

The WITNESS

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MAY 18, 1944

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(Story on page five)



ARTICLE BY BISHOP OF DORNAKAL

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.

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Service and Sermon 11 A.M. Spiritual Heal-
ing 4 P.M.
Thursdays and Holy Days: Holy Com-
munion, 11 A.M.

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4 P.M. Evensong. Special Music.
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9:30 a.m. Church School
11:00 a.m. Morning Service and Sermon
4:30 p.m. Victory Service
Holy Communion Wed. 8 a.m., Thurs. 12
noon.

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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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12:10 Noonday Service; Thurs. 11 Holy
Communion.

THE CHURCH OF THE ASCENSION
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(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
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Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

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Buffalo, New York
Shelton Square
*The Very Rev. Edward R. Welles,
M.A., Dean*
Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Com-
munion: 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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BAYNE, STEPHEN F. Jr., chaplain at Co-
lumbia University, has completed training at
the naval training school at Williamsburg,
Va., and is soon to be assigned to duty.

BENTLEY, JOHN E., was ordained priest on
May 1st by Bishop Dun at St. Alban's,
Washington, D. C. where he is assistant.

COBURN, JOHN B., formerly assistant at
Grace Church, New York, has been appointed
a chaplain in the naval reserve.

COOKSON, MILTON A., Spokane, Wash., has
been appointed a chaplain in the naval re-
serve.

HARDMAN, GEORGE D., formerly chaplain
at St. Mark's School, has completed training
at the naval training school at Williamsburg,
Va., and is soon to be assigned to duty.

GREENWOOD, WESTWALL, vicar at Black
Mountain, N. C. is now the rector of Grace
Church, Louisville, Ky.

JONES, ALBERT N., was ordained priest on
April 25 by Bishop Bentley at St. Matthew's,
Fairbanks, Alaska. Mr. Jones is priest-in-
charge of St. Matthew's.

LEATHER, JACK, formerly curate at St.
Stephen's, Wilkes-Barre, Pa. is now a chaplain
in the naval reserve.

MORRIS, BISHOP JAMES CRAIK, retired
bishop of Louisiana, died at his home at Se-
wanee, Tenn. on May 5th at the age of 74.

PRATT, GEORGE L., curate of All Saints,
Pasadena, Calif. is now the rector of St. Mary
the Virgin, Los Angeles.

RICKER, CHARLES H., was honored at a
reception on Sunday, May 14th on the oc-
casion of his 25th anniversary as rector of
Christ Church, Manhasset, Long Island.

STOKES, ANSON PHELPS JR., rector of
Trinity, Columbus, Ohio, has been elected
to the board of trustees of the Church
Pension Fund.

WEEMS, CHESTER L., formerly in charge
of St. Luke's, Valley Park and Epiphany,
Kirkwood, Mo., is now a chaplain in the
naval reserve.

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 CHURCH
Military Park, Newark, N. J.
*The Very Rev. Arthur C. Lichtenberger,
Dean*
Sundays: 8, 11 and 4:00.
Noon Day Services, 12:10, except Satur-
days.
Holy Communion, 11:15 Thursdays and
Saints' Days.
The Church is open daily for prayer.

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811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
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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.

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15 Newberry Street, Boston
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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 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.

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Roman Catholic Priest Writes About Border Dispute

*The Liberal Church Weekly The Commonweal
Presents Appraisal of Border Controversy*

By a Roman Catholic Priest

New York:—As far as the White Russians (Byelorussians) are concerned they will never consent to be cut off from the other half of White Russia. In the following paragraphs I should like to state the White Russian case against Poland.

A delimiting map of White Russia was made by the academician E. F. Karsky and published by the Petrograd Academy of Science in 1917. The same map, with a few changes introduced into it by Professor M. Dovnar-Zapolsky, was presented to the Versailles Peace Conference, as the groundwork for recognition of the right of the White Russians to self-determination and to organize their own independent State.

According to this map the territory inhabited by the White Russian, or Byelorussian, people borders, in the south, on the River Pripet; in the west, it goes as far as the Western Bug, reaches the sources of the Narev and the Bobr, comprising the latter's tributaries, and then extends along the Niemen with its own tributaries almost to the very mouth of the River Vilia; in the north, that boundary line crosses the Western Dvina and extends as far as the River Lovat; in the east, it reaches out to the sources of the Volga and the beginning of the left tributaries of the Upper Dnieper.

According to the administrative division of Czarist Russia, the White Russian people inhabited the governments of Minsk, Mogilev, Smolensk, Vitebsk, Vilno, Grodno, a portion of the Suwalki government and that of the Chernigov province, and, in the east, the adjoining districts of the governments of Pskov, Tver, Kaluga and Orlov. The entire territory of White Russia extends over 300,000 square kilometers. In 1921 there lived in White Russia 14,070,000

people, 77 percent of whom were White Russians.

Who are the White Russians? Abroad they were quite often confused with the other "White Russians," that is to say those Russians who opposed the Revolution and fought against the Bolsheviks in the Russian Civil War. So that there might be no mistake made on that score, the Soviet rulers changed the terminology and began to describe the White Russians nation by its own linguistic name—the Byelorussians, from Bielarusy, which literally means, of course, "White" Russians.

The White Russians belong ethnically to the Eastern or Russian group of Slavs, deriving their race from the ancient Slavs called Krivichy, Radzimichy, Drihvichy. The ancient principality of Polotsk was once the center of their national (not in the modern sense, of course) cultural and religious life. Saint Euphrosyne (1101-1173) was a princess of Polotsk. Distinguished for her extraordinary beauty and high intellectual endowments, she was a great figure in the social and princely world of that time. Her parents wanted to capitalize on her beauty and talents. Nevertheless, Pradslava (her name before she left the world), while still very young—only 18 years old, some say 12—despite the strong opposition of her parents, decided to dedicate her entire life to Christ, and entered a monastery. Mina, Bishop of Polotsk, permitted her monastic profession. For a long time she lived as a solitary. Later she founded in Polotsk a convent which existed until the overthrow of the Russian Empire in 1917. This convent became a uniatic convent after the Union of Brest in 1596. In this way the veneration of

Saint Euphrosyne was introduced into the Catholic Church.

Saint Euphrosyne had great influence over other princesses of the house of Polotsk. Several of them became nuns in her monastery. Princess Gorislava, her own sister, and Princess Zvenislava, her first cousin, were among the first to follow her example. Her sister-in-law, widow of Prince Roman, and her two nieces, daughters of her brother Prince Viacheslav, did likewise a little later. Saint Euphrosyne's interest in monastic life and in the education of youth was extraordinary. Even in those early days she founded schools and orphanages, established in her monastery a special section for transcribing the Holy Bible and liturgical books, traveled to Byzantium in the interest of education. Finally, in order to satisfy her religious zeal and piety, she went to the Holy Land and died in Jerusalem in 1173. She is a lovely and marvelous saint and should be made, in the humble opinion of the present writer, the patroness of labor for Christian Unity between the Western and the Eastern Christianity.

The White Russians were under Polish domination for a long, long time, especially after the "Union of Lublin" in 1569 and until the end of the Polish State in 1795. During that period the White Russian nobility left their people and became Poles; the Polish Sapiehas, for instance, are former White Russians of the Eastern rite. The people alone preserved their native tongue, their customs, national traits, mode of living. Once there thrived a flourishing White Russian (ancient White Russian) literature and culture. Dr. Francis Skaryna, for instance, was the first translator and printer of the Bible into White Russian (sixteenth century). It was some time before as much was done at Moscow. The Poles, however, brought greater and greater pressure against the White Russian culture and language, the Polonized White Russian nobility often playing the leading role in this nefarious work. When finally White Russia came under the control of the Czars, her cultural situation did not

improve; in fact it became worse. The printing of White Russian books and the diffusion of White Russian culture were forbidden. In the second half of the eighteenth century a White Russian underground cultural revival took place. The father of this revival was a White Russian Roman Catholic lawyer of Vilna, Maciej Buraczok (Francis Bahushevich) by name, who succeeded in publishing abroad (in Cracow, then under Austria) a collection of his own poems in White Russian, "Dudka Bielaruskaja" ("The White Russian Reed") and "Smyk Bielaruski" ("The White Russian Fiddlestick"). After the Russian Revolution of 1905 Byelorussian cultural centers were established in Vilna, Minsk, Petersburg, Moscow and elsewhere. But after the Revolution of 1917, the Byelorussian revival assumed vast proportions. The Byelorussian Soviet Republic was established in which Byelorussian literature, drama, music, dance, etc., despite all the attendant difficulties, most beautifully developed.

White Russians are either Orthodox or Roman Catholics; the vast majority belong to Russian Orthodoxy. These Orthodox are former Uniates, though, of course, originally, before the Union of Brest, they were all Orthodox. The Union in question, made without the consent of the people or the majority of the hierarchy of the Russian Church, and more for political reasons than out of zeal for the Kingdom of God, introduced into the land tears, sorrows, disorders, religious conflicts, endless sufferings on both sides, the Catholic and the Orthodox. No Catholic who really knows its history can be very proud of that Union. But violence again came into play when the Russians began to convert the "Uniates" back to Russian Orthodoxy: some went back freely, others had to be dragged in. It all shows that the problem of Christian Unity can be solved only by truly Christian means—by prayer, charity, good works, dissipation of prejudices, ignorance, and the practice of all Christian virtues.

White Russian Roman Catholics and White Russian Orthodox belong to the same nation. They speak the same White Russian language, are endowed with the same national traits, have the same national customs, lead the same mode of life. Among themselves they live in peace and harmony. Very often one finds Orthodox and Catholics in the same

family, and yet there is no more trouble than in other families which are entirely Orthodox or entirely Catholic. The trouble comes only when there is pressure from the outside. So often attempts have been made to make the White Russian Catholics "Poles" and the White Russian Orthodox "Russians," "Muscovites." It was precisely in consequence of such attempts that the bonds of Christian charity were broken, justice violated, intense hatred engendered in the hearts of many, and even entire Christian families ruined. There went on a constant combat for the White Russian soul, not, indeed, out of zeal for God's glory and the good of that poor soul itself, but chiefly out of zeal for Poland, on the one hand, and out of zeal for Russia, on the other. May the Lord deliver us from such zeal after the present war and forever thereafter!

Somebody may ask: whence did the White Russian Roman Catholics (in the number of about three million souls) come? Are they not really Poles living in White Russia? No, they are not Poles, even though the Poles constantly claim them for their own. All these people are descendants of former White Russian Uniates who, in turn, were descendants of White Russian Orthodox faithful. Many contributing causes induced them to become Roman Catholics—Polish politics and influence, the labors of the Jesuits in particular and those of Polish clergy in general, the persecution of the Uniates by the Russian government, etc. Some say that German missionaries also labored among the White Russians. Unfortunately, religion became identified with nationality. To be a Roman Catholic meant to be a Pole; to be an Orthodox meant to be a Russian. In Roman Catholic churches the people never heard a sermon preached or the Gospel read to them in their native tongue: it was invariably in Polish. In the Orthodox churches, such things were done invariably in Russian. The people's minds were poisoned; the "Poles" were set against the "Russians" and *vice versa*, even though they were the very same nation to the marrow of their bones. When the Communists branded "religion" as the opium of the people, they could point to concrete instances where religious leaders and bodies were really administering religion to the people not for the enlightenment of their minds and souls, but to becloud them. All this was, of course, to the detriment not only of the White Russians them-

selves and of human society in general, but also of the Church.

Once the White Russian revival had started, the Byelorussians gradually began to form their own intelligentsia, their own leaders, cultural, educational, and even political. White Russian Roman Catholics learned to realize more and more clearly that they were by no means "Poles," but White Russians! The Poles became alarmed and strove with might and main to stifle, to suppress this movement in Western White Russia,



The Presentation in the Temple by Rembrandt

bringing to the task all available means—school, church, printed word, police forces, imprisonment, punishment by fining, confiscation of property, etc.

The Polish objective was to change Western White Russia into "White Poland." Therefore the Polish government employed every possible means to denationalize the country. First of all, it flooded the land with Polish colonists, giving them the best White Russian soil, while the natives themselves possessed but little land or none at all, being obliged thereafter to labor on the farms of those who seized their lands, and that, too, for the smallest wages. Western White Russia was flooded with Polish teaching personnel, Polish officials, the Polish

(Continued on page 17)

Cowley Fathers Have Own Farm As Part of Rural Work

*Education of Children by Mail and Credit
Union Play Important Parts in Vast Work*

By Roland F. Palmer S.S.J.E.

Bracebridge, Ontario:—The problem of religious education had to be tackled. Visits are made to the schools and some teaching given there, so far as the government regulations will allow. The chief means of instruction is the Sunday School by post. This excellent system was invented by the father of General Montgomery, when he was Bishop of Tasmania. About 1904 Bishop Lloyd of Saskatchewan copied it. About 1920 an Englishwoman, Miss Hassel, came to Canada for the summer to help with mission work. She used a van in which she lived. She went around neglected areas gathering children for the S. S. by P. All summer she gathered names and interested the children. In the winter workers sent the lessons to the children by mail. The fathers adopted the system about 1930. At first they ran it rather loosely. Many children who received the papers sent in no answers. Then they tightened the system. All who did not reply regularly were dropped. Marking was done very strictly. Corrections were made in red ink, and the corrected papers returned. Hundreds of children were dropped. It was not long before they were writing to ask to be put on again. At present several hundred get the papers and send in the answers. The lessons are graded. They are the regular lessons put out by the general board of religious education of the Canadian Church. If children move to the town they find the same lessons in use in the Sunday schools. The secular day school teachers have been a great help. Many of them receive the papers and distribute them to the children in school, urge the children to do them, and gather up and return to us the answered papers. In the spring they conduct the examinations which are the same as those given by the general Church to the pupils of the town schools. The results of these exams show our children to be as well informed as the town children. In a number of cases children have asked for lessons because they saw other children getting the papers. A number of bap-

tisms and confirmations have come from the teaching of the S.S. by P. A few day school teachers use the daily Bible readings on the S.S. papers for the scripture reading in school. One or two use the papers for supplementary reading by the class. The papers, as well as containing the lesson, contain stories and pictures.

For a number of years the fathers obtained the help of graduating students from the agricultural colleges

very small amounts. They also afford a means whereby loans can be raised to buy cheaply in bulk, seed and fertilizer. The credit union seems to hold the key to the slum problems of the country. Housing conditions are sometimes very bad. Little can be done because the people own the wretched old buildings, and have no money to improve them. A loan from the credit union repayable in easy installments makes it possible to rebuild an old place. The farm radio forum is a way in which a community spirit can be built up among farmers who are usually great individualists. On Monday evenings groups of farmers get together to listen to a radio program on farm problems. After the program which is provided by the federation of agriculture, those present discuss certain definite questions and send



The clergy of the Ontario mission are real farmers among other things. Here one of them is leading a cow to be milked while the other has the job of milking the goats

to go round among the farmers telling them of pamphlets and other help they could get from the government. They also took samples of soil for analysis and of well water for testing. Car loads of crushed lime were imported to railroad sidings, so that farmers could treat their sour land. Of late years a great deal more has been done along these lines. The fathers have been very forward in helping to inaugurate the Muskoka Community Project with a view to helping our people to help themselves. There has been a vigorous educational program which has led to the formation of credit unions, farm radio forum groups and community medical service. The credit unions are a great help towards saving when people can only save in

their findings in to headquarters. In place of the fruitless grouching of the farmer, you get constructive criticism. Farmers learn to understand their problems in relation to the economy of the whole country. The fathers go out to start new groups of listeners.

In the summer camps are conducted, not only for boys from the crowded cities, but for lonely boys from the country, who never get away from home otherwise. A camp is the final stage of confirmation instruction. The boys bring part of their food with them. They do their own work, learn to worship in chapel, have some intensive instruction, and also pick up health habits and have a good time.

(Continued on page 6)

For Christ and His Church For Men and Women of the Armed Forces

Graduate School where parsons have done first-hand social service work merged with Cambridge Seminary. . . Cincinnati's Christ Church puts on big show, with seven chaplains there, in presenting \$2,000 to support work of chaplains. . . Thomas N. Carruthers of Nashville consecrated Bishop of South Carolina. . . New York's Bishop Manning refused to retire though he is 78 and Church rules require retirement at 72. . . New Jersey to have a suffragan bishop. . . Chaplain Anker makes a hit in addressing convention held in Trenton. . . WITNESS runs a long letter by Roman Catholic priest, formerly of Poland, who supports USSR in border dispute. . . United Christian Council for Democracy, in which CLID represents P.E. Church, says business is still being done with Hitler through cartels. . . Bishop Manning tells his convention that anyone taking cracks at either Britain or Russia is a traitor to the USA. . . Bishop McConnell, largely instrumental in abolishing the 12 hr. day years back, is honored at Methodist conference. He retires next month. Had always been a fighter for liberal and progressive causes. . . Presbyterians, north and south, seek unity. . . They split during Civil war (war between the states to you southerners). . . Alabama leaders, including many church leaders, issue statement calling on people to condemn efforts to arouse race hatred. Say it is a betrayal of men doing the fighting. . . Methodists are going to raise, or try to, twenty-five million for missions and home reconstruction. . . United Church of Canada to work for unity with Anglicans. . . Move also on for unity of Congregational and Evangelical-Reformed Churches. . . Polish archbishop is assassinated because of his pro-Nazi activities. . . Ministers of Cleveland elect a Negro as pres. of their association. First time in forty years of existence Negro so honored. . . N. Baptists are staging a letter-writing campaign for just and lasting peace. . . Hungarian Church leader is arrested by Nazis for speaking out against anti-Semitism. . . N. Y. cops, 1,300 strong, go to corporate communion in Episcopal Church in Brooklyn. All members of Protestant churches. Clergy of several denominations take part in service. . . Serbian Ch. leader says struggle is on between Roman and Orthodox Churches for supremacy in Europe. Says people of Europe are looking toward Moscow these days for lead. . . Methodists in annual convention take progressive positions on race, economics, peace. Urge continued unity of United Nations as basis for lasting peace. Support Moscow declarations. Commend Malvern Manifesto which said that "new ordering of economic life is both imminent and imperative." . . Also urge religious liberty. . . Approve report stated that "we look to the ultimate elimination of racial discrimination." . . Pro-war and pacifists scrap at the convention with compromise statement the result. But conference does declare "we are well within the Christian position when we assert the necessity of the use of military forces to resist aggression which would overthrow every right which is held sacred by civilized man."

page six

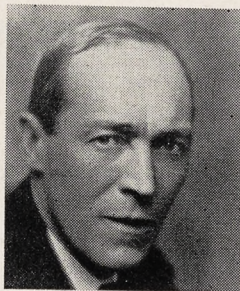
(Continued from page 5)

While all this development has been going on in the missions the fathers have increased in numbers. Each week-end ten or twelve fathers and brothers go out to the missions. Some go only a few miles. Some may make a round of seventy or more miles. Almost every kind of conveyance is used. There is a car, a truck, a saddle horse. Some use boats on the lakes. Some walk, and trust to picking up rides. Some go part way by train or bus. Some use skis or snowshoes. Some use bicycles.

A hundred acre farm is used as a sort of model of what can be done. This provides a lot of the food. The family is a big one for there are many guests. There are boys who need a place to stay while going to

Men come to the mission house for retreat. In the summer, students give their services to help the fathers, and gain experience in rural work. As well as the local work, the fathers do a great deal of mission preaching in Canada and U.S.A. and give many retreats. A lot of study and writing goes on, and the printing presses are never idle for long. The members of the community do nearly all their own work.

The collegiate church is the center of their life. Here the daily sacrifice of prayer and praise goes up. It is a beautiful building of local stone. It gains dignity from its great height. The light all comes from clear glass windows set high in the walls. Through them the sky and the lovely maple trees can be seen. The altar



Churchmen in the news: Harold Adye Prichard who died last week; the Rev. Joseph F. Fletcher who moves to E. T. S. with the Graduate School; Thomas N. Carruthers, the new Bishop of South Carolina

high school. There are boys who need homes. They all help with the work. We do all the things our people do, make butter, kill our own meat, cut wood, make maple syrup.

The buildings at the fathers' mission house are now quite extensive. The first of them they built themselves. The later ones were built largely by their mission people, who came to work by the day. There was never a contractor and never any debt. For a long time a dollar was put in the endowment for every dollar put into the buildings. These cost very little because of the large amount of work that the fathers and brothers did themselves. There is now in addition to the fathers' house a beautiful stone chapel. This was consecrated by the Bishop as a collegiate church. There is a library wing containing a very large and well catalogued library. The fathers have inherited a lot of books, among others the library of Archbishop Roper. There is a comfortable guest house, and several other houses in and about the place. There is a large barn and well appointed stable.

is a great slab of Muskoka granite from a nearby field. It was chipped into shape by the local tombstone cutter. The tabernacle was made in the local foundry. The stalls and other furniture are of local birch which takes on a lovely tone of rosy gold when oiled and waxed. Everything was made in the village. The candlesticks were turned on the lathe. A great mural hangs on the east wall. It pictures our Lord in His strength and vigor. (see cover picture) Around Him in the decorative border are all the lovely things of the district. Rocks and waves on the lakes. Silver birch and spruce. Pines blowing in the wind. Fish and birds of the district. A little frog on a lily pad. Snake and butterfly. The flowers of spring and summer. The fruits and nuts. Sun, moon and stars. Rainbow and northernlights. Snow-crystals and thunderstorm. Flame of fire, without which we could not live in this cold land. Here the fathers and brothers come at the call of the bell every few hours to sanctify their work, and the work of all God's children in this busy world.

EDITORIALS

Lord of All

UNLESS we presume to deny the truth-bearing quality of poetry we cannot casually dismiss the Ascension. As in all great symbols whose literalness time has denied there is here a pictorial vehicle for an inner need of man. The Ascension Day hymns have striven to verbalize this need, "Crown Him with many crowns . . . the Lord of Life . . . of lords the Lord . . . the Lord of Heaven . . . the Lord of All." Such words as these are attempts to express the inexpressible; the majesty, the universality, the infinity of Christ's nature. They need music to give them wings.

It is a peculiarly appropriate emphasis today. It serves to remind us in a time when the walls of partition which we have erected in our narrowness are falling upon us, that He whom we worship is too great to be the property of any group of men; too titanic to be confined in any creed or Church.

The figure of the Ascension rightly removes Him above the restrictions of time and space with which men would fetter Him. He is no paltry Christ capable of neat cataloguing by finite-minded theologians; he is not one of the Lares and Penates to be domesticated by possessive ecclesiastics; he is not a useful but minor god to be locked comfortably in His sanctuary by those who dread His effect on secular life.

Ascension Day should bring us penitence for the smallness of our vision and the selfishness of our religious life. As we think of Him risen above all the pettiness of the earth-bound we can well resolve that we shall release Him to a world which is crying aloud for His spirit. For it will rightly have little patience with those well-meaning friends of His who in their passionate attempts to keep Him for themselves demonstrate their lack of respect for His majesty as the Lord of All.

THE WITNESS — May 18, 1944

Missions Demand Unity

THERE is a lot of comfortable, complacent thinking going on about Church unity. There are people who say, to themselves if not out loud, "Yes, unity would be a fine thing; but of course it won't come about in our time, maybe not for centuries." Such people tend to look upon reunion as the "one, far off, divine event toward which the whole creation moves"—but it is so far off it makes no practical difference now. These people need to be stirred up and roused from their comfortable slumbers. Church unity is not a pleasant dream but an absolutely necessary practical step that has got to be taken if the Church is not to retreat before such rising movements as nationalism in India and elsewhere, racialism, class divisions, and other backward trends in modern society. We are usually inclined to think of the spread of Christianity as a wonderful record. It is wonderful; but the movement is slowing down now, and may come to a dead stop if the division and sub-division of our advancing front continues. What good is advance if the front crumbles as it moves forward?

One of the best statements on reunion that we have ever seen appears in this number of THE WITNESS. It is by Bishop Azariah of Dornakal, the Indian bishop of an Indian diocese, a great leader in the mission field, and an ecumenical Christian through and through. He views the problem as a practical one—not the problem of how to bring unity about, but what we are going to do if the Church fails to unite. That is by far the bigger problem. We especially urge those who think of reunion as something remote and impractical to read every word of this article and put themselves in imagination in the place of the Bishop of Dornakal.

"QUOTES"

ALMIGHTY and most merciful God, Father of all mankind, lover of every life, hear, we beseech Thee, the cry of Thy children in this dark hour of conflict and danger. Thou hast been the refuge and strength, in all generations, of those who put their trust in Thee. May it please Thee this day to draw to Thyself the hearts of those who struggle and endure to the uttermost. Have mercy on them and suffer not their faith in Thee to fail. Guide and protect them by Thy light and strength that they may be kept from evil. May Thy comfort be sufficient for all who suffer pain or who wait in the agony of uncertainty. O righteous and omnipotent God, Who, in their tragedies and conflicts, judgest the hearts of men and the purposes of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure because in it Thy will shall be done in earth as it is in heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes. Unto Thy most gracious keeping we commend our loved ones and ourselves, ascribing unto Thee all praise and glory, through Jesus Christ, Our Lord. Amen.

A prayer for D-Day by the
Presiding Bishop

Church in Poland

WIDESPREAD discussion of the border dispute between the Union of Soviet Socialist Republics and the Polish government-in-exile has been stimulated by the unexpected visit to Moscow of the Rev. Stanislaus Orlemanski, Roman Catholic priest of Springfield, Massachusetts (WITNESS, Feb. 3). We present therefore this week a statement which appeared originally in *The Commonweal*, Roman Catholic weekly, and reproduced here with their generous consent. It is written by another Roman Catholic priest who once lived in White Russia and is now the pastor of a church in Chicago. Its careful reading will, we believe, be helpful to those who wish to have a historic understanding of a situation of great international importance.

Harold Adge Prichard

OVER the desk of a newspaper, even a small one like ours, flows life—the stories of new opportunities grasped, of honors conferred, of plans announced enthusiastically only, too often, to be heard of no more. And inevitably death with its

perfunctory job by the committee on deceased members. We would not treat the death of Harold Adge Prichard that way, yet what is one to say? There are achievements aplenty to list: for thirty years the rector of an important parish which he served both humbly and successfully, no easy combination; the author of a number of good books; an outstanding preacher and teacher; an associate editor who responded ably and promptly to each request.

But it is not of his achievements, many as they were, that we would speak. Rather it is of a melancholy man with a delightful touch of gaiety; of a man with strong convictions and yet with no trace of that "overweening love of our own ideas" from which churchmen pray that all men may be delivered; of a man who not only believed in liberal, evangelical Protestantism, but worked at it without giving offense to others. There were ups and downs in his life, and much pain, but Prichard took them all as a Christian and a gentleman. Words can say no more. He will be greatly missed. May he rest in peace.

Missions Demand Unity

by V. S. Azariah

The Bishop of Dornakal, India

OUR Lord's prayer for the unity of His Church was based on the one plea "that the world may believe that thou didst send me." The revelation of God in Christ, in our Lord's mind, could only be recognized by the world when it sees visibly before it an exhibition of oneness after the pattern of the Divine unity. In this world of strife and conflict, unity is so uncommon that when seen in the Church the world will recognize it as coming from God Himself. We shall now consider some reasons why unity is necessary for the missionary enterprise of the world.



Unity in the Church is necessary for the Church's evangelistic witness. The Church which preaches the Gospel of love does not impress the non-Christian world as possessing within itself any striking example of uncommon unity. Competing plans and programs, mutually exclusive sacramental practices, denominational jealousies and controversies—all these exhibit anything but that unity which Jesus Christ brought into this divided world. It is only when the Church exhibits a oneness which overcomes all barriers of race, tongue, and color, which surmounts natural limitations of taste and

temperament; when in spite of theological differences in thought and emphasis, the unity of spirit is made transparent in a unity of organization which demands individual self-discipline and self-effacement; then and then only in any appreciable degree will the world believe that "Thou didst send me."

Thinking men ask why, while claiming loyalty to the one Christ, we still worship in separation and we still insist upon exclusiveness in the most sacred rites of our religion. As Hindus or Moslems they are one; no sooner do they become Christians than they are placed in separate and mutually exclusive compartments and their communal unity is shattered to pieces.

A certain group of depressed class people scattered all over Western India was seriously considering the giving up of Hinduism and the acceptance of some other religion likely to give them a fuller and higher life. When Christianity was mentioned, the people reminded their leader of the many divisions within the Christian Church. "We are united in Hinduism," said they, "we shall be divided in Christianity." "And Sir," he said to me, "I had no answer to give." And need I say I had no answer to give either?

UNITY is necessary to meet the world opportunities open before the Church today. After nineteen centuries of Christianity, two-thirds of the world's population still remain outside the Church. In India alone we reckon that at least one hundred millions of the people, or a third of the entire population, are beyond the reach of existing missionary organizations. China with its four hundred millions has even a sadder story to tell. Africa with two hundred millions is not Christian yet. Moreover the world is today open to the Gospel as it was in no previous generation. Africa is emerging out of its darkness of ages. India is throbbing with new life from end to end. Educated India is, more and more, coming under the spell of the teaching and person of our Lord. Rural India is even more ready to accept Christ and His Gospel of forgiveness and regeneration. The outcasts are entering the Church at the rate of about 3,000 a week. In my own diocese we have admitted during the last sixteen years 160,000 people. It has been said repeatedly that if only the Church as a whole had the vision and devotion, the fifty-million outcasts could be brought into the Church in this generation! And yet, with these world opportunities before it, the Church is feeble, its missions under-manned, and its resources pitifully inadequate for this world task. The Church is feeble because it is divided. It has been confidently asserted that if only the Church were one, at home and abroad, we have now at our disposal all the resources in men and money required to evangelize the whole world in our generation.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

And Ascended Into Heaven, and Sitteth on the Right Hand of the Father; and He Shall Come Again with Glory, to Judge Both the Quick and the Dead; Whose Kingdom Shall Have No End

AND Gospel too is this amazing thing:
That He, the Man, whom here on earth we
knew,
Now reigns through all the heavens! Deep in the
blue
Of those dread skies within us Christ our King
Now crowned and glorified sits governing,
Judging, dividing off the false from true,
Ourselves, our nations, everything we do,
Alive or dead, with love unfaltering.
And of His kingdom there shall be no end,
Not merely terminus in time and space,
But in those depths within; since love's dear grace
Is bottomless. Christ is no earthly friend
That comes and goes: he goes and comes apace
From whence our eyes beheld Him once ascend.

THE WITNESS — May 18, 1944

The wastage of Christian forces in the older Churches are appalling. Indian visitors are often bewildered at the sight of churches built and ministers appointed, not to meet the needs of enlarged memberships, but to have different denominations represented in the same locality. This often unnecessary multiplication goes on all the time that continents are asking for the Gospel and backward and primitive races are clamouring for light and life. The same wastage is reproduced in the mission field. Eight places of worship stand within a hundred yards of each other in the city of Madras, each barely half full at any ordinary Sunday service, all ministered to by underpaid ministers, each too often engaged in unceasing warfare, not against the sin and suffering all around, but against the supposed defects in the beliefs and practices of the others. Seven missionary societies are at work in the Telugu area among a population of a million people, five of which claim the exclusive possession of the Gospel truth and, therefore, the right to enter and plant churches anywhere—making efficiency and church discipline impossible. By our divisions, we not only waste our resources, but also destroy the Church's effective witness for righteousness and purity before the non-Christian world. Unity, organic unity, is the only remedy.

UNITY is necessary for the presentation of a common Gospel message. Our Gospel message is not the same. One group emphasizes baptism, another disregards it; one group baptizes by sprinkling and another disowns any baptism by sprinkling, and teaches that baptism by immersion is the only baptism acceptable to God! The Hindu enquirer wants to know what is right. Inwardly he would rather not accept baptism than accept it and be put out of caste. And the Church cannot speak with a united voice; authoritative call to repentance, faith, and baptism. This confirms men in their doubt and hesitation, and weakens their will for the sacrifice which Christ demands. To present a common front and preach a common faith we must be one.

Unity is necessary for the life of the young churches. The divisions of Christendom do not appeal to the Christians in these lands. Christians in India did not have a share in creating them. They entered into this ready-made system and became attached to this or that form of Church organization or policy, because their spiritual fathers belonged to that particular section. "I am a Baptist," said an Indian friend to me, "not because of theology, but because of geography." Having accidentally become attached to a Church, Indian Christians easily change their Church membership from one Church to another according to convenience. Any restriction placed on such changes hurts them, with the result that many give up all connection with any

page nine

Church, and find their fellowship outside the Christian religion. The feeling of very many Indian Christians is that they were not responsible for the divisions of Christendom, neither would they perpetuate them. Force of habit, financial dependence, denominational training and, above all, loyalty to their spiritual fathers, now keep them in denominational connections. But these circumstances cannot keep them apart forever.

Moreover the rising tide of nationalism cannot be ignored. Nationalism calls for national unity. The young Indian Christian is violently pulled by this new spirit. His patriotism impels him to the service of his country, while his Christianity makes him long for his country to accept the new life in Christ. This national and Christian consciousness, in consequence, unites him with his fellow Christian patriots of all Churches. Nationalism unites, the Church, alas, divides. The result is that fellowship with his co-patriots is valued more than participation in common worship and common sacraments. All belief in institutional Christianity is thus undermined in the younger generation. The young Indian Christian wants unity with all his Christian fellow-countrymen; he has no use for a Church that divides.

THERE is still another, even more serious, danger in India. Through our divisions we unconsciously become parties to the creation of caste Churches. Caste is the bulwark of Hinduism. This religion does not stand for doctrine or belief, it stands for a life. It is very accommodating in religious practices; it is relentless only in the demands of caste. By caste, men are placed in watertight compartments. Beyond the caste there is no social life, no inter-dining, no inter-marriage. There is no greater force in the whole world that operates for separating man from man, and creating jealousy, suspicion and strife between communities than this hydra-headed monster—caste. In such a land there is being planted, by the grace of God, a divine society which is meant to be one, which was created by God to be one, "all one in Christ Jesus," united in the participation of one Lord, one Baptism, and one sacred Food. Division in this society means exclusive communions and severed fellowship, resulting in the worst effects of the Hindu caste system. Separate castes merge into separate denominations and continue their internecine warfare from generation to generation. This is not theory, it is actually taking place before our eyes in the Telugu country.

Unity may be a theoretically desirable ideal in Europe and America, but it is vital to the life of the Church in the mission field. The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal.

Great things, then, are at stake. The world is

ready to hear the message of Christ. The young Churches in the mission field are waiting for a lead. They turn with wistful eyes to the West. God wills unity, God prays for unity. The Holy Spirit works for unity. Let us also will, pray and work, "that we all may be one."

The Living Liturgy

By *MASSEY H. SHEPHERD, JR.*

Professor at Episcopal Theological School

DISMISSING NON-COMMUNICANTS

LITURGICAL scholars sometimes confuse the modern worshipper by attempting to revive terms no longer applicable to our present Prayer Book services. A good example is their description of the Holy Communion by means of the antique distinctions of "mass of the catechumens" and "mass of the faithful." In the ancient Church catechumens—for that matter, any unbaptized person—were welcome to attend the first part of the Eucharist, which consisted of psalmody, lessons, homily, and a few prayers of general intercession. They were then formally dismissed, and the "mass of the faithful" began with the Offertory. To say that our Ante-Communion is equivalent to this ancient "mass of the catechumens" is inaccurate, both in fact and in principle. Since the sixth century the catechumenate has had no recognition in the Eucharistic liturgy of the western Church. Whatever may be said in favor of its restoration, the fact is that we never do ask all unbaptized or unconfirmed persons to leave the church after the sermon. Oftentimes, instead, we urge the baptized to remain!

Long after the dismissals of catechumens and unbelievers disappeared, the Nicene Creed was added to the western Mass-rite. Now the solemn confession of faith would never have been put in its position between Scripture lessons and sermon, if the old distinctions had still been of any meaning, but in the "mass of the faithful" (where it still occurs in the liturgies of the Eastern Churches). One will frequently meet today sincere persons, not members but regular attendants of our Church, who confide to us their embarrassment at having to go through the motions of saying a Creed which they are not as yet conscientiously willing to accept.

But this is not the limit of our discourtesy. Ordinarily we do not afford people a convenient opportunity to leave the Holy Communion service until after the Offertory. Is it because we want all pos-



sible contributions from them, or because we think the anthem good for their souls? This is not a facetious question. Neither is it an irreverent one. For what is more irreverent than for the celebrant to prepare and offer for consecration oblations of bread and wine for many persons in the congregation who have neither the intention of having them offered, much less of receiving them in the blessing of communion? Thus, to make Ante-Communion conform truly to a "mass of the catechumens" we would have to omit the Creed and dismiss the "unworthy" immediately after the sermon. Lest the wardens suffer any loss, those who are leaving might have their material generosity directed to the poor-box or some "decent basin" at the church-door.

Doubtless some of my readers may think all of this a picayune technicality. "Why not let people be present at as much of the service as they will?" One answer to this reasonable question may be given here. Such a question calls out attention to the meaning of the Offertory and its primary emphasis—whether it is to be put upon the alms, or upon the oblations. If it should be upon both, what would seem more proper, then we need to

teach the relation of the alms and oblations both to the intercession for the Church and to the consecration.

All too often we allow the presentation of bread and wine to appear the most incidental act of the Offertory; yet it is these elements which are properly the instrumental symbols by which we are to be united in the Body of Christ. It is obviously the anthem that is incidental. The collection of alms at this point derives its significance only from the fact that by it our material resources can strengthen and extend the sphere of operation of Christ's living Body in the Church and in the world. And then, too, in these days, when so many congregations find the Offertory a convenient place for an outburst of patriotic emotion, and the oblations are lost sight of in the midst of flags and national anthems, we would do well to remember that even the United States of America needs "the Body," the purifying and sanctifying power of grace to be its defense against those non-temporal adversaries who war against its soul. It would seem reasonable therefore that no one should offer an oblation who is not willing to see it consecrated and given back with the blessing of Christ, as His Body.

Personal Problems in War Time

by *Carroll A. Wise*

Chaplain of the Worcester State Hospital

"IT SEEMS silly to be talking about my personal problems now. They look so small in comparison with the world problems we are facing." More than one pastor has heard these words since Pearl Harbor. They were spoken by a young business man whose marriage was on the verge of breaking up. They came from the lips of a school-teacher with a deep sense of guilt because her conduct was out of harmony with her ideals. They were voiced by a young office secretary who was finding it difficult to get along with her associates. Each of these people had a personal problem, but also had the good sense to try to find help. But when the problem was held up for examination, it seemed so insignificant compared with the world cataclysm. Was it not petty for them to be concerned with themselves at such a time?

It is true that we face tremendous world problems. And it does no good, and much harm, to deny that these problems are our concern, or to seek to escape from the impact of the war. For that endangers not only the war effort but also our own mental health. Each of us wants to make our best contribution now. But—and this is what counts—we fail to do this to the extent that we are burdened with deep inner conflicts. If our re-

lationships with other people are very strained and unhappy, we shall not be of much use to our country. If we are paralyzed by fear, anxiety, guilt or resentment, we shall not be very efficient helpers in an all-out effort. To help the world we must first work out our own troubles. World problems must not be used as an excuse for refusing to face inner problems.

Mental and physical health, morale, and efficiency—all of vital importance in wartime work of whatever kind—are greatly influenced by the way in which personal problems are handled. In one city recently a volunteer nurse's aide had to be relieved of her duties because her jitteriness so communicated itself to her patients that she was a center of infection. Upon examination it was found that she was trying to escape from a home situation which she lacked the courage to face. Fortunately, consultation with her pastor led her to face and solve the home problems, and now she is carrying out another kind of wartime work for which she is better fitted.

WHAT kind of morale does the person have whose courage and faith go up and down a hundred points with each radio news program?

Such emotional instability grows not out of the war but out of unsolved personal problems. What kind of product appears when a workman cannot concentrate on his machine on account of the deep sense of guilt which diverts his mind? His anxiety is not, in spite of what he thinks, about the war, but about personal and family problems he has not dealt with satisfactorily. Unsolved personal problems in this way can ruin morale.

But the wartime situation has magnified many personal problems. Home relationships have been disrupted. The strains on wives and children have increased. Juvenile delinquency is up. These are but a few of the evidences of problems which the war situation has brought into the open. The morale of the nation is at a high point, but that of many individuals has been lowered—and some of them have mistakenly thought it unpatriotic to admit this fact, even to themselves.

There is real danger in the illusion that personal problems will eventually work themselves out without conscious effort on our part. When they are neglected, they are more likely to work themselves in. In that case, we may be driven, as are some of the juvenile delinquents, to do irrational and unintelligent things in trying to find a release from tension. A good deal of the unwise sexual activity of young people is of that sort. It comes not from an uncontrollable need for sexual expression, but out of unsolved conflicts between the young persons and their homes, conflicts made more acute by the rapid social changes of wartime.

He who is sick has need of a physician. To have unsolved problems is to be sick. But sickness, especially this kind, can be healed. As it is so often a disease of the soul, so the best physician is usually he who deals with the soul—the pastor. More than ever he is making central his function of counseling with individuals.

More pastors are equipped to give help on personal problems than is usually realized. A middle-aged woman recently came to her pastor some time after a series of consultations had been concluded, and said, "I don't know how to thank you. You've saved my home. Yet I turned to you only in desperation because I didn't know where else to go." Fewer homes would be threatened if people realized before they became desperate that the pastor could help.

The urgency of today's need has made us put aside many petty concerns, and more of this is coming. But personal problems are never petty when we try to solve them. They become petty only when we deceive ourselves into believing they can be ignored. It is not abnormal to have problems. Abnormality comes only when problems are neglected and therefore allowed to fester.

"Silly to be talking about my personal problems

now?" Quite the opposite—provided we are really seeking the best help possible in facing and solving them. For only so can our health, morale and efficiency rise to the challenge which the wartime situation makes to each of us.

The Hymnal Presents

SENDING OF THE SEVENTY

IT IS strange that the sending forth of the Seventy, and their return, described in the tenth chapter of the Gospel according to St. Luke, has not been the theme of many hymns. It was an event of primary importance in the expansion of Christianity. Dr. Burton Scott Easton goes so far as to say that "this was actually the most crucial moment in the history of the world: Jesus was no longer alone in His use of the Kingdom's power; the missionaries had it also and could communicate it to others, and they to still others indefinitely." (*What Jesus Taught.*) In the Hymnal of 1940 the hymn based upon this theme is very welcome.



*Lord, who didst send, by two and two before thee,
Thine own disciples, those three score and ten,
That they should show the lost ones where the path was*

*And bring the light to eyes of blinded men:
Make us to see the light that shines in all men,
Help us to learn how thorns can make a crown,
Show us how love will keep ourselves from falling
And pity lift up others who are down.*

*Thou art our Captain: teach us to be like thee,
And where thou leadest we will follow on;
We do not know what orders may await us,
Save the great order, "Let thy will be done."*

*It shall be done, if we be strong to follow
The path which led thee to that awful day;
It shall be done, if true to thy example*

We guide ourselves and others in thy way.

The hymn was written by Steuart Wilson in 1930 for *Songs of Praise*, to provide a hymn suitable for girl guides, but suitable also for all of either sex to whom any work of guidance is committed. The author was on active service during the first World War, and since that time he has been engaged in musical work. He has edited collections of songs, translated songs of German composers into English, and become well known as a singer in choral festivals in Great Britain and in this country.

—HOWARD CHANDLER ROBBINS

Business Is Done with Hitler Declares Church Leaflet

World Is Headed for Economic Oligarchy Unless Cartels Are Destroyed Says Group

Reported by Lois Remmers

New York:—Crippling war shortages were blamed on the international cartel system and the continuation of secret cartel agreements in the post-war period was decried in a report entitled *Destroy Cartels* sent last week to 10,000 Church leaders by the United Christian Council for Democracy speaking for six unofficial Church social action organizations, including the Church League for Industrial Democracy.

When war came the United States found that foreign business hands were controlling our economy, the report contends. When we tried to produce for war we discovered that international cartel agreements stood in the way, creating serious shortages in essential war materials, tools and know-how. The well-known bottlenecks in rubber, gasoline, magnesium, tungsten carbide are discussed in the leaflet.

"The record shows that our international business men were for the most part indifferent to the political consequences of their acts and so were tools in the hands of those to whom business is an instrument of national and world policy. Even when made aware of the danger their motto was still 'Business first.' One can no more serve country and mammon than he can serve God and mammon."

Showing the control which Germany exercised over other nations through cartel agreements, especially that of I. G. Farben, the Churchmen are warned that the bargaining power even today of German industry and finance is tremendous; that Germany has accumulated cartel profits and royalties in British and American banks; that General Motors, International Telephone and Telegraph, Standard Oil of N. J., Ford, Otis Elevator, Remington Rand and International Business Machines have assets in Germany of over half a billion dollars; that Hitler continues to carry on through the Bank of International Settlements still operating and with an American as president.

That this nation has heavy stakes

in the cartel system is pointed up in the report by citing the fact that 85 of our U. S. corporations are known to have international cartel affiliations and that 17 of them have been indicted under anti-trust statutes. Further the leaflet affirms that the assets of eight of these are one-tenth of our total manufacturing assets, exclusive of food, beverages and tobacco.

Pointing out that cartels have only been suspended by war necessity, not abolished, the report establishes full agreement with recent pronouncements of high officials of the Department of Justice who have warned us to get rid of cartels. "The challenge of cartels is clear," the report concludes, "the world is headed for either economic oligarchy or economic democracy. The modern way of life requires international economic cooperation. Some day the nations will democratically arrange the kind required by our religion — joint development of the resources of the world and the skills of mankind with benefits to all and profits to none. Meantime in place of cartels extend to other basic necessities the method begun by the United Nations for food, that is, joint planning commissions composed of representatives of government, business, labor, agriculture, transportation and the sciences involved."

Army Commission Is Supported

Cincinnati:—The annual parish meeting of Christ Church was a unique event this year. With Charles P. Taft, junior warden who is an important member of the federal government's state department, as toastmaster, 520 parishioners sat down together for a simple meal in the Masonic Temple, across the street from the church. They then adjourned to the auditorium, the scene of 1937 General Convention meetings, where Mr. Clifford R. Wright, trustee of the parish, presented the work of the army and navy commission. There was singing by the parish choir and by the glee club of the naval training school at Miami University, marine corps flag

bearers and guards, addresses by Bishop Hobson, Rector Nelson Burroughs and seven chaplains who were present. At the close of the pageant announcement was made that \$2,000, the major portion of the Easter offering, would go to support the work of the commission.

Suffragan Bishop

Trenton:—The convention of New Jersey at its convention held here May 9th voted unanimously for a suffragan bishop, following the request made by Bishop Wallace J. Gardner. The other business of the convention was routine. Chaplain Herman Anker gave a splendid talk on the work of the army and navy commission and the convention voted that each parish should support the work.



Methodism's Bishop McConnell says great changes are ahead but he is fearful Church will not be in the lead in bringing them about

No Retirement

New York:—Bishop Manning of New York, who was 78 on May 12th, told the convention of the diocese on May 9th that he had no intention of retiring, despite the recent action of General Convention requiring the retirement of bishops at the age of 72. Though the Cleveland Convention by resolution stated that the legislation was retroactive and therefore applied to those who are at present active bishops, the Bishop of New York declared that "the great preponderance of legal authority hold that such legislation cannot take effect retroactively" and he then said that "As the matter now stands I shall continue to serve you as your bishop as long as I am given health and strength sufficient."

Graduate School To Merge

Cambridge:—The Graduate School of Applied Religion, Cincinnati, the center for clinical training for the pastoral ministry, is to move to the Episcopal Theological School. The merger was voted by the trustees of E.T.S. on May 1, after having been previously approved by the faculty, and similar action was taken by the trustees of the Graduate School on May 5th. The Rev. Joseph F. Fletcher, dean of the Graduate School who has been a lecturer this term at E.T.S., is to head the work here along similar lines to that carried on so successfully in Cincinnati for many years, first under Dr. William Keller, physician who is now a colonel in the medical corps of the army, and later under Mr. Fletcher. Fletcher will be a member of the E.T.S. faculty.

Harold Adye Prichard Is Dead

Mount Kisco, N. Y.:—The Rev. Harold Adye Prichard, rector for thirty years of St. Mark's, Mount Kisco, died on May 7th after an illness of six months. He was sixty-one. In addition to his achievements in building a strong and vital parish, Canon Prichard held an important place in the national life of the Church. He was the acting dean of the cathedral in New York for a time and was secretary of a nationwide campaign to raise a large sum for the completion of the structure. He was the author of several books, was instrumental in the founding of the Episcopal Evangelical Fellowship, was the chairman of the Church Congress at two sessions and was president for one year. He was also in great demand as a preacher and teacher. He became a contributing editor of *THE WITNESS* in 1941 and was a frequent contributor to our pages. (see editorial).

Consecrated Bishop

Charleston, S. C.:—The Rev. Thomas N. Carruthers, formerly the rector of Christ Church, Nashville, was consecrated Bishop of South Carolina on May 4th in historic St. Philip's Church here. The congregation numbered more than 1,000 persons, with many more witnessing the procession outside. A large number of Bishops were present and took part in the service, including the Presiding Bishop who was the consecrator, Bishop Quin who preached, Bishop Dandridge, Bishop Gravatt, Bishop Jones, Bishop McKinstry, Bishop Juhan, Bish-

op Maxon and Bishop A. S. Thomas. Following the service a luncheon was given in honor of the Presiding Bishop and Bishop Carruthers. The newly consecrated Bishop is a contributing editor of *THE WITNESS*.

Northern Indiana

Mishawaka, Ind.:—Northern Indiana hopes to become an unaided diocese by the end of this year. The convention so voted at the meeting here May 3rd. The action requires an adjustment of the budget so was referred to the bishop and council to work out details. The national Church has been appropriating about \$3,000 to the work.

Money Rolls In

New York:—National Council had received payments totalling \$486,969 to May 1. At the same time last year \$359,431 had been received.

British Missions

New York:—Gifts to British Missions from the Episcopal Church during the last four years have been as follows: \$300,000 in 1941, as a blanket gift distributed under the direction of the Archbishop of Canterbury; \$200,000 in 1942; in 1943, \$90,000 in the form of "designated" gifts, certain percentages of the total being allotted to certain fields; during 1944, "special" gifts amounting to \$30,000 will be given directly to work in specific fields, such as Southwest China, Dornakal in India, and Melanesia; it is expected that in 1945 a somewhat larger amount will be distributed in the same manner.

Evangelical Fellowship

Richmond, Va.:—The Episcopal Evangelical Fellowship will hold a conference on Thursday and Friday, May 25th and 26th at the diocesan center at Roslyn, Va. The Rev. Beverly M. Boyd, vice-president of the Fellowship, will be host. Among the speakers at the conference will be the Rev. Sherman Johnson of the faculty of the Episcopal Theological School who will read a paper on "The Idea of the Church;" the Rev. Charles M. Lowry, rector of All Saints' Church, Chevy Chase, who

will speak on "The Doctrine of the Atonement in History;" the Rev. Albert Mollegen of the Virginia Theological Seminary, who will speak on the "Modern Theological Interpretation of the Doctrine of the Atonement"; the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, who will address the conference on "Preaching the Atonement Today." A committee of the Fellowship will submit a new statement of purpose to the conference for open discussion.

New Canadian Bishop

Quebec:—Bishop Philip Carrington is to be enthroned as Archbishop and Metropolitan of the Ecclesiastical Province of Canada on May 26 at a service to be held in the Cathedral of the Holy Trinity here. The Province includes the dioceses of Quebec, Montreal, Fredericton and Nova Scotia. His own diocese, Quebec, is one of the largest in area in the Anglican communion, comprising over 280,000 square miles. Archbishop Carrington is well-known in the United States as a preacher and an author. In 1933 he received an honorary doctorate at Seabury-Western Seminary.

Want More Indians

New York (RNS):—Representatives of the Federal Council of Churches and the Foreign Missions Conference will present supporting testimony on a bill introduced in the House of Representatives to authorize the naturalization and the admission into the United States under a quota of eastern hemisphere Indians of India and their descendants.

A TRIBUTE TO MISSIONS

By Wendell Willkie

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Canon Ridgeley Dies

New York:—Word has been received of the death on May 8th in San Francisco of Canon L. B. Ridgeley, former missionary to China.

New Hampshire Convention

Concord, N. H.:—Business at the convention of New Hampshire was largely routine. Highlights were addresses by Bishop Harry Beal of Panama and by Chaplain Loomis of the army.

Bishop McConnell Honored

Kansas City (RNS):—Leading churchmen, laymen, and educators of the Methodist Church assembled during their General Conference to pay homage to Bishop McConnell of the New York area, who retires at the June jurisdictional conference. Bishop McConnell is one of the great theologians of the Church, as well as one of its leading liberals. He is credited to a large extent with abolishment of the 12-hour, 7-day week in the Pittsburgh steel mills.

Cops Go to Church

Brooklyn:—Thirteen hundred uniformed policemen, members of various Protestant churches, attended the annual corporate communion service

of the St. George Association of the police department, held at Holy Trinity on April 30th. There were nine clergymen in the chancel; the epistle was read by a Negro Episcopalian; the gospel by a Methodist; the rector of the parish celebrated, and clergymen of the Methodist, Presbyterian, Congregational and Lutheran Churches aided in administering Holy Communion.

Presbyterian Unity

Chicago (RNS):—Representatives of the two million communicant members of the Presbyterian Church, U.S.A., will face questions of inter-church cooperation and union, race relations, and support of the Church's wartime responsibility when the General Assembly convenes here May 25th. The Assembly is expected to witness a large step toward union with the Presbyterian Church, U.S.A., sometimes called the "Southern Presbyterian Church," the Presbyterian fellowship in this country having been divided for more than 80 years when it split over the question of slavery. The Rev. Dr. Ralph Waldo Lloyd, president of Maryville College, Tennessee, and chairman of the department of church cooperation and union of the

Presbyterian Church, U.S.A., will present a proposed plan for union. The Assembly is expected to make little progress in the matter of union with the Episcopal Church, since our General Convention made provision only for continued study.

Rome vs. Orthodox

New York (RNS):—The next 25 to 50 years will witness an intensive struggle for supremacy in Europe between Eastern Orthodoxy and Roman Catholicism, the Very Rev. Dushan J. Shoukletovich, rector of the Serbian Orthodox Church of St. Sava, and an expert on Orthodox affairs, told the European Christian Forum here. "The statement recently by Patriarch Sergius of the Russian Orthodox Church denying the Pope's claim as Vicar of Christ on earth is very significant," Father Shoukletovich said. "It is the opening gun for a duel of the two strongest branches of Christianity."

The re-establishment of the Patriarchate in Moscow has made it possible, he declared, for Orthodox churches in Europe to approach Moscow, and this presages a new political and religious set-up in Eastern Europe. "All the Eastern Orthodox in Serbia, Bulgaria, Rumania,

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Greece, Czechoslovakia, and in parts of Asia and Africa are going slowly but definitely to turn, not any more to Constantinople, Jerusalem, or Antioch, but toward Moscow, because of the pre-eminent role which the Russian Church is destined to play in the future," the Orthodox priest stated.

"The 185,000,000 members of the Orthodox Church are going to make their voices heard in the political arenas of the world. It will no longer be a matter of Roman Catholics, Protestants, and Jews, but of Roman Catholics, Eastern Orthodox, Protestants, and Jews.

Church Unity

Toronto, Ont. (RNS):—The next general council of the United Church of Canada, to meet in London, Ontario, in September will have as a major item on its agenda consideration of negotiations looking toward Church reunion. A resolution, fully endorsed by the executive of the general council upon presentation by the moderator, the Rt. Rev. J. R. P. Sclater, asked the council to associate itself with the reunion appeal of the general synod of the Church of England in Canada, and to express its readiness to meet in conference and prayer with representatives of any Christian communion which shares its hopes for a reunited Christendom.

Better Race Relations

Chicago (RNS):—All-out efforts for better race relations were pledged here by local church leaders at a dinner sponsored by the Church Federation of Greater Chicago as part of a campaign to enlist religious leadership in interracial goodwill activities. It was recommended that committees of at least three persons, including a lay woman, a layman, and a young person, be formed in each church to promote education on race problems. Individual pledges promising support were signed by most of the 350 persons present.

Lots of Money

Kansas City, Mo. (RNS):—As a sequel to the recent Bishop's Crusade for World Order, a campaign to raise \$25,000,000 for an extensive post-war reconstruction program was approved at the quadrennial conference of the Methodist Church here. To be called a "Crusade for Christ," it will be launched on Dec. 1, 1944, and will conclude not later than Jan. 31, 1946. Of the total amount sought, \$14,000,000 is to be used for foreign missions, almost \$9,000,000 for home

missions, and \$1,500,000 for the World Council of Churches. This money will be in addition to the regular mission work by the Church and is, the report declared, only a portion of what really is needed for post-war tasks.

Race Relations

Birmingham, Ala.:—Charging that current attempts being made to stir up antagonism between the races in this state are a serious threat to Alabama's war production, in face of the impending invasion of Europe, 400 leading white Alabamians including a number of Episcopalians issued a statement calling on all patriotic citizens to condemn every effort through press and radio to arouse race hatred.

"We consider it our sacred obligation to Alabamians in the armed forces and their fathers and mothers at home to protest the actions of those men and newspapers which seek to divert the attention of Alabama from the cause of speedy victory," the statement said.

The signers included many ministers, superintendents of education, teachers, probate judges, mayors, union leaders, women's organizations, physicians, and housewives, from every section of the state. The signers deplored especially the injection of the race issue into Alabama's political campaign, expressing the belief that "those who resort to such tactics misjudge the people of Alabama and their devotion to the democratic faith and the ideal of Christian brotherhood."

Seek Aid for C.O.'s

Racine, Wis.:—Episcopal youth of the United States and Canada will hold a joint observance of youth Sunday for the first time on October 15, according to plans made by the national youth commission at its annual session here. The commission also voted to participate in inter-denominational youth week in January, 1945. A drive to raise \$20,000 for Episcopalians in civilian public service camps was launched with an offering at the closing service of the commission, which met to map the 1944-45 youth program.

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Prayer Center

Washington, D. C. (RNS):—Since its opening here Feb. 25, more than 50,000 persons have attended the wartime prayer center established by the defense commission of the Washington Federation of Churches. The federation reports that over 2,500 names of service men and women have been recorded in its Remembered in Prayer book, and cards provided by the center have been sent by many worshippers to all parts of the world.

Young People Meet

Hutchinson, Minn. (RNS):—Need for practicing a true Christian faith as a foundation for world brotherhood and peace was emphasized here at the annual Minnesota young people's conference, attended by 325 youths representing 15 Protestant communions. The theme of the conference was One Brotherhood of Love, and its main speakers were Dr. O. W. Warmingham, St. Louis, associate director of the American youth foundation, and Helen F. Spaulding, Chicago, associate director of young people's work of the International Council of Religious Education.



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Roman Catholic Priest Writes About Border Dispute

(Continued from page 4)

police, Polish clergy, and the Roman Catholic Seminary of Vilna was filled up with Polish seminarians.

A fierce war was declared on the White Russian schools, press, language, culture. By 1939 there were no longer any White Russian schools in the whole of Western White Russia, save one in Vilna, trying to function under most difficult circumstances. White Russian publications were suppressed, liquidated and forbidden, their editors and publishers fined, or incarcerated, or both. The White Russian clergy, both Catholic and Orthodox, were persecuted and forbidden to preach to the people in their native language. White Russian Roman Catholic monasteries of the Marian Fathers (one at Druja and the other at Vilna) were liquidated and the monks dispersed by orders of the Polish government, unopposed in any way by the Polish hierarchy.

The boundaries of the Roman Catholic Archdiocese of Vilna were extended in such a way as to include portions of Poland whither the White Russian clergy could be sent and thus deprived of contact with their own people.

A protest to the Polish government by Orthodox bishops, dated July 16, 1938, read in part: "The report speaks of the 'terrible occurrence' which took place very recently in Lublin County, 'filling with horror all Orthodox Russian people in Poland.' More than 100 churches were demolished, some of them so aged that they existed at the time Poland was governed by its Kings. Poland itself, before it was resuscitated after the miseries of the World War to the life of a free State, has

passed through such troubled times: it was religion that inspired her in times of stress. It was hardly imaginable, therefore, that a time was nearing when a Christian country would subject Christian temples to such harsh and unjust treatment. The history of all nations, and especially of the Polish nation, is a vivid manifestation of the truth that violence and cruelty never attain the ends as envisioned by persons bereft of truth and justice. Whose is the responsibility, should hate predominate? Sharing these bitter sufferings with our faithful flock, we, Prelates of the Russian Orthodox Church in Poland, unite herewith our own sorrow and heart-ache to those of our people, thus marking for all time the singularly tragic year 1938—the Jubilee Year of Saint Vladimir's conversion to Christianity. We lay before the representatives of supreme power in Christian Poland our heart-felt deepest grief, engendered by the fact that such terrible injustice, comparable only to trampling under foot Christ's truth and love, could be meted out to us, Christians in a Christian country." (Signed by Dionisius, Metropolitan of Warsaw and

all Poland, and six Archbishops and Bishops.)

No Polish prelate of the Roman rite raised his voice to protest these acts of injustice and violence. The Ukrainian (Uniate) Metropolitan of Lvov, Andrew Sheptitzky, lifted up his voice, but he was at once silenced.

Poland, "Shield of Christendom?" Don't we yet realize that the godless communists of Russia could not even dream of such success as unhappily Poland has achieved in harming Christ's Church, in inspiring hatred in Russian hearts toward the Catholic Church? Remember that what Catholic Poland does, Rome does in the eyes of the average Russian.

The conditions under which the White Russian people lived under Polish domination were appalling; ignorance, poverty and misery were rampant everywhere. The Polish government did absolutely nothing to improve economic and cultural conditions, for it knew that an enlightened, cultured people in improved conditions of life could throw off the yoke of oppression so much the more easily, especially since Russia would be right there to help them. The burden of life under

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page eighteen

heavy taxation, in the midst of pover-
ty and extreme misery became almost
unbearable. The people were sim-
ply silent, waiting for some change
in their life, any change, even war.

The Polish persecution of White
Russians in Western White Russia
was far more insidious and profound
than the communist persecution of
White Russians (Byelorussians) in
Eastern White Russia, although not
so violent physically, indeed practi-
cally bloodless. The Poles conspired
against the very national soul of the
White Russian; they wanted to elimi-
nate it entirely and replace it with
the Polish soul, filled with aversion,
hatred for everything Byelorussian.
The communists persecuted the White
Russian not for his national soul or
culture or language; on the contrary,
they wanted him to possess and de-
velop all these good things as much
as possible, and that is why they cre-
ated the White Russian University
at Minsk, the White Russian Acad-
emy of Sciences, countless elementary
schools, a great many secondary
schools and technicums, etc.; built
Byelorussian theaters, opera houses,
printed Byelorussian books, news-
papers, magazines; but they perse-
cuted him because he was opposed to
the establishment of the new eco-
nomic order of things, because he was
not so eager to carry out five-year
plans, etc. Hence the White Russian
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 op-
pression: they will demand the right
of plebiscite to determine their own
destiny. But if they are forced to live
again under Poland's rule, humanity
may expect World War III. One can-
not treat millions of people like
herds of cattle, especially since there
is the mighty Russia to watch over
them.

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THE WITNESS — May 18, 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.

H. G. PURCHASE

Clergyman of Houston, Texas

The newspapers report that the Governor of Nevada has urged the people of his State to prayer when the invasion (more properly "assault") of Europe begins. Just what weight the prayers of Nevada would have is problematical, Nevada with its gambling hells, its corrupt petty politicians, its licensed houses of prostitution, and its divorce and remarriage mills grinding day and night in the production of legalized adultery. How the gods must laugh!

* * *

THERESE DEB. BRIDGEMAN

Wife of Canon Bridgeman of Palestine

The growing demands of the Zionist organization for the opening of Palestine to Jewish refugees from the cauldron of Europe must be viewed with dismay by anyone with knowledge of the facts of the Jewish-Arab problem in Palestine. The Zionist organization apparently refuses to realize that it is doing its people a dis-service by its insistence upon mass immigration into Palestine. Should the five million Jews now being exterminated in Europe be allowed to enter Palestine, the entire Arab world would rise up in arms. There would be a renewal of hostilities, and the Jew in Palestine would ultimately face another "Warsaw Ghetto." The degree of peace at any time achieved in the Holy Land has been a peace imposed by the sword of Great Britain.

Dr. Magnus, president of the Hebrew University, Jerusalem, has asserted that "Jews and Arabs are increasingly conscious that they are already in conflict on almost every point, and political estrangement between two Semitic peoples who can and should be friends grows deeper each day." Dr. Magnus advocates a union in a bi-national state. But the Jews by March, 1944, will have more than reached their quota of the population in Palestine, and some other land must make room for the five million Jews now trapped in Europe.

Theodor Herzl, founder of Zionism, envisaged Africa as the most likely country. Australia also has been suggested. If the Jews want a commonwealth they should have one, but let them, for their own sake, keep to their proper proportions in Palestine. The Holy Land should never be commercialized nor militarized, but it should be in very truth a land holy to the three great Monotheistic religions, Jewish, Moslem, and Christian, to whom it is equally a spiritual homeland.

ANSWER: Twenty-five years ago Britain promised to re-establish Palestine as a home for the Jewish people and to facilitate Jewish immigration there. The 51 nations of the League of Nations, and later by resolution our Congress, approved this promise, on the basis of which Britain was given a mandate for Palestine. In the years that followed Palestine welcomed the Jews "as of right and not of sufferance." More than 300,000 Jews who might have been victims of Hitler's policy of extermination found a haven there. But in

1939 the appeasement policy of Munich was extended to the Middle East. Arab standards of living in Palestine had risen and their population greatly increased during the years of Jewish immigration. Nevertheless the British government sought to buy the doubtful loyalty of the Arab countries outside of Palestine by declaring through the White Paper, that in April, 1944, Palestine should forever be closed to the Jews. This White Paper was condemned by Mr. Churchill in 1939 when he described it as a breach and a repudiation of Britain's promise. The permanent mandates commission of the League of Nations condemned it as illegal and inconsistent with Britain's obligations.

It has taken decades of hard work, planning and cultivation to bring Palestine to the point where as a practical matter it can within the near future absorb two million Jews. It is the only place immediately available. The conquest of the Mediterranean has made it unnecessary to fear longer those elements among the Arab peoples who respond to Axis propaganda. We believe that the White Paper, which would prohibit any further immigration into Palestine after April, 1944, should be rescinded at once and that everything possible should be done by the United Nations to rescue the Jews from the terrible persecution they are suffering at the hands of the Nazis.—The Editors.

* * *

J. V. BLACK

Layman of Akron, Ohio

I have had handed to me a list of the forty bishops who attended the consecration of Bishop Dun. In that list I am not able to identify any who are avowedly Anglo-Catholic. Is this a boycott or a sit down strike? I have recently dug out a comparison between the A. C. dioceses and the Liberal ones covering the past seven years. I am familiar only with the thirteen dioceses in the fifth province, but it shows conclusively that the A. C.'s are lagging and are not carrying their share of the load.

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