

WAR CONDITIONS in the EUROPEAN CHURCHES (No. 10)

Short Rations in Switzerland, too. We thought our readers, if they have to plow their way steadfastly through all the sad news in this Bulletin, would feel cheered by a little poem by an American woman living in Switzerland, written in December, 1941:

"Sing a Song of Rations"

Life in little Switzerland
Is now a sorry lot
With hours-laws and rations
And its "Thou Shalt Not."

If you sleep late in the morning
You will lose your daily tub
For after 10 o'clock you must in
Cold-cold water scrub.

At night one must be careful
And close the shutters tight
For a heavy fine awaits you
If Policemen see a light.

On Mondays, Wednesdays, Fridays
No meat may pass your lips
As you dine on soups and soufflés
And there must be no slips!

You darn your woolen undies
Your coat and dresses too
For new ones are forbidden
Till next year's cards are due.

Soap—ah there's a treasure
To cherish day and night
So do not wash too often and
Guard each morsel tight.

The tea cake's growing smaller
The butter balls so thin
The tea a pale-pale amber
No wonder I'm so slim.

Tax papers keep a'coming
For signature and pay
And your money dwindles-dwindles
None for a rainy day.

The feeble heat in houses
One shivers woe is me!—
Even our dollars frozen
In the Land of Liberty!

(Courtesy of Mr. John M. Glenn, of the Russell Sage Foundation, New York.)

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EVANGELICAL CHURCHES OF EUROPE
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September, 1942

15345

SEMI-ANNUAL FINANCIAL REPORT, AMERICAN OFFICE

January 1, 1942 - June 31, 1942

RECEIPTS

From Individuals	\$ 8,899.13	
From Churches:		
Evan. & Reformed Church	\$ 5,704.40	
Presbyterian U. S. A.	15,579.94	
Congregational-Christian	10,561.02	
Protestant Episcopal	1,009.99	
Reformed Church in America	653.65	
United Presbyterian	1,668.91	
Methodist Episcopal	3,375.00	
Disciples	34.85	
Presbyterian U. S.	555.27	
Presbyterian Church in Canada	617.85*	
Community Churches	517.03	
Northern Baptist Conv.	105.00	
Southern Baptist Churches	3,000.00	
United Brethren	165.00	
	43,647.91	
From Cooperating Organizations, (Committee on Foreign Appeals, seminaries, etc.).....	3,458.82	\$56,005.86

*Sent direct, via Scotland and deducted from American remittance to Scottish Church

DISBURSEMENTS

Relief—by countries:

Refugees in Lisbon and internees in Southern France	\$17,000.00	
France (unoccupied)	2,465.00	
Russia	250.00	
Ycas (Esthonia ref'ee)	220.00	
Refugees (via Am. Com.)	250.00	
Greece	1,100.00	
England	7,075.00	
Scotland	7,000.00	
Switzerland (for distribution)	7,000.00	42,360.00

Administration:

1. Geneva-in-New York	2,388.78	
2. American Office	2,453.73	4,842.51
	4,842.51	47,202.51
Balance on hand		\$ 8,803.35

A FAREWELL LETTER

from

Dr. Adolph Keller

Director, Geneva Office, Central Bureau

New York, September, 1942.

My dear American Friends:

After a strenuous activity of more than 20 months in American churches and colleges, I have to return to my country and my work in Geneva. A death in our family and the necessity to get fresh contact with the European situation were imperative for taking this decision. I hope to receive soon the priority for flying to Lisbon and to arrive safely in my country for important deliberations with our committees there.

This is, therefore, a farewell letter to friends and Christian congregations in America whom I met in former years and during these last months. I cannot begin to express my gratitude for all the friendship and fraternal love which I received while away from my people and my family. I was not a stranger in America, but a brother and friend.

It was a voice from the suffering sister churches of the European Continent to which you have listened; in the National Christian Mission, in the Ecumenical Seminars, in innumerable committee meetings, ministerial and women's groups, in lectures at a number of colleges, you listened with such attention and sympathy that it often took my breath away. I felt something of that wider and steadily growing Church of Christ which has no frontiers and knows no boundary lines. I shared with you the vision of a better world which listens to Christ better than we did hitherto. I tried to bring an information about your sister churches which did not simply report hundreds of details and "interesting" stories, but to let you see the deeper problems of our faith, the need of souls, the cry from the abyss where—behold—God is also; the life of churches under the cross, the Judgment which is over the world, and our trust in God whose victory is sure.

I thank you for all the friendship and understanding and help you have given me. First to my associates in the Federal Council of Churches which together with the Swiss Church Federation still has the patronage of the European Central Bureau for Relief to the suffering churches, which was founded by an official church conference after the last world war.

During these months, in contact with thousands of American Christians I learned to know new sides of American church life. I had a vision of the great hour with which American Protestantism

is confronted. I preached in a church in Harvard a few hours after the attack on Pearl Harbor. I felt the rapid inner change, the new seriousness, the new responsibility awakening in Christian hearts, the new vision of a world-wide task. I shall interpret your thought and life to the European churches as I tried to interpret continental church life to America. I did this also in a new book "Christian Europe Today" (Harper's) which is a fragmentary picture of chaos, but at the same time a witness to the presence of Christ on the Cross in the midst of unheard sufferings of your European brethren. Where your sympathy gives an answer, a fellowship of suffering is in formation which is one of the hopes for a stronger Christian church in the world.

The whole relief work or interchurch aid may have to undergo important transformations, reorganization and a new concentration of all charitable and responsible forces. May a great hour find us ready not simply in our plans and programs, but in the spirit of our Master who said: Feed the hungry, clothe the naked, visit those in prison.

Do not, I implore you, let yourselves "grow weary in well doing" at this time when it is not possible to do all that we should like and reach all whom we want so much to help. Even under present limitations, our material resources are unequal to the need. Our American Office will do its best to transmit to you the informational material which now comes, sporadically, from abroad, also such brief statements as "he who runs may read." But my earnest prayer, dear sisters and brethren, is that you do *not* run as you read, but take time to give the prayerful thought to this vast area of suffering, which will set flowing the hidden springs of Christian love.

In that unbroken fellowship to which we belong in Christ,

Yours fraternally,

Adolph Keller

P.S. Loan copies of "Christian Europe Today" are available at the Central Bureau office in New York.

FACTS AND PROBLEMS

by Dr. Adolph Keller

Christian America resounds with the cry for facts. Give us facts, facts, fresh facts, fresher facts! A whole literature of facts of war comes into being. A Niagara of facts, hundreds of thousands of details, stories, personal experiences, atrocities and exploits is thundering down on avid readers. Fact-finding committees and groups make dangerous journeys to discover some new, never-yet-heard things to fill columns in newspapers. What is the motive of this noble curiosity? Is it the will for help which prepares a great campaign for relief as soon as this pyramid of facts is high enough? Is it an impatient Christian imagination desiring to fathom human needs and willing to delve into the same abyss in a spirit of compassionate fraternity? Is it the thankful readiness to share the suffering of brethren after having shared their brighter experiences, their discoveries of the truths of the Reformation? Is it a realistic mind which needs life stories, statistics and pictures, interesting incidents?

I know the value of a good story and of a striking picture. I know that without appealing facts no imagination and no heart goes to work. We threw therefore hundreds of facts and figures into the world, the budget for instance, of that Evangelical Ukrainian Church in Poland destroyed today, with details on the life of pastors, their salaries, their children, the growing number of parishes, the press, etc. We submitted at one time a whole plan for the economic reconstruction of Austrian evangelical welfare work, prepared by an economic and agricultural expert, with the view to placing many institutions on a sounder basis. We mentioned facts and stories about the theological students in 16 countries who, without help, had to discontinue their studies. We gave 40 neediest cases of pastors in various countries.

Today it is a bit more difficult to get such facts. Some countries and their churches have disappeared behind the iron curtain of the war. Others remain silent because speaking means danger, silence is relative security. Other church leaders are so poor today that they have no secretary, no typewriter, no time in their overburdened ministry to describe the life stories of their preachers and families, no money for a large correspondence, no courage to submit fresh facts after having been so often disappointed when they submitted, ever and ever again, facts without receiving attention.

What is a fact? Is it a name of a person, a village, a picture, an incident, a statistical statement, a complete survey of economic conditions? Certainly. But is it not a fact also when the president of the French Church Federation, Pastor Boegner, declares that the salary of *all* French ministers is altogether insufficient, that one cannot live with \$343 a year, that the ministers' wives whose husbands are sometimes still in a concentration camp, are overburdened, that thousands of French children are menaced by starvation? Is it not a fact when the Swiss pastors seeing the need of the Hungarian ministers in Transylvania organize a "colleagues' aid" for their suffering brethren? Is it not a fact when the Central Bureau for Inter-

church Aid declared that Switzerland can no longer support single handed the 200 Christian refugee families in a country which is beginning to feel the shortage of food? Is it not a fact when all European reports declare that the future recruiting of the ministry is a big problem, that evangelism and re-education of youth are greatest problems?

A problem also belongs to the order of facts. We can not work with facts without seeing the problems they represent. The greatest problem of European Christianity is not financial or economic. It is the question how the Christian Church will survive the present earthquake, how faith can be maintained in weak hearts, how Christian courage can be uplifted when children are starving, how bread can be found when money is available, but supplies are lacking, how the food of the spirit is to be provided when there are no preachers, no theological students, no theological faculties as in Warsaw, Riga, Tartu, Prague, Strasbourg, Madrid, and Moscow. These problems and spiritual needs are facts, and the question of figures, statistics, reports is secondary, *for the moment*. Those who cry for such facts without seeing these problems, would not see the real need, nor be able to determine the help which is necessary. The monumental fact today is the question how "five loaves of bread and two fishes" can feed "five thousand people," and how all who ask for the bread from heaven can get it. This is the problem of a huge relief action, spiritual and material, which we should as Christians, no longer call relief but Interchurch Aid, as an expression of Christian solidarity with those who suffer for us and in our places.

As to concrete facts, we have for the moment to take those we can get and to meet the need where it is possible. The time for a great systematic survey such as the Central Bureau prepared after the last war, (in a printed volume of 163 pages), will come later and we shall need governmental help for getting these facts, and the help of an army of field workers, when the doors are again opened. The danger at the present moment when help seeks to meet need, is that we throw away experiences for new facts, that we ignore problems for statistics, that we reorganize without knowing what and how, that we confound a hectic activity with the basic condition for all real help: our personal descent into the hell of suffering, our personal sharing of inner needs.

Even an avalanche of facts about need in Belgium, Holland, Norway, northern France, Czechoslovakia, Austria, Germany, Yugoslavia, Hungary, Rumania, Bulgaria, Greece, Poland, Baltic States, Finland, and a large part of Russia would be meaningless and satisfy mere curiosity because help for the most part cannot reach suffering peoples in these countries, or if it can, it will only to a limited degree be given for countries occupied by the Axis powers, in spite of the fact that the Central Bureau and Switzerland can even now reach churches or individuals in these countries through open channels. There remain: unoccupied France, the Spanish Protestants, the Waldenses, the Christian refugees in France, Portugal, and Switzerland, Great Britain, theological students in those countries, prisoners of war or internees, children from various countries who are brought

into Switzerland—and a limited humanitarian activity in countries to which the Red Cross, the Friends, or the Unitarian Service Committee have access.

But need is great enough in these countries to stimulate a wide effort. It would therefore be wholly unjustified to stop relief for lack of fresh, new, interesting and “appealing” facts. The facts are *appalling* and they are grave problems. Problems of transportation, of food, of exchange, of transfer, of field workers, of correspondence, of traveling, of spiritual encouragement.

Interchurch Aid of the future will develop by stages. Humanitarian and governmental aid will open ways now closed. Big surveys will follow. Relief workers will be needed in many countries. Past experiences have to be re-examined and readjusted. New methods have to be developed. All this will be possible if the Christian Church experiences a new Pentecost of Helping Love and of that Spirit which builds the Church instead of churches.

EUROPE THROUGH THE MICROSCOPE

Once upon a time we issued bulletins in which the chapter appeared under some such caption as: **A Panoramic View, a Bird's Eye View, a World's Eye View, a Kaleidoscopic View, Through the Telescope**, etc., etc. How our vision has shrunk! Now we need a *microscope* to magnify and amplify the minute quantities of real news which comes over to us from “the continent,” and we need a stethoscope to discern the faint pulsations of the heart of Christian Europe. Only from Great Britain does information still shuttle back and forth with some regularity and freedom, yet even there the mails are slow and often erratic. It is with the eyes of the heart that we must see the ruin and the distress and the suffering, and with the ears of the spirit that we must hear the faint echoes of gratitude which still manage, now and then, to slip through the closed frontiers and filter through the network of censorship.

And yet—our indefatigable Geneva Office has managed to collect some items of news from almost every continental country; news that is not dramatic or spectacular in itself and is nevertheless a revelation of how war has affected not only external living conditions and circumstances but also the human soul, not organizations and institutions merely, but the whole basic attitude toward such concepts as benevolence, relief, Christian cooperation, and the social order.

BELGIUM

All church activities except the actual celebration of the Mass and Sunday worship services have been stopped by order of the occupation authorities. Religious press and Christian workers' associations have disappeared under pressure of Nazi ordinances. Abroad as well as at home, a chief aim of the SS. is to hamper in every way possible the religious instruction of youth.

BULGARIA

The Y.M.C.A., the Y.W.C.A., and the Christian Students' Federation have been dissolved by order of the Axis-dominated Bulgarian

government. The three have been for years in the service of Bulgarian youth. Their suppression is all the more regrettable since they were strongly rooted in the country and constituted a development full of good promise for the future.

CZECH REFUGEES IN ENGLAND

No direct news of any real import has come out from Czechoslovakia but no refugee is contributing more to the war effort of the United Nations than the Czech refugees in England. Aside from actual participation in active warfare, they are organized as air-raid and fire wardens. In addition they have custody and care of three hundred children who were rescued from Sudetenland after their parents were arrested or killed—orphans without parents, children without a country. Women refugees are busy making clothes, knitting socks, gloves and caps for the youngsters, most of whom are going to the local English schools. Our British almoner, Dr. Paul V. Gibson, has several times allocated funds from your gifts for Britain toward the aid of these and other refugee groups in the British isles.

FINLAND

An Ecumenical Congress of the Nordic Countries. The press of Finland reports that an Ecumenical Congress of the Nordic Countries has been held recently at Turku and Helsinki, at which delegates from the Churches of Sweden and Denmark, besides those of the Church of Finland, were present. The Church of Norway was not able to be represented because of the impossibility of obtaining the authorization to send delegates. The Congress was presided over by Bishop von Bonsdorff of Finland, Bishop Runestam of Sweden and Pastor Helveg of Denmark. The subject studied was: The Community of the Nordic Countries, its Difficulties and its Responsibilities. Practically the question put was this: how to meet the moral and religious consequences of this war. Without going into detail, the Scandinavian press emphasized the gratifying result of these conversations which have contributed to reinforcing the solidarity of the nordic countries.

The first part of the Congress was held at Turku, where important contacts were established between the ecclesiastical delegates and members of the University world in that city. Brought together again at Helsinki, the members of the Congress met in the building of the Young Men's Christian Association in the presence of many influential people, eminent in the country. In the churches of the capital of Finland religious services were organized at which different delegates preached. To finish a solemn service assembled the members of the Congress and a large number of the faithful in the Church of St. John.

FRANCE

The **American McAll Association**, known in France as the *Mission Populaire Evangelique*, reports increased activity of most of its stations and units over in France, including the Occupied Zone. We quote from a recent "McAll News": ". . . how sad it is to be the messengers of the God of love in times like these; there is so much

misery that we cannot alleviate, for even with money we could not find the things that are wanting. 'A famished body has no ears,' says an old proverb, yet we try as far as possible to feed the hungry; soups for everybody, lunches for mothers and expectant mothers . . . The cold was severe last winter; the poor and the aged suffered greatly . . . In some homes they burned the small furniture of the house to give a little warmth to the sick." Even this little was to a great extent made possible by the unflagging zeal of the McAll "auxiliaries" in the U. S. Here is one "American Front" in France which is going strong!

Christian Refugees in France. The great lack of food supplies in Unoccupied France has particularly grave repercussions for the refugees. The clothing situation is also critical; many of the refugees, after several years in the camps, have literally nothing to clothe themselves with. At the present time, the camps contain only about 14,000 persons as against 40,000 last year. This reduction in numbers is due to several causes: emigration, transfer to hostels established by private charitable organizations, transfer of able-bodied men to work-gangs, (but these last are still in desperate need of help and through their dispersion are harder to reach), and also by confinement in insane asylums and by the death of the elderly and more feeble. A full-grown man who weighs but 70 pounds has little resistance to disease!

Both French and foreign Christian organizations are at work in a mutual effort to alleviate the horrors of this blot on our civilization. Good work has been done in providing medical care, supplementary rations, second-hand clothing, "self-employment" (such as salvaging old shoes, garments, blankets, etc., for use in the camps, making tables and chairs out of any available materials), books, religious services, friendly counsel, correspondence abroad, etc., etc. The fact that the refugees are of so many nationalities and tongues does not render the task any easier. Parishional work of a sort has been organized even among the work-gangs and the following brief account gives a picture of how vital this "service to the soul" has become in view of the fact that the day *may* come when these neglected outcasts, these problem people, must be reintegrated into orderly social conditions:

"I am an 'elder' in our travelling parish. The greater part of our members are from far places—Spain, Poland, Czechoslovakia, Esthonia, Latvia, Austria. Slowly they are coming back to the House of their Father, the House of God. My work is difficult and a strain on the emotions. I have to do with hardened men, but yet one feels their need for kindness and reassurance. You know what ideological fallacies are often the cause of their separation from the Church. You'll wait a long time before hearing one of them say: 'Well, after all, I *was* confirmed' or 'If my mother could have known that I have found my way back to religion!' or again, 'I am surprised to find that I still know most of these hymns by heart, and yet it's perhaps 25 years since I sang any of them.'

"Our services last forty minutes. As we lack musical instruments and hymnals, we hold to the brief military liturgy and listen to the good sermons of our young pastor, whom we hold in high esteem . . .

On Sunday afternoons there is Bible study. The Epistle to the Romans, with its many problems, is discussed constantly. I am in a sense drawing a balance for the year (this was dated December, 1941. Translator's note), and the net conclusion is: the seed has been sown, and is fallen on good earth, and the harvest promises well . . ."

Mutual Service, Spiritual and Social, in the Free Zone. Representatives of ecumenical circles were recently in France (free zone) where they were in contact with various authorities and influential people, as well as with organizations doing relief work, and aiding mutual service enterprises among refugees and internees.

They note with distress the aggravation of the material situation, with all its social and moral repercussions—particularly in the towns and certain departments of the south. These conditions cannot fail to become worse with the end of the summer season.

The various relief centres visited show that they have—but for how long and by surmounting what difficulties—just the indispensable minimum to help some children suffering from undernourishment, and to alleviate as far as is possible the unhappy situation of the refugees and internees by pastoral visits, foyers, canteens, children's colonies, medical aid, etc. A fine spirit of collaboration exists due in particular to the inspiration and accomplishments of the Coordination Committee of the relief organizations composed of Christian and other associations, and which helps the authorities in the increasingly difficult task.

The colony of Czech and Slovaks at Vence (Alpes Maritimes) which bears the name "Christian Centre of Welcome" is a good example of what can be done. A school of some 80 Czech, Slovak and French children and a home for small children have been organized there, thanks to funds sent from abroad. Food for this colony is at present very largely supplied by the work of a group of men and boys who are cultivating a nearby valley abandoned for the last forty years.

It is hoped that the necessary funds will continue to be furnished for these various organizations of relief and mutual service. More than ever such enterprises should not only be maintained, but developed still further.

In the domaine of help for children, the number being cared for in Switzerland is steadily increasing, and the adoption of children in France by "godparents" in Switzerland is rendering ever continually greater service. There, also the support of other countries should be sought at all costs.

Problems facing the French Churches. An account of the meeting of the Synod of the French Reformed Church at Valence, in May, brings into high relief the vastly increased difficulties experienced by a Church which is rent geographically by the military zoning, which necessarily feels to some extent the political tensions which have developed in France before and since the débacle, the disastrous reduction in income which has accompanied the frightening rise in the prices of all commodities and the scarcity of so many necessities of life, and the even more calamitous "nomadization" of a large part of the laboring population. We quote:

"A dozen delegates had arrived from the occupied zone, the vivid joy shown by the other delegates at seeing them again is a measure of the tragic character of the present situation. Rev. Marc Boegner, President of the National Council, and Vice President Rohr, who is acting president of the Council for the occupied zone, gave expression to this emotion and impressed on the delegates how necessary it is to maintain alive and functioning the solidarity of the entire Reformed Church of France. Both these officials reported on the abnormal difficulties under which pastoral work is laboring—difficulties of communication, transportation, penury, and of the all-enveloping pessimism created by personal egotism in 'high places.' But there were also signs of the action of the Holy Spirit, and it is in the 'forbidden zone' particularly where Pastor Rohr has observed most powerfully the witness of faith and loyalty in the midst of isolation. There are hard tests to be met, but the faithful look to the Cross with all their hopes.

"The Church is suffering from still another cleavage: the presence of thousands upon thousands of young men in prison camps in Germany and the deprivation suffered by their families at home. Moving and poignant letters from those prisoners testify to both their homesickness and their gratitude for the spiritual care which Christian organizations like the 'Y' have been able to provide, and for the visits made by French, Swiss, and Swedish pastors.

"The distress of the French Protestant manse was prayerfully considered. The salaries of the pastors, never luxuriant, are now hopelessly unrealistic in view of the current living costs . . ."

GERMANY

The "New Order" and the German Lutheran Minority in Rumania. The repercussions of the church struggle which started on German soil in 1933 have now reached the "diaspora."

The new order of the German Lutheran Church in Rumania, introduced by its Bishop Wilhelm Staedel and expressed in the so-called "General Agreement with the German National Group" has met with much opposition within the Church. The General Agreement deals especially with the freedom of religious confession and Christian preaching; the position of the Church within the new German social order; the transfer of the German School and educational system, hitherto in charge of the Church, to the national group; the dissolution of Church or semi-Church associations; the procuring of means for pursuing Church work.

The most important objections raised, up to the time of the General Assembly of the Church at Hermannstadt on June 1, 1942, though they have not been mentioned in the Christian press, are clear from the answer which Bishop Staedel found himself obliged to give at the Assembly. They are as follows: 1) "The Augsburg Confession, the confessional basis of the German Lutheran Church since 1572, is endangered by the agreement; so also is its Scriptural basis." 2) The transfer of the German school system to the national group has, as Bishop Staedel says himself, "moved people's minds more strongly

than could have been expected." 3) The suspension of the work of the Church and semi-Church associations, and their transfer to the national group, has called forth much internal and external disquiet, as has also "the problem of securing further funds for Church work."

Bishop Staedel rejected these and similar objections, on the grounds that "there is no such thing as an unlimited freedom of confession," that the Church "cannot hold to the changelessness of its dogmas," because in the spirit of Protestantism itself "the Augsburg Confession is to be regarded only as a temporal witness;" that it is therefore quite in accordance with the mind of Luther "to set in the place of the Old Testament Law . . . the moral feeling of the Germanic race or the German national socialist order," in whose spirit the new order of the Church in Rumania with all its external and internal consequences has taken place, even if "this may sound heretical to many people and appear like a surrender of the Bible and the confession of the Church of the Reformation." The heirs of the Reformation should today "muster up the courage of faith to press forward to a new confession," in so far as "we seriously intend to be Christians and equally seriously intend to be national socialists."

As a "unique fact in the history of the National Consistory," Bishop Staedel observed in closing that a number of members of the National Consistory had resigned because of the above-mentioned objections.

I.C.P.I.S. Geneva.

75th Birthday of Bethel Institute. This year is the 75th anniversary of the world famous Bodelschwingh Institutes at Bethel by Bielefeld. On this occasion, the **Deutsches Pfarrerbblatt** published on June 28 an article by the leader of the Institutes, Pastor Friedrich von Bodelschwingh himself. After a short description of the foundation and growth of the Institute, Pastor von Bodelschwingh describes the aim and significance of this Christian social work as that "of ministering mercy to the poorest combined with the struggle for social justice."

In 1867 the Institute began work with six epileptic cases; since then, the Institute has treated 21,582 invalids and epileptics. "When people used to ask my father," writes Pastor von Bodelschwingh "who was the true founder of Bethel, he would lead them to a quiet grave in our cemetery. On the cross is the name Wilhelm Heermann; he was a peasant's son, who after losing his eyesight became a man with inward vision and . . . a pioneer of home missions 'so as to stretch out the hand to Germany's poorest children.' In making a practical contribution to the solution of the social question, it was desired to help to release the living springs of the Gospel for the whole nation."

What is the secret of Bethel? "To lift sick men out of the passivity of suffering to the activity of the Kingdom of God." To the epileptics were added the "brethren of the highway" and more groups of people with nervous troubles, "who desired to rebuild a destroyed life in discipline and the peace of simple work . . . East Africa knocked at the door of Bethel. And in the German area of the Dark Continent there grew up two flourishing Churches, whose doctors, teachers, and

nurses did far-reaching work as messengers of the sick at Bethel. So giving grew out of receiving. So inward wealth grew out of poverty. So service became an honour and joy."

How much longer "Bethel" is going to remain inviolate from the execution of the Nazi policy of exterminating "permanent human liabilities" remains a moot question. Hitherto the prestige of Dr. von Bodelschwingh's name both in the religious and the cultural world, and his standing as a member of the old gentry, have enabled him to stave off wholesale executions of his unfortunate charges. Other Christian institutions have not been spared and many of them have been converted into convalescent homes for the wounded.

GREAT BRITAIN

A Sheaf of Acknowledgments and Reports. Readers of the Bulletin will recall that a substantial gift of \$500 was made on our behalf by Dr. Gibson, our English almoner, to the United Society for Christian Literature when it was bombed out of its offices and buildings and lost nearly its entire stock of tracts and Bible texts. The fact that the acknowledgment from Mr. Sabin, Chairman of Committee, which was written on January 6th, didn't reach us until the middle of April, is just an illustration of "postal peculiarities" in wartime.

LETTERS FROM ENGLAND

Doran Court, Reigate-road, Redhill, Surrey.
January 6, 1942.

The Rev. Dr. Leiper,
Asst. Treasurer,
Central Bureau for Relief,
297 Fourth Avenue,
New York, U. S. A.

Dear Dr. Leiper,

It is not easy to express our deep appreciation of the generous gesture of our friends in the United States in making funds available to assist us in the task of recovery to which we have in faith committed ourselves.

For the contribution thereto which this Society has received through the good offices of the Rev. Paul Gibson, please accept our heartfelt thanks. It is a token of the more intimate relationship upon which our two dear countries have entered under the stress of the dire conflict forced upon us by the powers of evil.

As we fare forth together in this crusade may we realize in ever-growing fullness the benediction of brotherhood in the service of Christ's Kingdom and gain strength for the tasks that lie ahead in the immediate future and even more urgently those that will have to be faced after the war.

Our thoughts and prayers are with you all in the days of trial that must be endured before victory can be won.

With very cordial good wishes from our Committee, on whose behalf I am writing, I remain,

Very sincerely yours,

A. H. Sabin, Chairman of Committee.



*Air Raid Damage to Tenement Dwellings, Glasgow
A.R.F. Workers Searching Among the Debris*



Clydebank near Glasgow—Homeless Residents on their way

Two Letters From Dr. Alexander King, Our Scottish Representative

Edinburgh, 13th February 1942.

Miss Antonia H. Froendt,
Central Bureau for Relief,

Dear Miss Froendt,

I have been meaning to write you a letter for some weeks past—and you will be thinking I should have done so earlier even than that—but you will be able, I am sure, to realize the difficulties of my position during the past two months. Many threads are gathered up in this office and they were all broken off short by the sudden death of Dr. Webster. Even though I had the good fortune to have Miss Blake with me and myself knew a good deal about the office it was not an easy job to pick up all the different bits of work without any warning whatsoever. It made it worse, too, that I had to take over at the end of the year when, of course, there is the usual pressure of stocktaking and the stream of reports to be dealt with.

That explains why I have been tardy, not indeed in acknowledging the benefaction of the Central Bureau, but in turning in a report of what I have done with it.

Here perhaps I should begin by acknowledging two further instalments of your practical kindness to the Church in these Islands, which have reached me close upon each other's heels. On the 28th of January one remittance of 1,000 Dollars reached the office, and on the 11th of February there came another for the same sum. They were each exchanged for £247:4:5. Naturally I cannot now send you a report about what has been done with these sums. I have not divided them yet, because, for one thing, some more recent visits from our friend, the enemy, make it advisable to change the basis of the division employed up to now. Just how I shall change it, however, will depend on the results of an inquiry I am making in a number of Presbyteries. Some of these are at a very great distance from here and the post is not so swift as it used to be; so perhaps you will be good enough to give me some time to make my report on the employment of these later sums.

The remittance I can tell you about is the one which reached here at the end of November. It was also of 1,000 Dollars which fetched £253:8:0. That I have divided as follows:

Glasgow Relief	£20.
Clydebank Relief	£20.
Greenock Relief	£20.
Peterhead Relief	£20.
Pres. Church of England	£50.
Pres. for French Pastors	£20.
Presbyterian Church of Wales	£20.
Presbyterian Church in Ireland	£20.
Highland Minister	£10.
Maintenance of the Ministry for War Damage Fund.....	£50.
Continent General	£3:8.

This was more or less along the lines laid down by Dr. Webster. I was fortunate in having Miss Blake with me who could tell me exactly how my predecessor's mind had worked in dealing with this money. The sum for Highland Ministers (£10) was given to the Rev. Dr. Macleod, Superintendent of Highland Missions, for use in cases of hardship caused by the war to some of his Highland missionaries. We had reason to believe that in some cases they were feeling the pinch indeed.

I have received acknowledgments from our almoners in the districts mentioned, as also from the Churches in England, Wales and Ireland, and the Secretary of the Maintenance of the Ministry Committee.

There is not as much "copy" as I wanted, and as I am sure you wanted, in the letter of thanks I had from the different parties concerned. I often find that ministers have no eye at all for the simple instances that, properly dealt with, can be so effective. But, of course, we have to remember that in these days they are all being worked off their feet. Every able bodied minister here is supposed to be setting an example to his parish in public service—in A.R.P.

work or fire-fighting service or Red Cross work or in any of the other numerous branches of civilian defence. At the same time, he often finds his parish more difficult to run. Still, for my next report I shall prod some of my brethren to open their eyes and use their pens to good effect.

I have been able to do something to meet your demand for photographs. But, of course, it is not as easy as you Americans are apt to think. It is not at all a simple matter to order a photograph to be taken in a bombed area. For that matter, there are lots of areas here now where it is not easy to take a photograph at all under any circumstances. Perhaps now that you are in the war some of these precautions will begin to irk you too, yet over here we realize that, awkward though they are, they are thoroughly necessary. If only our Colonial authorities and yours, too, had been more severe in dealing with the numerous Japanese photographers all over the Pacific, the present lamentable chapter in history might have been differently composed. However, you will see I have given you some quite good photographs. The best ones do not show bombed churches, but they do show very clearly what happened to the homes of the church members, and even very grimly by inference what happened to some of the members themselves. The workmen searching in the debris are looking for victims buried under it. Then there is the photograph of a ruined home and of the decent people driven out of it moving down what was the day before an ordinary street. These, I hope, will serve your turn in the meantime. There are others not so good which nevertheless may help you. The Welsh photographs are explained by Mr. Roberts's letter, a copy of which is enclosed. I am also enclosing a copy of Mr. Elmslie's letters and Pastor Migot's. Of my own almoner's accounts there is one which I can quote—

"One victim of an air raid, Mrs. Mary J. Cook, wife of Robert Cook whose house was rendered uninhabitable, demolished indeed, was in very poor circumstances. She is a sister-in-law of the other Mrs. Cook whom the American gift was able to help. I gave her £2. Then I gave £3 to Miss Rose McKay and her brother, for clothes. Their mother and two of her children were in the house that got the direct hit. Happily Rose and her brother were out at the time; and their father Mr. Robert McKay was on civil defence duty as a warden in the next street. It was a heart-rending business for him, searching all night in the debris to recover the bodies of his wife and children. Mrs. McKay who died, took a great interest in one of the women's organizations connected with the Old Church and will be greatly missed. Rose is in the Girl's Club, and all the members of the family were in the Bible Class or Sunday School. Furniture and changes of clothes were all gone. So I am sure you will agree that that £3 was well placed. There were some to whom I should like to have given more than I had to offer. Some are still in the hands of the doctor, and really need more. Still I think it would be better to 'ca canny'. Every now and again we are 'visited' in this North East corner, and it will be useful to have a little money in reserve. There are always possibilities of things happening outside the burgh, and with this additional £20 I may be able to help over a wider field. Some of it I mean to part with quite soon for additional help to those who have received something, but not sufficient, already."

With all kind regards,

Yours sincerely,

Dr. Alexander King
Edinburgh, 21st August 1942.

Dear Miss Froendt,

I have two letters of yours to acknowledge, one written on March 11th which, however, was a reply to one of my own and now another which I received last month written by you on June 26th. With them I have several remittances also to acknowledge. They are—

March 11th	£ 247: 4:5
April 8th	247: 4:5
May 12th	247:10:6
May 20th (Handed over by Dr. Leiper).....	200: 0:0
June 23rd	296:13:3
August 19th	247: 4:5
	<hr/>
	£1,485:17:0

About £900 of this sum has already been allocated and I am enclosing on a separate sheet a statement of the allocations.

You will notice that I have taken account of my conversation with Dr. Leiper and the instruction in your last letter. I wrote to the authorities of the Methodist, Baptist, Congregational and Episcopal Churches informing them that you had put the means in my hands of helping them where they may have suffered through enemy action. The Secretary of the Episcopal Church, which in this country is exclusive in spirit as it is small in numbers, replied to thank me for making the offer, but regretted that they could not see their way to accept this kindness. The other three denominations reported the damage that had been done to their congregations. The Methodists have two churches which have been seriously damaged, the Baptists three and the Congregationalists seven. That does not make a very large number altogether, but, of course, these denominations are comparatively small in Scotland. Most of us in this country are Presbyterians and, indeed, the only other large communion is the Roman Catholic and it is mainly of Irish derivation.

I gave £40 to the Methodist, £60 to the Baptist, and £110 to the Congregationalist. I can add to this on a later occasion, for, of course, the churches mentioned in their reports have suffered almost complete destruction and the Baptist, e.g., reckon their total loss to be about £4,500 in structural damage alone. The worst feature, of course, you will understand is the destruction of congregational life caused by air-raids. Not only do the members suffer personally themselves, having their homes wrecked, but they are often dispersed and find great difficulty of getting together to make good the loss suffered corporately as a congregation. The astonishing thing is that there are so many cases where, in spite of every probability, congregations have survived; but it has meant a great strain, and grants like these are very welcome indeed.

There is another item on this sheet to which I would draw your attention. You will notice that I have put down £200 for the Colonial and Continental War Damage and Emergency Fund. This Fund is designed to strengthen the hands of the C. and C. Committee of the Church of Scotland to meet special demands which are being made, or almost certain to be made, upon it on account of the war. During the past six months, e.g., the property of congregations under the Committee has suffered very serious damage in Malta and Alexandria. The only thing we can say is that it might have been a lot worse; in fact, the two churches still stand, but miraculously. Our church in Valletta, Malta, conspicuous with a large square tower, stood quite near the harbor area. Next to the church there was the manse, and further along at the corner of the street a house which had been transformed into a servicemen's hostel and club. Across the street was one of the historic "Auberges" of the Knights of St. John—the Auberge de la France. Well, on a bad day in April that whole neighborhood was thoroughly blitzed. The Auberge de la France was reduced to rubble, the Opera House not many yards away was also destroyed, one or two big bombs hit our hostel and club at the corner and blew it to smithereens. In fact, everything round about the church and the manse was wrecked. They did not escape, of course, but they received no direct hit and when it was all over they stood erect amidst the ruins around, so that the minister could say that a new and defiant meaning had been given to the ancient motto of the Church of Scotland—*Nec Tamen Consumebatur*. He is a young man with something of the *Nec Tamen* spirit about himself, for although his pet hostel was completely wrecked, by some means or other, in three days he had another one going in the deep rock shelter that had been dug under the church thirty feet down. He wrote to tell me of this, very proud of his achievement, and rightly so. He had, he said, forty beds in his new shelter, roses on the table and pictures on the wall. I may say that this young fellow, whose name is Purves, has been in Malta since before the war and he has the right Malta spirit, so much so that when there was a question of transferring him once, Sir William Dobbie, the then Governor, personally vetoed the transfer, such was his admiration for his courage and enthusiasm.

In Alexandria a similar kind of miracle happened at the same time. A stick of bombs fell right across the place where the church buildings stand. But when bombs are dropped in a stick there is a space between each bomb. By good luck, so far as we are concerned, No. 2 bomb hit the building on one side of the church and No. 3 bomb leap-frogged the church and hit the building on

the other side. The second building hit belonged to the Church of Scotland and housed another of these club hostels in which our ministers and congregations specialize where they are situated in theatres of war. By good fortune it was in the evening when the men were out in the town, and so there were few deaths; but the building itself was completely destroyed. The church here also now stands in unwonted solitude. It was damaged, of course, by glass and flying debris, but it can be repaired.

That is one kind of loss that this Committee has to face and not only in these places. There is the other contingency, when we may have to come to the rescue of stranded agents and their dependents. For example, you will note the £52 for Mrs. Dow. She is the wife of the minister of Hong Kong. Before Pearl Harbor our people in Hong Kong had been instructed to send their women-folk to a safe distance from the colony. Mr. Dow sent his wife and child to Australia. When the storm broke, of course, she was suddenly cut off from her husband and she knew nobody very well in Sydney. We now know that he survived the massacre and is a prisoner-of-war. The poor girl—she is quite young—was for some time, in fact, up against it; but when once we knew where she was, we got the minister of the Scots Church, Sydney, to look after her. Subsequently, of course, she received the allowance made by the public authorities to the refugees, but the minister cabled us to say it was really insufficient and asked us if we could not supplement it by about £1 a week. We know this minister and trust his judgment implicitly so that, with the cordial assent of the Committee, I made a grant of £52. Mrs. Dow, however, is not the only woman dependent of Colonial workers in a refugee's position. We know at least of two other wives evacuated from India to Africa. And, in fact, we have been served with a warning in recent months to prepare for large demands upon us on account of sudden emergencies. On the other hand, as you can guess, our income is difficult to maintain because of the strain of the war on the Church at home and so I have felt it legitimate to build up this special War Damage and Emergency Fund for the Committee.

You will note the special case of a Rev. Alex. M. Houston. He is the minister of a small charge in a small village which lies deep in the country, but not very far from a main trunk railway line. One day a land-mine dropped in the middle of the village. A land-mine is an outsize bomb shaped like a big boiler, sometimes about eight feet long and full of high explosive. It comes to earth quite gently under a big parachute, but when it hits the earth it causes a minor earthquake. So you can imagine that this village looked the worse of wear when the land-mine had finished with it. The young minister in question actually was under Call to the church at that time, but had not taken up residence. Since the manse was, therefore, empty and only damaged, not wrecked, the authorities bundled into it a number of families whose homes had gone up in smoke. The church also escaped complete destruction, but was seriously damaged. When the minister arrived he had to put up with makeshift accommodation and he had to cope at once with a situation which would have tried an experienced man, whereas he was, I think, in his first charge. His stipend is the minimum which in war-time allows for no margin, nor could his congregation do anything to assist him—they could hardly assist themselves. In fact, you had here a typical example of the difficulties that are caused by the bombing of a small community which is remote from the larger centres of population. I may say that both minister and congregation have again shown a splendid spirit of energetic self-help. They have effected enough repairs on the church to make it usable; but their position justifies the grant I think, and I am certain that its moral effect will be even greater than the material advantage it brings.

As for the other items in the sheet, you are already acquainted with them, but if I receive any interesting letters I shall let you know. I should add that I have asked about other denominations in Northern Ireland, and if I hear of any distress among them I shall attend to it as I have done with them here in Scotland.

With all kind regards to yourself and Dr. Leiper,

Yours sincerely,

Dr. Alexander King
Secretary.

Encl.

P.S. My regards also to Dr. Keller if he is still with you. I received his memorandum about which I shall write him in due course. You might also report to him that the Presbyterian Church of Canada have sent me £37:11/- for his relief work. I cannot, of course, forward it, for any money sent into this country is frozen by Government regulations. But I have no doubt you will know how best to do.

A. K.

STATEMENT OF ALLOCATIONS

To Church of Scotland	
Maintenance of the Ministry: War Damage Fund—Grant.....	£ 75: 0:0
Emergency War Damage Fund (Dr. White)—Grant.....	75: 0:0
Huts' and Canteens' Committee—Grant	75: 0:0
Home Board: For extra war work—Grant	75: 0:0
Continental General Fund o/a Postages, etc.	1:12:7
Colonial and Continental War Damage and Emergency Fund....	200: 0:0
	<hr/>
	£511:12:7
To—	
Rev. W. J. Baxter, Glasgow, for sufferers from the war.....	£ 20: 0:0
Rev. R. J. Mackay, Greenock, for sufferers from the war.....	20: 0:0
Rev. John A. Mackay, Clydebank, for sufferers from the war.....	20: 0:0
Presbyterian Church in Ireland—Grant	50: 0:0
Free Church of Scotland—Grant	20: 0:0
United Free Church of Scotland—Grant	20: 0:0
Methodist Church in Scotland—Grant	40: 0:0
Congregational Union of Scotland—Grant	110: 0:0
Baptist Union of Scotland—Grant	60: 0:0
Rev. Alex. M. Houston, Greenlaw—Grant	10: 0:0
Rev. Alex. M. Houston, Greenlaw—Grant (for congregation)....	10: 0:0
Mrs. Kenneth M. Dow, Sydney—Grant	52: 0:0
Mrs. Anderson, London—Grant	5: 0:0
	<hr/>
	£427: 0:0

Report of Distribution by Prin. Paul L. Gibson, Cambridge, England

Through Dr. Barnardo's Homes. £100 was set aside for the maintenance of six children for six months, as described in Report No. 6. Photographs of the children have now been received, and further details of their cases.

Andrew Peter I. (photograph I) after the death of his father, and the break up of the home consequent upon the mother having to find work, he was placed with a foster-mother, but this arrangement could not continue, as the almost continuous air-raids made it impossible for the foster-mother to keep the responsibility of so small a baby, and he was admitted to the Home.

Dorothy Anne and Josephine A. (photograph II). After the death of their father in the sinking of the *Lancastria* their home in Hull was destroyed by bombing and after a very difficult time their mother was able to start again with three rooms, and hoped for a more normal life; but their home was again destroyed, and the family dispersed. The two little girls have been admitted to the Home for a year, and the mother is trying to make a home again with the little boy aged 5.

Mildred, Joan and Ernest B. (photographs III and IV). After the presumed death of their father with the British Expeditionary Force in France, and the sudden death of their mother some few months later, the children were sent to their paternal grandmother, but she herself was in very stringent circumstances, and could not long continue the financial and moral responsibility of the care of the three children, and they were admitted to the Home. They are all of good health and mentally normal, and will remain in the care of the Home till they are 14, when each will be given the choice of a vocation, and will then

receive a further two years special training. Their parents were Methodists, and they will therefore receive Free Church instruction.

In sending the photographs the General Secretary asks me to pass on to our friends in America the renewed and grateful thanks of the Association on behalf of the six children for the interest taken in them.

Through the Bishop of Manchester. £100 was used to help the following cases:

To four Free Church Ministers whose homes had been entirely destroyed £10 each to buy clothes and furniture.

To the Rector of H., whose house was hit and destroyed while he was on guard at his Church, which was also badly damaged, but through his efforts saved from total destruction. His wife and his curate were killed, together with many people in the parish, which has suffered heavily. The Rector bravely stands by his people. (£25)

To the Rector of T. whose Church and Rectory were both destroyed, and who, with his wife, were left homeless. (£10)

To the Rector of S. whose Church was hit and badly damaged, and he and his people worked nobly to fit up the Church Hall for worship. A few weeks later the Hall was completely destroyed by incendiaries. He and his people have partly restored a portion of the Church, which is being used for services again. The whole parish was badly knocked about, and his wife was expecting a baby, so they were helped to get away for a while. (£25)

The Bishop writes that the Cathedral was badly damaged, and his own house hit twice: first by a high explosive bomb which blew out all the doors and windows, and secondly by an incendiary which destroyed the Chapel. Roughly two hundred church buildings, churches, halls, schools, and parsonages have been destroyed, but, the Bishop writes, the clergy carry on bravely, and the laity help nobly. He adds that he has no letters of thanks because he dealt with all the cases on the spot, but he asks that the thanks of all of them should be sent to our overseas friends, to whom we are more than grateful.

To Pastor Barnabas of the Huguenot Community at Canterbury £5 was sent as a Christmas gift at the request of Miss Froendt, and a further gift of £6.10 was sent to him at Easter.

Through Lady Amptill and the Charity Organization Society the sum of £120 has been used for the following cases:

J. & M. H. of Fulham an old couple of 82 and 71 years of age, who owned their house, and let off part of it. When raids became bad the tenants left suddenly without paying their rent, and later the house was so much damaged that they could no longer let it. An allowance of £2 a week from relatives in Denmark has of course ceased altogether, and they were completely unable to meet their commitments. A grant of £12 was made to help them till other arrangements could be made for them.

Mrs. M. of Camberwell who had a good practice as a chiropodist, and whose elder daughter was training at a London Hospital as a nurse, and whose younger daughter hoped to do so. Her practice dwindled to next to nothing as a result of raids, and she removed to Beaconfield where she hoped to build up a practice. But she found rents, etc. so high that it was impossible for her to live there, and she returned to London, where she has a few Hospital appointments which enable her to exist, but are not sufficient for her to be able to continue to pay for her daughters' training. A grant of £21 was made to enable her to complete the payments for the elder girl's training, and to buy the necessary outfit for the younger one to begin her training at a children's hospital.

Mr. S. of Lewisham, a laborer aged 51, who was knocked down in the black-out and badly injured; on the way to hospital the ambulance skidded and he received further injuries. On his discharge from hospital he was quite unfit for work, and serious eye-trouble had developed, partly as a result of his injuries. Arrangements have been made for him and his wife to go to a Home in Cornwall, and a grant of £56 has been made to meet the expenses of his convalescence and maintenance till the claim for compensation has been settled.

Mr. B. of Lewisham a lorry driver, whose wife and children were evacuated to Devon. Mr. B. subsequently became ill with appendicitis, and had to go into



*After bombing: A Church of Scotland Manse
(Residence of a member of Continental Committee)*



After bombing: A Church in West of Scotland

hospital. Mrs. B. returned to London with the children. Owing to the expenses of two homes and traveling they had no savings, and Mr. B. only drew 18/- a week National Health Insurance. A grant of £16 was made to provide for his convalescence, on condition that his wife took the children out of London again. This she did, and he has now completely recovered his health.

Mrs. A. of Kensington, a widow who has travelled widely, done relief work in the Balkans, etc. and supported herself by writing articles for the Press, etc. Her home was bombed and she lost all her travel notes, and suffered severely from shock. A period of convalescence was urgently needed, and a grant of £16 was made to enable her to have this, and to help her until she could become self-supporting again.

Mr. & Mrs. H. of St. Pancras when the heavy bombing of London began sold up their house and furniture in order to send Mrs. H. and their two little children to Wales. Mr. H. obtained work as an aluminum cutter, but developed gastritis and was ill for a long time and unable to work. A claim for compensation failed, and, though still far from well, Mr. H. has obtained light work. His wife felt she ought to return to care for him, but though a Flat was found for them they had no furniture, and all their resources had been swallowed up by the expenses of Mr. H.'s illness, and the removal of the family under the distress of mind caused by the heavy bombing. A grant of £16 was made, and this has been used very wisely by Mrs. H. on "bargains" to provide their immediate necessities. Lady Amphill asks that this very generous help may be very gratefully acknowledged to the kind donors in America.

Through the Church Army a sum of £15 has been used to help two elderly ladies who ran a guest house. Raiding ruined this business, and both, though far from strong, have pluckily tried to take resident jobs. Ill-health has defeated them, and they have not yet sufficiently recovered to begin work again. Their slender income is inadequate to maintain them and help has been given to enable them to meet the expenses of their illness, and to provide a little extra nourishment.

The Organizing Secretary writes: "We shall be very happy to use the generous gift you have sent, and are most grateful for this further gift from the Churches and Chapels of the United States and Canada, and we would ask you to let them know how deeply we appreciate the help afforded in this way. We thank our friends very much indeed not only for the help given to us, but for the generous spirit which prompts them all."

Through the Baptist Union of Great Britain and Ireland the sum of £37.10s has been used by the Hon. Director of their War Emergency Fund "to help to relieve the dire need of their poorest paid ministers and deaconesses, and those who are aged and retired, who through the circumstances of the present time are facing hard and difficult problems."

Through the Rev. F. L. G. of Stepney the sum of £50 has been used for the following cases:

Miss B. badly crippled with arthritis, and bombed out of the Almshouse, and evacuated to the country, where she is not very comfortably settled. She suffers a great deal of pain, but she is a gallant little Christian. A grant of £10 will be of very real help to her.

Mr. and Mrs. S. an old couple who were bombed out of their home. Mr. S. who was injured at the Docks has been unable to work, and is anxious to earn something by making small wooden articles. Training can be arranged for him, and a grant of £4 will enable him to buy the necessary tools.

Mr. and Mrs. D. Bombed out of their home and lost all their belongings. Mrs. D. is soon to have another baby, and a grant of £10 will be of the greatest help to her.

Mrs. B. whose home was destroyed by blast, though she was subsequently able to recover a good deal of her furniture. Her husband has since died, and she has been offered a home outside London. A grant of £6 will help her with the removal expenses, and the purchase of necessities.

GREECE

Four-way Plan to Aid the Greeks. How we can help poor Greece is a question which occupies us day and night.

In the first period after the occupation, it was entirely impossible to reach the country. Since the blockade was lifted, some ways are opening. We wired to our Protestant organization in Alexandria asking them to send food packages directly. It still seems difficult. But now the Swiss Red Cross, the Greek War Relief Association and the Near East Foundation have opened channels. Our Bureau in Geneva has made a collection for the Greek Evangelical churches. We have already bought 20 large crates of condensed milk in Switzerland and sent them to Athens where they are distributed under the supervision of Dr. Kalopothakes. The Greek Evangelical Church which counted one congregation in Athens, as well as a dozen or more in Thrace, Macedonia, was considerably increased when the remnants of the Southern Presbyterian Mission in Asia Minor arrived in Greece after the expulsion of all foreign elements by the Turks. The Southern Presbyterians have since taken a considerable interest in this little evangelical church, especially the parish at Katerini.

The whole nation, particularly the people in large towns, are in frightful need today. We advocated long ago sending help to the Greek Orthodox Church as well as to the Evangelicals as a token of the new ecumenical fellowship which in Europe has become a fellowship of suffering.

We shall gladly send gifts through these open channels. Stories and pictures of starvation in Greek cities, especially Athens, should leave no Christian heart unmoved. The Athenians of today are certainly no longer out for hearing some news as in the time of Paul, but to get a piece of bread for their children and themselves. And we can now reach them with our gifts.

A. Keller.

(Note: The American Office has sent \$750 each to the Greek War Relief Association and the Near East Foundation for transmission to Greece. The latter will go to the Evangelicals for the most part, and the former to the population in General, which is overwhelmingly of the Orthodox faith.)

A. H. F.

The Orthodox Church in Greece is not dead; it has a powerful place in the life of today.

- I. The Church has a strong place, socially and politically.
 1. Every city ward as well as every village, centers its life about the local Church. The priest becomes a leader and because of his duties he thoroughly knows his parish.
 2. A priest or Bishop, or sometimes quite a group of them, take the first place at every civic ceremony, opening the occasion with an act of public worship.
 3. Every school has its course in religion, required of every pupil and covering not only the Bible but Church History and the Liturgy.

4. The Minister of Education is, at the same time, the Minister of Religion and grants permits to teach religion in the secondary schools only to graduates of the Theological Department of the University. This has worked to raise the intellectual standards of teaching and eliminate superstitious practices.
- II. The Church has strong spiritual forces at work within itself as is shown by the program given below. In origin this was a lay movement but it has very widely reached the Clergy. Several such lay movements, with different names and specific objectives are flourishing. The channels of spiritual life are:
1. Study of the Bible in the Church. This includes:
 - a) The organization of Sunday Schools in widely scattered cities and towns, with a total enrollment of tens of thousands of pupils.
 - b) The use of the Modern Greek New Testament. This was banned by law, and for many years the modern Greek translation was read only in secret. Now it is commonly used by Clergy, teachers of religion and by the common people. The change is largely due to the influx of many thousands from outside of Greece, who had become used to this translation in Turkey or in America.
 - c) A paraphrase of the New Testament story was published by a lay preacher, who was the Vice-Minister of Finance, just before the German occupation of Greece, and it sold out edition after edition!
 2. Preaching:
 - a) Serious sermons of moral and spiritual worth are being preached each week in many of the churches. To these sermons the people give intense attention. They are almost invariably based on the Gospel reading for the day. Other public halls are used for sermons, one leader having been granted the use of the Parliament Building itself once each week, to preach to large audiences of government officials, University Professors and leading professional men.
 3. Religious Press:

Books, pamphlets and periodicals of a strictly spiritual nature have had a wide sale. Book-stores are found in several cities which handle only such literature. A religious weekly, called "Zoe" (meaning "Life") had outstripped, before the war, every other weekly publication in the Greek language. The society publishing this weekly is also responsible for the publication of many translations of well-known English books.
 4. Prayer Groups:

Small groups for prayer and Bible Study in the homes have been organized. In Thessaloniki there were some fifteen such Home Prayer Meetings each week, each in a different center of the city. They were coordinated in activities for the poor. "Prayer and Works." They had erected a special, central building for gatherings of all the groups together and for Sunday School for their children.

This most unique local situation in Greece calls urgently upon the *American Churches for help* along several obvious lines, when conditions permit:

1. The church in Greece has lost much of its income producing property and will need help in rehabilitation.
2. The literature program, so fruitful in the past, must be undergirded with funds for publication at the start, till sales can meet bills again, as in the past.
3. American men and women, trained for the teaching of English, for social service, for relief work, for health and sanitation guidance, for technical counsel, for industrial adaptation, etc., etc., all will be called for. Can we provide *Christian* men and women for these key positions?
Have we the machinery for selecting such personnel and for sending them out?
4. Scholarship aid for outstanding Greeks to be trained in America for key service in Greece will be needed.
Have we the machinery to select the best, to surround them with Christian influences while here and to send them back filled with the spirit of Christian service?
5. The Anglican Church has made much progress towards Ecclesiastical fellowship with the Greek Church. The last barriers to fullest cooperation may now be removed IF we remember that all our efforts will be in fellowship with the indigenous Church.

A Letter from the Near East Foundation

October 27, 1941.

Dear Miss Froendt,

We deeply appreciate your contribution and we enclose herewith our official receipt with thanks.

We are glad to report that we have just had word through our State Department that our work in Greece is going forward without any apparent interference on the part of the occupation authorities. I think you know that even though our American staff, with the exception of one, found it expedient to leave Greece a few months ago, we left our work in charge of a staff of thirty odd devoted and capable Greek employees. Obviously, they will be unable to meet the entire very serious situation confronting the thousands that have been deprived of practically everything, but they are working valiantly and they are undoubtedly making the road a bit easier for those that they are able to reach.

Thank you again for your interest and help.

Sincerely yours,

E. C. Miller,
Executive Secretary

HOLLAND

Christian Schools Fighting for Their Existence. A characteristic trait of the educational system in Holland is that the parochial schools of all faiths, of which there are several thousand, are absolutely free in the choice and election of their teaching staffs. This principle was part of the national Constitution. Last year the new authorities made a tentative move toward limiting this right and published a decree according to which the nominations should be submitted to the Dept. of Public Instruction. Early in 1942, a new move was made looking toward putting the Christian schools entirely under the control of the governmental authorities and to introduce the new ideology into the curriculum. Dismissal is threatened to teachers who decline to adapt themselves to the new ideological program.

A lively reaction has been provoked by this decree. More than 1200 Christian schools have notified the authorities that they would not submit to this decree. In one case where the authorities tried to put a Christian school under National Socialist direction, all the students, and their parents refused to cooperate with the new management. The students and faculty were arrested and threatened with dire penalties, but remained firm and were finally released. The new director was dismissed by the school board and the school was, for the time being, permitted to retain its Christian character. The incident is only too indicative, however, of more trouble to come.

HUNGARY

Meeting of the General Convention of the Reformed Church. The 1942 meeting of the General Convention of the Hungarian Reformed Church took place in Budapest on May 6 and 7.

In his opening speech, the lay president of the Convention, Dr. Jenó Balogh, honored the memory of Church leaders deceased during the past year, not only in the Reformed Church, but also in the Hungarian Lutheran Church, besides the Rev. Dr. Macdonald Webster of Scotland, who did much to promote good relations between the Churches of Scotland and Hungary. The president then emphasized that the Church must in this time of war concern itself, not only with the task of national education, but also with charitable work and social welfare work. The Reformed Church desires to cooperate in all the work being done by the State to improve the living conditions of large masses of the people, including the millions who have returned to Hungary; but the Reformed Church must go beyond State welfare work in the exercise of Christian charity and even take part in the present broader activity in the field of social policy. Special attention must be given to the families which have returned to the Hungarian State, war widows, and the wounded.

The number of theological students declined in all colleges. In the first semester there were 336, in the second there were 328. On the other hand, the number of colleges was increased from 4 to 5 by reason of the return of the Kolozsvár theological faculty to Hungary.

The Church districts have been asked to investigate the problem of the fall in the number of candidates for the ministry.

The Convention gave special attention to the question of Home Missions. A general missionary Conference is to be held this year in Budapest.

With reference to foreign relations, the General Convention solemnly declared that the Hungarian Reformed Church prays together with its foreign brothers "that we may remain faithful to God and to Christ our Saviour. May Providence prevent any country from coming under a rule which would seek to extirpate faith in God and Christ. It prays that God and the doctrine of Christ may be victorious in the war. A new world can arise only if Christ is its foundation stone."
I.C.P.I.S. Geneva.

NORWAY

Ebb-tide in the Church Struggle. We are glad to report that there has been a slight relaxation in the tension caused by the determined effort of the Quisling authorities to bring the Norwegian churches under National Socialist domination. The storm roused by the dismissal of outstanding church leaders and the misguided attempt to replace them by "ideologically acceptable" men who in some cases had been discharged by church boards for misconduct or inadequacy, has apparently made enough of a dent on the German military authorities that they decided the time was not ripe for a final "show-down" with the Christian forces of Norway. All pastors have been invited to return to their posts pending "further conferences."

POLAND

Food Packages from Switzerland and Portugal. Food packages from the Central Bureau, expedited via Portugal or from Switzerland, continue to eke out the microscopic rations of the former theological faculty in Warsaw and a too-short list of other Polish pastors and deacons. The system requires that packages be addressed personally to individuals in Poland, and it has therefore been possible to send this much needed help only to the relatively few persons with whom our Bureau or its associated committees and groups have had correspondence in the days when postal communication was unobstructed. On his return to Geneva, Dr. Keller expects to devise some means of extending the list of these beneficiaries.

The Ukrainian Evangelicals. After the destruction of our evangelical congregations in Galicia and Wolhynia, about 14 Ukrainian ministers could be saved and are now trying to build up their work, behind the lines, in the General *Gouvernement*, in close affiliation with the evangelical churches there.

Our office in Geneva is continuing to send food packages to those who can be reached. Pastor Buczak, American citizen, thanked for such help and asked for more food packages for his own family and the three other Ukrainian pastors. The General *Gouvernement* admits only small packages of 500 gr. So we have to send them often at regular intervals.

PORTUGAL

Portugal, Arsenal of Mercy. Although the stream of refugees that once flowed through Lisbon has ebbed away from the high peak of 1940-1941, enough cases remain to keep very busy the various relief agencies that have offices there, especially as always new and ever more capricious emigration and immigration and visum regulations tend to slow up the already cumbrous machinery of getting the exiles out of the country, and more and more time-robbing "leg-work" is involved in completing the simplest transaction. The Rev. Robert C. Dexter, Field Secretary of the Unitarian Service Committee, who is our representative for Lisbon, the refugee camps in southern France, and in northern Africa, send us the following interesting "case" stories:

Austria—Algeria—America. For two years now the North African desert has been the half-way house for numberless outstanding men and women from every country in Europe and from every walk of life. For two years the Unitarian Service Committee has been retrieving democratic refugees stranded at Casablanca or Algeria or in the desert itself, and helping them to a country where they can start a new productive life.

One of the most interesting families we are now helping consists of a lady who is the widow of a former Professor at Vienna University, who is herself a distinguished writer, her son and his wife, and her grandson. She was well-known in intellectual circles in Vienna and Paris, she holds the Legion d'Honneur; her memoirs were issued some time ago by Knopf, of New York, and we learn that another book will shortly be published—she has not lost her courage nor wasted her time in Africa! A scholarship at an American University was obtained for the grandson some time ago by a distinguished scientist in this country, himself a refugee, and work has been going on for a long time to get visas for the whole group.

The cheering news came in only recently that visas for the grandmother and grandson are now granted; the next job—and no easy one in these days of astronomical boat fares—is to find the money for transportation. At the same time, efforts are being redoubled to obtain visas and transportation for the son and his wife, so that they can follow the rest of the family group to America as soon as may be.

This family's arrival in America will bring to an end a long and wearisome journey; every member of the group can be counted on to make a valuable contribution to American life.

Evangelical Cases in Portugal. I am enclosing herewith a report which Dame has prepared concerning Evangelical cases. I have recently become acquainted with the Rev. Magnus Foreid, a missionary supported by the Scandinavian Alliance Mission, who has been hoping to proceed to Portuguese Africa but has been unable to get permission from the authorities and while waiting has organized a church in Alges. He is hoping to find some additional work with us since he does not feel that he gets enough from America to support his family and his mission too. I am not sure that we can use him, but he is an honest, devoted individual and I am holding him in reserve for possible emergencies. Meanwhile I am considering at the moment making a small contribution out of Evangelical funds for his support. I think that the Central Bureau would approve of this. Mr. Foreid is hoping to develop in his Portuguese mission some Portuguese workers for Africa. Rev. Jason E. Stoddard, who has worked for twelve years in the Portuguese colonies under the Christian and Missionary Alliance, makes the following statement which may interest the Central Bureau:

"The Portuguese Government requires that nationals be sent to teach Portuguese on mission stations in Portuguese territory.

"In view of the necessity of placing Portuguese nationals on mission stations in Africa to teach the Portuguese language, it seems to me that

missionary societies have made a grave mistake in not evangelizing Portugal, and training a native ministry, that could take up mission work in Portuguese colonies. Since there are 22 stations in Portuguese territory without nationals, Protestant Societies are facing the possibility of being expelled from the mission field."

I have been talking with Mr. Raposo about this and he thoroughly agrees with the necessity of educating Portuguese for Portuguese missionary work in the colonies. If Protestant missions had not been so neglected in Portugal, their strength in the colonies would be much greater at the moment.

The Unitarian Food Packages. It is interesting to get the following sidelight on the food packages which the Unitarian Service Committee has been sending out for the Central Bureau and for several other international relief organizations. This particular report comes from the ecumenical refugee office in Geneva which has made a specialty of helping intellectuals of the evangelical faith to get out of "danger zones" to places of ultimate or temporary safety. Dr. Freudenberg, who is in charge of that office, writes:

"We are able to send an average of 600 kg. of food per month from Geneva through the 'Colis Suisses' service, an organization which purchases foodstuffs that are not rationed in France, but that are of great nutritive value, and sends them to the given addresses. Our expenses for 'Colis Suisses' are, on an average, Sw. Frs. 1,000 a month.

"Food that is even more nourishing and richer in fat is contained in the Portuguese 500 gr. parcels, which the Unitarian Service Committee in Lisbon sends for us. We have sent roughly 1000 parcels in this way. Although many of them were a real help and gave great happiness to the recipients, quite a number of parcels did not reach their destination. On their way they are handled by people who themselves suffer from hunger, so that the temptation is great. As faithful distributors of gifts that have often meant real self-denial, we were obliged to give up sending these parcels for a few months. We were, however, able to continue sending Portuguese parcels without any interruption to a few hungry refugee families in Belgium, and to the camp at Djelfa in Algeria, which all reached their destination safely. Improvements in means of transport and increased safety, as well as the heart-rending appeals of our starving friends, have recently induced us to recommend sending Portuguese parcels to France. The need is so great and the difficulties so numerous, that it is our duty to take certain risks. We are deeply grateful to the Unitarian Service Committee for its faithful collaboration in spite of almost insurmountable difficulties.

"The total amount spent on parcels, including articles of clothing, as long as these were allowed, was roughly Frs. 15,000 up to December 1941. It is still possible to send foodstuffs—a facility that should be taken advantage of speedily and to a far greater extent than has been done hitherto. Restrictions are increasing; starvation is at hand. Touching messages of thanks (see Appendix II) prove that even small parcels often contribute to the physical and moral well-being of the recipients."

SPAIN

The Situation of the Protestant Churches remains serious. Protestant worship is forbidden in the great majority of the towns. Recently the Protestant Church at Malaga was closed. In the few towns and villages where the chapels are not yet closed, public worship may be forbidden at any moment, for there is no parish whose activity is authorized by a permission legally proof against attack.

The question of Protestant schools is still more serious. They have been "provisionally suspended." It has more than once been asked how long this provisional period will last, and the answer has been that the Protestant schools could not be re-opened before the

State schools were sufficiently reorganized. This creates an extremely delicate situation for the Protestant families, for some schools demand a Roman Catholic certificate of baptism and insist that the children must take part in Catholic religious instruction. A similar situation exists in relation to the Social Welfare Service (*Auxilio Social*), whose help many poor Protestants require. Some of its centres enroll children only after seeing their Roman Catholic certificate of baptism. As for marriage, although civil marriage is theoretically possible, it is often practically impossible.

It is quite remarkable that in spite of these and other difficulties, Church life in the Protestant community is more intense than ever in the places where worship can be celebrated. Thus, in a church which used to have 80 members at Communion, there were 160 communicants at a recent celebration. Thus the general impression produced by reports from the different regions is that Protestantism in Spain is not dying, but that on the contrary its spiritual life has found a new intensity. But if confidence can be placed in the spiritual tenacity and faithfulness of the parishes, there remain two tragic problems: the shortage of pastors and the difficulty of teaching young people.

I.C.P.I.S. Geneva.

RUSSIA

Religious Attitudes in Russia. *Christianity and Crisis* (No. 5, April 6, 1942) published an article on "The Prospects of Christianity in Russia" by Professor Dr. George P. Fedotov, formerly professor of history in the Universities of Petrograd and Saratov. Dr. Fedotov left Russia in 1925 and taught Church History at the Orthodox Theological Institute in Paris until the Spring 1940. At present he is a Visiting Fellow at Yale University.

Speaking of religious attitudes in Russia, the author says: "Some types of religious attitudes are more precisely outlined upon the generally dark background. I distinguish the following three without claiming, of course, to exhaust the whole complexity of life.

"The first group could be called ascetic-mystical . . . There are among them young men who recently pronounced monastic vows, and are indeed secret monks living within the world and carrying on in addition some kind of secular profession or work . . . There are two sources for their inspiration: the liturgy of the Church and the 'Philocalia,' a collection of the writings of ascetic Greek Fathers . . . The new mystics live in complete detachment from the world, especially from the political world, and they are very often eschatological in their world outlook. The newly converted intelligentsia are the core of these groups . . .

"The opposite figure to the mystic is the social priest. He is a rather novel figure in Russian life. Some young pastors among the country clergy try to find the way to the new Soviet man. Instead of detachment here we find activity in the social life. The priest insists upon being a loyal citizen and wishes to be helpful in the construction of a new economic society . . .

"Outside the Church a mighty sectarian movement is being developed of a foreign, namely German Protestant, origin: it is the Baptist Movement or the Evangelical Christians as they call themselves in Russia. Started before the Revolution, this movement achieved an amazing growth in recent times (5,000,000 members according to the official statistics) . . ." Although they are "very narrow, intolerant Biblical literalists . . . they achieve great things: first of all, a real conversion of life, a serious consciousness of Christian call, and a zeal for confession in a time when confession means suffering and mortal danger. It would not be too daring to venture that the force of the new apostles is the force of the Gospel itself. They preach a simple and primitive gospel of sin and redemption, of the crucified and risen Christ—to people who have never heard of it before. Their followers are supposedly found mainly among the Communist youth . . ."

I.C.P.I.S. Geneva.

SWITZERLAND

Central Bureau Office in Geneva. Our annual report for 1941 shows receipts to the amount of Swiss Franks 451,682, including an earmarked collection which could not yet be distributed. The disbursements were frs. 268,807. The office paid frs. 25,265.65 to our evangelical refugees in Geneva; apart from these there are still 180 refugees maintained by local committees in Switzerland. At the same time we paid frs. 39,901.05 to Christian refugees in France through Dr. Freudenberg and Toureille.

The office writes that we can still help pastors' families in France, congregations in occupied France which have suffered considerably, the evangelical school in Chambon where 180 children were maintained, Alsatian refugees for whom a house was opened in Lyons, Belgian (Methodist) and Waldensian Protestants. Food has been given to Greece following a collection made in Swiss churches, Ukrainian preachers were helped. We also could reach again the evangelical congregation in Odessa to which we could send a small gift to Dr. Kornmann who has been known to us for many years. We could also help theological students studying in Switzerland and Paris and Montpellier for whom we spent frs. 7,364 and we distributed 40 Hebrew and Greek Bibles to students in Switzerland, France, Hungary, Transylvania, Denmark, Holland.

The Society for Protestants in Eastern Europe, affiliated to our office, continued its activity but paid more attention to work in France.

Our brethren in Spain are suffering under the pressure of the regime. They have hoped, in vain hitherto, that General Franco would find the same solution for them as the Duce has found for the Waldensians in Italy who under the law "culti ammessi" are enjoying a certain though restricted liberty.

We are still sending help to Pastor Fliedner, Jr. in Madrid and Pastor Delpêch in France for Spanish children. He wrote: "You are at present the sole organization on which we can count."

A. Keller.

French Protestant Children in Switzerland. Our office in Geneva through one of its workers who was frequently in France in recent months, has organized a transport of French Protestant children to Switzerland where 300 families are prepared to receive them. Switzerland has not much food left. Yet they are willing to share it with these guests who thus escape starvation in France. Mr. Henriod saw himself in France the great concern of Protestant families for the maintenance and health of their children, especially in the province of Gard, l'Herant and cities like Marseille, Lyon, Nimes, Montpellier. Mr. Henriod received more than 400 demands. These children are placed in Protestant families upon their arrival in Switzerland. Among these children are about 100 from pastors' families.

Apart from this Protestant relief action the Red Cross has already received thousands of French children in Switzerland and has helped us in our evangelical action. The Red Cross receives convois of 1000 children a month but thousands are waiting in France, so that many have to wait a long time before they can leave. Among them there are tragedies: children whose father is a prisoner in Germany, mother is sick following undernourishment, danger of tuberculosis. Most of these children come from unoccupied France. We buy shoes, clothes for them which are no longer obtainable in France. The luggage which these children bring with them is ridiculously small.

A. Keller.

International Protestant Loan Association. The International Protestant Loan Association at Geneva has just concluded its tenth year of work, during which it has continued to grant assistance to needy Churches in various countries. This Association was formed for the purpose of advancing loans to the needy Protestant Churches, communities, institutions, and organizations of Europe. It is not a profit-making organization. It works in collaboration with the European Central Bureau for Inter-Church Aid.

The report just published by the Association says: "The realization of our aim is hindered by difficulties due to the war. The debtor Churches and organizations are struggling with increased difficulties. A number of them are in the midst of the fire. Some of them have had to leave their land and buildings, and establish themselves in other places. Others are being hindered in carrying on their ministry. Elsewhere, the distresses surrounding them face them with urgent problems. For many, finally, . . . the barriers set up between the nations make relations very difficult . . ."

"We are happy to be able to emphasize that in spite of these facts, and perhaps because of them, above the conflicts of the nations, Christian brotherhood grows deeper when contacts can be maintained or taken up again. This attests that the Christian Church is a reality of a more lasting character than all the powers in the world. We desire to continue to serve that reality, and contribute our share as soon as possible to the reconstructions which will reaffirm the faith, the hope, and the love of the Universal Church. Despite the considerable reduction in its present activity, our Association remains vigilant and ready to intervene where and when required for the task of reconstruction . . ."

I.C.P.I.S. Geneva.