its counterfeit by the great Pauline word "Agape." It finds, he tells us, its best expression in that most creative of activities, intercessory prayer; concerning which none ever wrote with more penetrating discernment. Pertinent to us is what he says about loving our enemies: "By love I do not mean any natural tenderness which is more or less in people according to their constitutions; but I mean a larger principle of the soul. . . . The love of our neighbor is only a branch of our love to God. . . . You have never less reason to be pleased with yourself than when you find yourself most angry and displeased

at the behaviour of others. . . . All hatred of sin which does not fill the heart with the softest tenderest affections towards persons miserable in it, is the servant of sin at the same time that it seems to be hating it. And there is no temper which good men ought more carefully to watch and guard against than this. For it is a temper that lurks and hides itself under the cover of many virtues. . . . The sight of sinners instead of raising in us a haughty contempt or peevish indignation towards them, will then fill us with bowels of compassion as when we see the sick in a hospital." But Law does not deny that the sick in hospitals sometimes need drastic treatment.

Studies of Thanksgiving and of Penitence complete his sequence of emphasis for the hours. Experience breathes from every page. It is no wonder that the Wesleys in their youth drew close to Law, though later they broke with him. Law himself did not remain on the levels where we find him, to our advantage, in the *Serious Call*. He became the ardent follower of that recondite, exalted and difficult mystic, Jacob Boehme; some of his later treatises, rich in released spiritual passion and in soaring vision, are for those who can receive them. But the earlier book remains his most widely known down the Christian generations; any one following its counsels with docility might well find himself borne on and upward into heights beyond our usual ken.

The Factory Chaplain

By

J. CLEMENS KOLB

Chaplain at University of Pennsylvania

THERE is a tendency that most people will admit, I think, to put religion on the periphery of life instead of at the center of it. Most of us have rather naively traced this tendency back to original sin or else to the conditions of our environment, with a feeling that as in the parable of the sower most of us live in that patch of ground where the thistles are thick and the good seed gets crowded out. Perhaps there is another source, and that is in the organization of the Church itself.

This was brought home to me the other day when Chaplain Francis B. Sayre spoke of the need for chaplains in industry and argued that the present geographic parochial organization of the



Church was behind the times, fitted to an agricultural society but not to an industrial society. It did strike me that his argument was very plausible. If religion is not to be edged out of the periphery of a man's life, it must be placed at the center of his interest. If it is not to be found in that part of his life where he spends most of his waking hours—his business, his industry—if it is only to be found where he spends his evenings and his week ends, he cannot be blamed if it doesn't occupy a vital place in his consciousness.

I would have been vehemently opposed to Chaplain Sayre's suggestion, for I had one experience with a clergyman in industry. I worked one summer when I was in college in a large plant—I am not going to say where—and there the management had made a very earnest effort along this line. They had employed an outstanding clergyman as personnel officer in their business. They paid him what seemed to me a perfectly magnificent salary. I doubt if there are ten clergymen in the Episcopal Church today who get as much as he did twenty years ago. But that was just it. He knew where his bread was buttered. There was no doubt on which side he stood in every controversy. He did the cause of religion incalculable harm among the men. They simply referred to him as "that so-and-so who thinks he is next to Christ." But Chaplain Sayre had the remedy. He suggested that in industry a man be only partly paid by the management and partly by the employees, most likely the union. This might be an impossible place for a poor man. He would be worse off than "low man on a totem pole." But if he were the kind of a man that every clergyman should be, the kind that both sides can trust, he could be the voice of the men, interpreting their wishes and needs to the management and, conversely, an articulate voice from the management to bring about a better understanding with the workers. He could be the one indispensable key man in the entire organization.

Chaplain Sayre's suggestion seems to be one that the Church should take with the greatest seriousness and should try out wherever they can find the industry and the man for the experiment. Not that we ought to do away with parishes—not at all, any more than we are doing away with parishes because we have college chaplains and army chaplains. It isn't a question of "either, or"; it is a question of "and, and." I think the Church's chances of being helpful in critical times would be enhanced if this suggestion could be carried out.

I AM more than ever convinced that a promise of better things lies in this direction since hearing Dean Alexander Zabriskie of Virginia re-

mark about the difference that a ministry made in an allied field. Dean Zabriskie said that one of his friends in the employ of the government does research on the problems of agriculture. In a section where agriculture is declining, he goes and tries to find the reasons for the decline. If agriculture is progressing, he tries to find out what change has brought about the increased wealth. He asked his friend what conclusions he had come to and his friend said, "I am not much of a church member, but quite objectively I have been forced to the conclusion that much of the difference between a declining agriculture and a rising agriculture is due to the quality of ministerial leadership in a community. We have found again and again that where a change has occurred in agricultural wealth one or a group of clergy is responsible. When clergy with ability of leadership come into a community, the first thing you find is a demand for better conditions of education, and then better health standards and then an intelligent approach to the agrarian problems. And when we find agriculture declining, so often it is because a community has lost its ministerial leadership. Then standards of health and standards of education begin to decline. The young people start moving away and the inevitable lower standards result." If the rural clergy are so necessary, doubtless the industrial clergy would be, too.

Of course we are short of clergy. We haven't enough to man our own parishes. There are not enough to go around for our needs at present; but perhaps one reason why not enough men are entering the ministry is because so much of the religion of the present has not been near enough the center of interest of men's lives. Let religion be placed back where it should be, in the center of existence, and more and better men will be found.

New Books

***Excellent

**Good

*Fair

**ENOUGH AND TO SPARE by K. F. Mather. Harpers. \$2.

Must reading for every parson and Congressman. This irrefutable testimony of a scientist supports the thesis of Wendell Willkie's *One World*. Prof. Mather tells in his usual clear and concise style not only that this world has resources adequate for an abundant life for all but that the only way that abundant life can be made possible is by living together as a world family.

—L. W. B.

Leaders of Orthodox Churches Seek Greater Unity

*Apparently Plan to Make Moscow the Centre
Of Orthodoxy as Rival to Claims of Vatican*

Edited by Rita Rubin

Moscow (by wireless): — Two representatives of the Russian Orthodox Church in North America, Bishop Alexis and the Very Rev. Joseph Dzvonchik, who are acting for Metropolitan Theophilus, have arrived in Moscow to confer with Patriarch Alexei and other officials on problems affecting reconciliation between the mother Church and the autonomous Church in America. The American Church, which represents 80 per cent of Orthodoxy, has consistently refused to recognize the jurisdiction of the Moscow Patriarchate and is still regarded as schismatic.

Informed of the arrival of the American Orthodox leaders, Metropolitan Benjamin, exarch of the Moscow Patriarch in North America and Alaska, expressed "high hopes" of eventual reconciliation of all sections of the Orthodox community in the United States. Metropolitan Benjamin arrived in Moscow on the eve of the sobor and has taken a prominent part in its affairs. He was the only foreign representative entitled to cast a vote in the election of the new Patriarch Alexei.

At the same conference, spokesmen for all but one of the major Eastern Orthodox Churches in Europe and the Near East signed a statement charging the Vatican with seeking to protect Nazi Germany from Allied punishment. Broadcast over the Moscow radio the statement was also given prominence in the Soviet newspapers. The statement stressed that "the Christian religion may only give its blessing" to those seeking to deliver the world "from fascism and from monstrous, sanguinary aggressions such as that of Hitler." It affirmed that Christianity might only give its blessing to the efforts of the whole of the "progressive freedom, and peace-loving humanity at present directed toward the establishment of such an order on earth as will deliver the world for all times from Fascism . . ."

Il Quotidiano, outspoken Catholic evening newspaper, in an article on "Russians and the Oriental Church," asserted that Stalin is subjugating

the Soviet State the same Orthodox Church he has criticized for its subservience to Czarism. The crux of the Vatican's charge is, however, that Moscow is reinstating the Orthodox Church as a counterweight against Catholic influence in central and eastern Europe, where they characterize the Church of Rome as "representing the spiritual liberty which is an obstacle to dictatorship, and thus must be combatted."

Metropolitan Benjamin revealed that the status of the Bulgarian Church was discussed at the meeting of Patriarchs. It was decided that Sofia would be urged to submit to the Ecumenical Patriarch at Istanbul a formal letter of repentance and reconciliation required as a condition of canonical reinstatement. The schism between the Bulgarian Orthodox Church and the Ecumenical Patriarchate dated from 1872, when it was accused of introducing racial distinction as an innovation in the Church. Recent newsreels here show Red Army troops in Sofia being greeted by Exarch Stefan in full ecclesiastical regalia. It is hoped that action by the Bulgarian Exarch may heal the breach.

The Metropolitan, as previously reported, also urged at the Moscow meeting that a world council of Orthodox Churches be established, with many believing it is to be set up to counteract the claims of the Vatican. What action was taken has not yet been learned.

Polish Church

Warsaw (by wireless): — Assurance of "good relations" between Church and state in Russian-occupied Poland was given here by Boleslaw Beirut, acting president of the Lublin provisional government, which has set up headquarters in the Polish capital. He stated in an interview that "Full religious freedom will be given to Roman Catholics in Poland, and to all other groups." The Polish president said that no plans are being made to set up a ministry for religious education but that steps will be taken to organize a department of religion as part of

the ministry of public administration, "to promote the interests of all worshippers."

Virtually all churches in Warsaw were severely damaged or destroyed during the war. In one church in the Praga suburb worship services are being held daily, attended by persons of all ages, including many soldiers.

Social Action

St. Louis: — The convention of Missouri, meeting February 6-7, passed resolutions on a number of social issues. Endorsement was given to the new state constitution; urging the governor and assembly to appoint a children's code commission to revise laws for the protection of children in industry and the protection of dependent and neglected children and social security measures for child-care. A resolution was passed urging a minimum wage law for workers not now protected by the federal law and also urging the state to appropriate sufficient funds for social security. On the subject of housing the convention went on record as favoring low-cost housing and called for federal funds for use in St. Louis for this purpose. Also a resolution was passed advocating full cooperation by parishes in support of suitable legislation and constructive procedures in county jails and in state correctional and penal institutions.

On the subject of peace the convention endorsed the Dumbarton Oaks Proposals and commended them to Church people for study and action—action meaning write the state department and senators. On minorities the convention called upon parishes "to find ways and means of bringing the various mi-

NOTICE PLEASE

* * *

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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

nority groups into closer contact with the main stream of Christian American life to the end that a mutual exchange of the fine qualities of these groups may be blended into a genuine foretaste of the kingdom of heaven."

Finally, on the matter of social security to lay employees of the Church, after pointing out that the 1943 General Convention had urged that they be included in the federal social security act, the convention instructed its secretary "to request information of the National Council as to what action it has taken toward carrying out these instructions" and further urged the National Council "to proceed at the earliest possible moment to carry out the instructions of the General Convention as one of its recognized functions."

The Rev. Charles C. Wilson, rector of Grace Church and director of Grace House, a social service settlement, presented the resolutions as the chairman of the social service committee of the diocese.

Church Army Moves

New York:—As of February 13, the Church Army business office will be located at 292 Ninth Ave., New York 1, N. Y. The training center remains at the present location in Jersey City, and the Church Army will continue its services in Grace Church there.

German "Hymnbooks"

Stockholm (by wireless): — The anti-Hitler underground in Germany is reported to be distributing "evangelical hymnbooks" containing hints on how to avoid military service by stimulating illness. Similar in appearance to hymnbooks issued to the army, the "hymnals" also contain tips for workers on ways to avoid service in war industries.

European Clergymen

New York: — Three prominent European churchmen have been invited to visit the United States in May as guests of the American committee for the World Council of Churches, and a special three-day session of the committee will be held May 17-19 to discuss plans for the first assembly of the World Council after the war. Making the trip here will be Dr. Marc Boegner, president of the French Protestant Federation, and a vice-president of the World Council; Dr. W. A. Viss't Hooft of Geneva, general secretary of the World Council, and Anglican Bishop George Kennedy Allen Bell of Chi-

chester, a member of the Council's provisional committee. According to temporary plans the first world assembly will be held in the United States, probably in Princeton, N. J., or some community adjacent to New York. To date, 83 communions, both Protestant and Orthodox, in 83 countries have voted to join the Council and a full delegation to its sessions will total nearly 500 churchmen from all parts of the world.

Another subject of discussion with the Europeans will be the problem of aid to the churches on the continent, which Dr. Douglas Horton, chairman of the American Committee, has estimated will require a minimum of \$50,000,000.

Back Dumbarton Oaks

Cleveland:—In a message to President Roosevelt, the Congregational Christian Churches endorsed the Dumbarton Oaks security proposals as approved by the national study conference on the churches and a just and durable peace. The denomination will send copies of the peace proposals together with a critical interpretation, to all the churches this month. Extensive plans have been made to organize study and discussion groups. After the United Nations Conference gives final form to the Proposals, these will also be sent to the churches, and the council will urge them to hold "town meetings" modeled after the old New England gatherings. It will be suggested that treaty ratifications, committing this nation to membership, will be the primary obligation of the United States.

As a joint project of the Congregational Christian and Unitarian Churches, the first privately financed American medical unit has been organized to aid war-stricken Italians. The Unit will work with relief organizations to study control of epidemics and the spread of tubercu-

losis among undernourished people, as well as disease of underfed children.

Jews Exempt

Helsinki:—German Jews in Finland are exempt from Russian occupation orders for the internment of German citizens, Pavel Orlov, political advisor to the Soviet central commission, declared here. Orlov gave this assurance in reply to questions based on charges that pro-fascist elements in the Finnish police are seeking to round up Jewish refugees from the Reich while permitting Nazi sympathizers to hide or to retain Finnish citizenship acquired at the time of the Finnish-Russian armistice. "Russian control authorities in Finland," Orlov states, "have adopted the same principle now in force in Rumania, whereby internment regulations affecting Germans are not applied to Jews."

Revised Bible

Chicago:—A new revised standard version of the Bible, begun 15 years ago, and officially approved by 44 Protestant denominations, has been completed, it was announced here by Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christmas.

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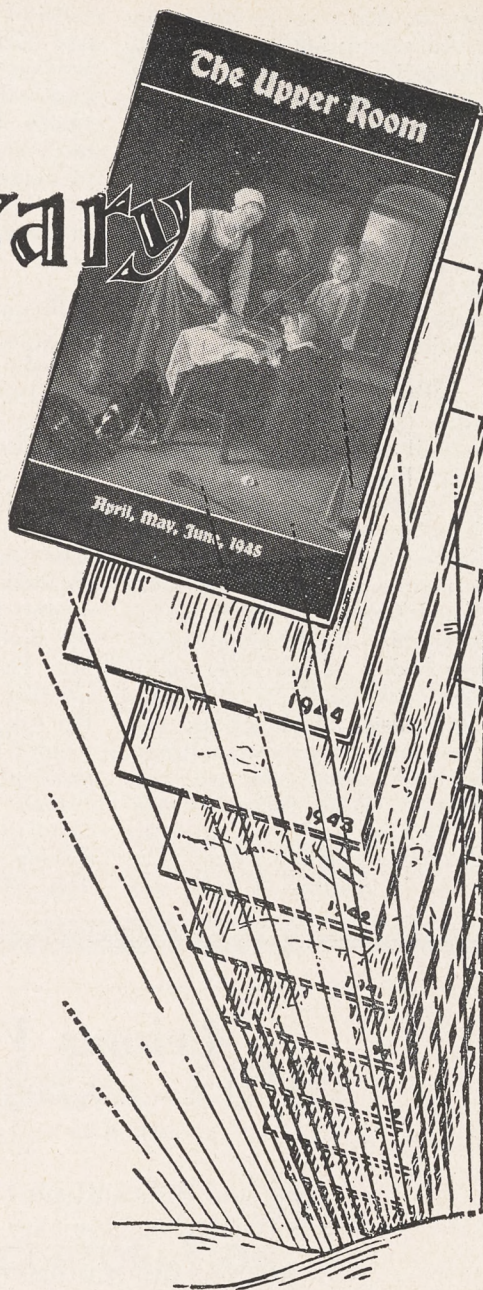
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Interracial Group

Asheville, N.C.: — A permanent interracial association was set up by the ministerial association of Asheville and Buncombe County and the Colored ministerial association at a joint meeting here. The Rev. W. C. Brown, pastor of the Nazarene Baptist Church, was elected president, and the Rev. Harold Tyler, president of the white minister's group was named secretary. The white clergymen were the guests of the Negro organization at the meeting.

Church Union Plan

London (by wireless):—The general council of the Anglican Church of India, Burma and Ceylon has adopted parts of the South India church union scheme to permit certain dioceses to carry out "their practically unanimous desire" to enter the United Church of South India. The union plan would merge representative bodies of the three major Protestant groupings — Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists.

The council debated for two days and then passed the following resolution: "While reaffirming that the Church of this province continues to be bound in matters of faith and

order by the constitution, canons, and rules of the Church of India, Burma and Ceylon, it finally adopts the scheme of the Church union in South India (Seventh Edition Revised) Parts One and Two." The council's action permits the dioceses of Madras, Travancore, Cochin, Tinnevely, and Dornakal to enter into the union.

Russian Message

Moscow (by wireless):—Christians throughout the world were called on to fight for "the triumph of liberty and truth" in a statement adopted by the general council of the Russian Orthodox Church here. "In the name of the triumph of Christian and all human principles of freedom," the message said, "the Russian Orthodox Church calls on all Christians in the world to fight against the monstrous distortions of the divine teachings of the Savior. May Fascism and its inspirers 'vanish like smoke, as wax melts before the fire.' Verily are Jesus Christ's words, 'he who lives by the sword shall perish by the sword,' falling heavily on their heads. Pray God humanity will renounce forever resolving controversy by the sword. Thus may God's blessing be upon all

brothers in Christ for the indefatigable fight for the triumph of liberty and good throughout the world, and forever! Let us be united and firm! The general council of the Russian Orthodox Church sends its blessing to the leaders of peoples occupied with the welfare and the improvement of the lot of their humbler brethren."

Poles Executed

London:—Priests belonging to the Roman Catholic Order of the Divine Word were executed during the Ger-

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man occupation of Poland, according to a lay brother now serving with Polish forces in Scotland. Among priests killed by the Germans, he said, were the rectors of the order's four houses in Poland. Also executed were Fathers Liguda, Drapiewsky, Msyk, and Huwer, as well as Brother Gregorius of Frankowiak, who was publicly executed on May 5, 1943. Fathers Sonsala, Kubitsa, Kozubek, and Golom, the latter a missionary who had returned to Poland for a rest period after serving in China, died in concentration camps, the lay brother stated. Ten students who had already become members of the order also died in concentration camps.

Canadian Council

Toronto:—The Most Rev. Derwyn T. Owen, Anglican Archbishop of Toronto and Primate of all Canada, said in a pastoral letter to the clergy that a lay association of the Canadian Council of Churches is planned in various dioceses throughout the Dominion of Canada.

Works as Layreader

Boston, Mass.:—A layreader with a tank unit somewhere overseas, finds plenty to do. He wrote his rector recently that he had been taking the part of chaplain. "On Sundays

when the regimental chaplain is unable to conduct a service, I hold a service and give a talk, which I hope is helpful, for my own outfit. There are many times during the week when my own squad sits around singing hymns. Most of the men don't know the hymns that mean so much to me, but I have learned a lot of theirs. Also quite often my buddies ask me to read them the Scriptures. I recall one day when we had been under heavy enemy shelling and our nerves and minds were in a state of unrest. I was asked to read something to them. I read the 91st, 46th and 23rd

Psalms and a couple of prayers from the family prayer section. This we followed with a discussion on prayer.

"I also persuaded a fellow, a Southern Methodist, to be baptized. Back in the states he was one of those that didn't have much use for the Church or Church people. It wasn't very long after his first battle that he began to talk about things that really matter. I opened the subject of baptism. He said he wanted it, but never got around to it. I was able to get a Southern Methodist chaplain, and he baptized him.

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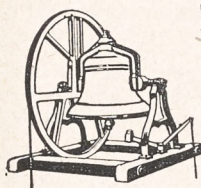
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French Reconstruction

Paris (by wireless):—The Reformed Church in France looks to the churches in America for aid in postwar reconstruction, but will meet normal needs out of its own treasury. Dr. Marc Boegner, president of the French Protestant Federation, said in an interview here. He announced that the next synods of the sixteen regional divisions of the Reformed Church, including North Africa, will meet in February and March to consider problems confronting the Church. They will discuss the reconstruction of destroyed churches, aid to pastors and their families, training for theological students, the religious press, and political and social issues.

Turning to the question of collaboration between the Protestant and Catholic Churches in France, the Reformed leader said, "Such collaboration is desired by many Catholics and Protestants, who know that in the postwar world, all Christians must bring a common faith to the accomplishment of definite, common tasks." According to Boegner, the French Protestant Church has taken no definite stand in regard to collaboration with Communists in social matters.

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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.

MR. JOHN G. CLARK
Layman of Philadelphia

THE WITNESS is to be congratulated for the excellent number devoted to the Church and Labor and the fine number that was in Memory of Archbishop Temple. I have been reading the paper but for a short time and do not mind saying that I have been surprised to find a Church paper that is really aware of what is going on in our world. My two children of college age have been on the verge of giving up the Church entirely with the off-repeated statement, "But, dad, everything is so unrelated to our world." I cannot yet say that THE WITNESS has brought them back to their Church. But I do find them reading THE WITNESS; asking for it if it is mislaid; and then together discussing, sometimes with a good deal of heat, the articles that appear there. I am trying to be a wise parent by keeping out of the discussions though I have not been able to resist throwing out on occasions, "Well there seems to be a few live parsons left in the Church after all."

* * *

ROY W. BATTENHOUSE
Professor School of Religion,
Vanderbilt University

My congratulations on your excellent assemblage of articles for the William Temple memorial issue of February 1. I enjoyed them greatly. In the midst of them, however, I was suddenly taken aback by the incongruity of the advertisement on page 15. What happened? Did the business manager forget to consult the editor? Surely the editor does not think that H. G. Wells' indictment of the Roman Catholic Church is the sort of literature that will nourish the ecumenical principles for which the late Archbishop stood. Or does the editor think it not his job to exercise a pastoral censorship in admitting advertisements to his magazine? If so, he is separating "religion" from "business" in a way William Temple would hardly have countenanced. The discrepancy between your news columns and the advertisement lays you open, I'm afraid, to the charge of exploiting for commercial reasons the very minds and consciences which you hope to strengthen and enlighten in your editorial columns. THE WITNESS ought to practice a better "social gospel" than that. Next time be sure your right hand knows what your left hand is doing!

ANSWER: The matter to which Prof. Battenhouse refers appeared in a paid advertisement. In common with all other publications products presented in advertising space do not carry with them editorial endorsement.

* * *

MRS. JOHN W. CHAPMAN
Churchwoman of New York

The assertion is frequently made, that 'Jesus was a Jew.' Was he of purely Jewish blood? The book ascribed to St. Matthew was written for Jewish readers. The author was concerned in proving that Jesus was a lineal descendent of King David. According to Dummelow, "His actual descent could only be upon his

mother's side." Dr. Paterson-Smythe must have found good authority for saying that "though Mary was a peasant girl she also was of royal blood." The genealogists said that she was of the royal lineage of David. David's grandfather was Obed, and Obed was the son of Boaz and Ruth, the Moabitess. It is true that Mary's ancestry cannot be directly traced beyond her mother Anna. It cannot be proved that she was, or was not, purely Jewish.

The priests taught their people that they were a chosen, a separate race. "A pious Jew believes that he must live a different life from the people in other nations not so much for his own sake as for theirs" (Cooke). They had no dealings with the despised Samaritans who were of mixed blood. When Ezra was informed that some of the people had intermarried with others than Jews he rent his garment and his mantle and "sat down astonished." When Nehemiah made a similar discovery—that Jewish men had taken wives of Ashdod, of Ammon and of Moab, "he contended with them and cursed them and smote certain of them, and plucked off their hair."

The young theologian who wrote this out for me, added this comment of his own: "It is thought by some that the author of the book which tells the beautiful story of Ruth had great courage in writing it. Possibly he was intending to show that there were good people even among the Moabites and that marriages between Hebrews and foreigners were not necessarily scandalous; but that good might come out of even such a union."

ANSWER: There can be little doubt that Jesus was a Jew—a pure-blooded Jew. It is not a question of the genealogies in Matthew and Luke, which are probably (like most genealogies) somewhat artificial; but it is the whole spirit and outlook of Jesus, his language, his thought, the words he uses and the ideas he takes for granted, that are thoroughly Jewish. There is no other ancient people or religion that provides the background for him, his life, character, and teaching (as a historical figure) as Judaism does. The people who deny his Jewishness always have an axe to grind! For example, Houston Stewart Chamberlain, the expatriated Englishman whose book, *The Foundations of the Nineteenth Century*, was a pre-Hitlerite glorification of German blood and soil, with the whole foolish "Aryan" theory thrown in to boot. Of course he wanted Jesus to be an Aryan—for people still thought a purely Aryan Germany would be Christian. We have since discovered that the pure "Aryans" are pure barbarians, not Christians, not even civilized. There are no reputable scholars who subscribe to the theory that Jesus was an "Aryan."

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Page nineteen

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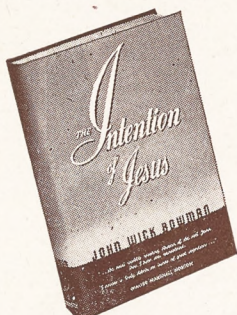


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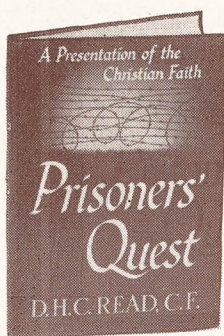
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